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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

“Arise ! Awake ! And stop not till the Goal is reached.”

PRANAYAMA

BY SWAMI SHIVANANDA

By ‘Sadhana’ is meant the means of realizing God or the Atman. Every-one must take to Sadhana, be he a follower of the path of Devotion or of Knowledge. None can ever realize the desired end without adopting proper means for that. Those who follow the path of Devotion, believe in dualistic philosophies and think that the Lord lives in various forms in different heavens known as Goloka, Sivaloka, Vaikunthaloka, etc., and whose highest aim is to go after death, through the Lord’s grace, to where He abides for ever—even they must undergo spiritual practices like worship, telling of beads, meditation, reading of the scriptures, holding of conversations on the Lord, etc. As they progress in such practices, they begin to like solitude, and often plunge into the depths of meditation on the Lord after bringing the senses under control. These devotees, however, do not want to merge themselves completely in the Lord, they like to keep

up between themselves and God the relationship of servant and Master. But they find joy in meditating on Him, in repeating and chanting His name, in having holy conversations with other devotees and in serving all creatures realizing that He resides in all. From this it is clear that although before taking to spiritual practices they may think that the Lord resides in various forms in different heavens entirely removed from this world, yet gradually this idea of theirs gets refined, and they realize that the heart of man is the abode of God, that that is the real heaven,—Goloka, Sivaloka, or the like. When the heart is purified by these spiritual practices, the fortunate devotee sees the Lord manifested in his own heart. And then it is that all controversies—the outcome of the undeveloped intellect of dualists and monists—are silenced and peace is attained.

One who treads the path of Know-

ledge, who says, "Brahman alone is true and the universe is false," or "not this, not this," whose highest aim is to realize "I am Brahman,"—even he takes to spiritual practices such as having faith in the words of the Teacher and the scriptures, renouncing all desires of enjoying the fruits of one's work in this or the next life, control of the mind and the senses, endurance, and withdrawal of thoughts from sense-objects. To go to the above-mentioned heavens where God is popularly believed to reside, and to have enjoyments etc., he does not covet. To him even these things are transitory and within the domain of the mind. He wants to go even beyond the mind, to attain a state which no speech can describe, no mind can peep into. He does not want the state where men are taken by their merits and on the exhaustion of which by enjoyment they again enter this mortal world. He knows that he who sees the manifold here goes from death to death, that is, he who, in this very birth, in this very body, fails to realize the identity of the Jiva with Brahman has to go the round of births and deaths. This liberated soul, again, sees the Self in all and is, therefore, engaged also in their service. And through him are done works that are highly beneficial to the world.

From this we understand that whichever path people may take to realize God, they all must engage themselves in spiritual practices. The scriptures too mention different means to spiritual attainment; and Pranayama is one of them. I shall dwell on Pranayama as a means to the realization of Self-knowledge or God. In modern times many practise Pranayama with a view to getting sound health or for some other ulterior motive, and there are, we hear, also teachers for that. I am

of opinion that such a mechanic Pranayama is positively injurious and not a few have been cheated, suffering the fate of "blind men led by the blind"; and some have even met with premature death.

Pranayama is very easy to understand—so easy that anyone will understand it, when told. We practise this Pranayama every day unconsciously; and it is very easy to practise also. When you read a sensational story-book or the history of a new country, or are engaged in solving a difficult mathematical problem, you become so much absorbed in it that as long as the story is not finished or the problem not solved, you cannot tear yourself away from it. On such occasions if you but pay attention to your breathing you will find that it has become very, very slow—as if much the breath had been retained within the lungs. While reading sad tales you find our heart becomes heavy, and cheerful news makes it buoyant. In either case there is a marked slowing down of respiration. If you read an extremely pathetic story you lessen the heaviness of your heart by shedding tears; or in case of high exaltation you do it by laughter, sometimes accompanied by tears of joy. But the thing specially to be noted in both cases is that the breathing, which is the effect of the vital force, gets partially controlled. From these examples it is evident that when the mind is deeply concentrated on any matter, the function of respiration naturally slows down or stops. Pranayama is done automatically. It is necessary to notice one thing more—when you are thus reading deeply or solving a mathematical problem, if you turn your attention away from the work to see whether your respiration has slowed down, you will see it gradually assuming its normal state.

But it will be clear to you that it slows down and is again born. If we compare this to our former conclusion, we see that, whenever the mind is deeply concentrated on a certain thought, respiration is automatically controlled, and that the thought is of primary importance and the control of respiration only secondary. So without being conscious of it, we do Pranayama every day.

Now let us see what this Pranayama as a means to spiritual attainments is. Is this also something that follows as a matter of course, or something that is to be brought about artificially? And are these spiritual practices themselves natural processes or not?

The plain answer to this is that the adoption of this means is but natural and all the means prescribed by the scriptures are so; even as hunger and thirst are natural to our bodies and the means adopted by men to satisfy them, though various, are equally natural. Everyone has a fixed time when he feels hungry. One cannot feel hungry merely at seeing others taking food. If he does, it shows that his stomach, too, is empty, that it is time he should take food and that he must try to appease his hunger. But if seeing others taking food one wants to eat, he must have recourse to artificial means to rouse his hunger; and such persons are sure to injure their health. Again if a man does not feel hungry at all, it is a sure indication that he has got some disease and should take some medicine. And medicines often do cure such persons.

As in the physical world, so in the spiritual world. Born as men, those who are obsessed with fear or are engaged in eating, sleeping and indulging their passions—in short, in selfish enjoyments—may have got the human

body, but inwardly they are little removed from the brutes. Those who lack in God-consciousness, have not adopted means for realizing Him, do not cultivate the company of sages or the reading of the scriptures, do not practise charity, have no love for the fatherland, and are devoid of other good qualities—they cannot be called *men*. They find it difficult to abide by the laws of human society—in fact, they cannot.

Just as the satisfaction of bodily wants, harmless enjoyments, study, service to parents, polite dealings with friends and relatives, are natural requirements of every man worth the name, and are generally done by all, so also the spiritual practices are natural requirements of the soul, and are performed in some form or other by all decent people. Impelled by their natural hankerings, some are engaged in spiritual practices. Others look at them and think that their time too has come and sincerely take to those practices. There are others again who wish to practise them before their time in imitation of others, and like persons adopting artificial means for rousing hunger, they, in the domain of spirituality, adopt various spiritual means such as cultivating the company of sages, study of the scriptures and Pranayama. But not having a genuine religious hankering, unfortunately they get hypocrites as their spiritual guides. Thus, debarred from the knowledge of the true significance of the scriptures, they are engaged in doing Pranayama etc., mechanically, with the result that they contract some disease, and what is most harmful, they incur an aversion for religion. And this life of theirs is spent in vain. In the spiritual realm there is no worse disease than aversion for religion. Particularly, when people come to such a mental condition after

some haphazard attempts at spiritual practice, their case is almost incurable. Lastly, there is another class of men who are such great victims of spiritual dyspepsia that they do not feel the slightest inclination for spiritual practices, even though they see thousands of men engaged in such practices before their very eyes. But "there are good souls, calm and magnanimous, who do good to others as does the spring, and who having themselves crossed this dreadful ocean of birth and death, help others also to cross the same, without any motive whatsoever." They are spiritual doctors indeed. If such great souls, out of compassion, undertake to cure them of their spiritual dyspepsia, then surely it is of great help to them. Then they get a real spiritual hankering.

Now the most important of spiritual practices are meditation and repetition of some holy name imparted by the Guru. The selfless service to the Guru, holy company, the reading of good books, etc., bring about a loving and reverential attitude toward such meditation and repetition of names, and also a greater control and concentration of mind. All aspirants after God-realization, be they followers of the path of Knowledge or of Devotion, must practise meditation and repetition of holy names. The Jnanin should repeat the holy syllable "Om"; and the Bhakta, the holy name of Siva, Tara, Hari, and so on. Every aspirant after God-realization must have a constant remembrance of the Lord; and the chief means of doing this is the repetition of His holy name with love and reverence.

Now what is the kind of Pranayama that leads to God-realization? Is it by mechanical Pranayama alone that one can realize God? Never. Sri Ramakrishna used to say, "Great is the attachment of a mother to her child,

of a devoted wife to her husband, and of a miser to his wealth. If one can luckily feel such attachment to God, then one can realize God within a short time." When the heart is filled with such intense longing for God, respiration almost stops. In that state repetition of holy names, meditation, singing of devotional songs, reading of the scriptures—whatever the Sadhaka does, is done with great concentration, love and devotion, and that condition of respiration is what is called Prana-yama. Otherwise the mechanical restraint of breath or slow breathing, without any love, longing or reverence for God is of no use for the attainment of Knowledge or Devotion. In two* of (Patanjali's) aphorisms on the Yoga philosophy it is said that Yoga means the control of the wanderings of the mind and that in that state the individual soul or the seer rests in the Paramatman, which is its real nature; and various means have been described step by step for bringing about this state. All these have been told for those alone who are eager to get that state. Those who have attained a purified state of mind by serving their spiritual guides, by continence, and by hearing and thinking on the real import of the scriptures as interpreted by such guides, get an intellectual grasp of their real nature. Then their minds are gradually immersed in deep meditation, and Pranayama follows naturally. Otherwise impure minds are never freed from doubts as to their real nature; they never attain to that knowledge. But with the direct perception of one's real nature comes Samadhi or the com-

* योगविनियोगनिरूपणः—Yoga is restraining the mind-stuff from taking various forms. तदा द्रष्टुः स्वस्वभावस्थानम्—At that time (the time of concentration) the seer rests in his own (unmodified) state.

plete absorption of the individual self in the Cosmic Self. This is the apex of Pranayama—then there comes about a total annihilation of all difference between meditation and its subject and objects.

So it comes to this—that Pranayama comes of itself to those who repeat the Lord's holy name and think and meditate on Him with devout and intense longing. In the spiritual life the result of this is immeasurable. In practical life also there is a growth of mental powers, purity of character, peace of mind, charity, resolute will, etc. In other words, there is no doubt that

through the Lord's grace a fraction of His infinite glory filters into His devotee. Reverence, devotion and the company of sages are the easiest means of attaining this. Of these again the company of sages is of prime necessity. It is through the Lord's special grace that one is favoured with such company. The Vedas, too, say : "To know that, he, with sacrificial fuel in hand (*i.e.* being ready to render any kind of service), must approach a Guru who is well-versed in the Vedas and absolutely established in the realization of Brahman."

Peace unto all.

WILL IT PAY?

By THE EDITOR

I

In the world people judge the utility of everything by the answer to the question, Does it pay? And as religion is found by many as 'not paying,' they are indifferent to religion; they find no importance and necessity of religion in one's life—rather they think that religion should be banished from the scheme of life, individual or national. This tendency is now gradually increasing. We hear that in some countries there is going on an open war against religion, while in many countries people have become severely apathetic towards religion. Some think that religion puts a check on the enthusiasm for material pursuits in life, and as such the less it is thought of, the greater the benefit.

It is quite true that nothing should be pursued, if it does not give any return, or, in other words, if it is not

paying. But this statement, as it is, is not quite clear. A good many things require to be considered before we can understand it fully. When we say that a thing pays or does not pay, we must consider by what standard it is to be judged and also how long the profit or loss will last. Generally we judge the utility of a thing by the standard of material gain or loss. If a thing gives us a material gain, we run after it; if not, we do not think it worth while to spend any labour on it. This is the usual and general case. There are persons who strive after things which do not yield any material return. A scientist pursuing his researches may not have any prospect of better happiness in the worldly sense of the term; but still he pawns his whole life and property on his work. In the pursuit of knowledge many embrace lifelong poverty willingly and gladly. In it they find some joy which cannot be

judged by the standard of money value. So is the case with many artists, musicians, etc. They live in a region where the worldly standard of gain or loss cannot reach. They have their own standard of profit or loss. So they do not fit in with the life of the ordinary worldly people, and they are looked upon by the latter as mad men. Well, every genius has got more or less traces of madness in him. Similar is the case with every idealist—every dreamer. Every idealist is a dreamer; he pursues his hobby, his dream, scorning things which others value more than their life. To hanker after money—for which worldly people scramble, fight with one another and even commit all kinds of crimes? Well, money has got no more attraction for an idealist than for a clod of earth. He is careless about his very food and drink, what to speak of luxury or material comfort. He has no time to turn his thoughts to his bodily needs. Nor does he care for name and fame, which are the pitfalls of many a noble life. Name and fame are simply the outcome of meaningless words, and he cannot bring down his mind to the level where opinions of the public will affect him. He is immersed in his own joy, troubled with his own sorrows. He has no words to explain his happiness and miseries to the populace; he cannot explain himself in the language of those who can never shake off their commercial instinct.

And the wonder is that it is only the dreamers who have been the cause of much progress in the world. In all fields of life, it is the dreamers who have been the leaders. It may be that in their lifetime they were laughed at, ridiculed and even persecuted; but they earned the gratitude of posterity, because of the dreams they dreamed—because their dreams came to be true. Alexander was possessed with a mighty

dream, and history proclaims him as "the Great." Shah Jehan dreamt that love could defy death and become everlasting, and the immortal Taj has been the result. Columbus grew mad over the vision of an unknown land, and, in consequence, a new world has been discovered. Abraham Lincoln was haunted by the dream of the day when America would be free from the blot of slave trade, and this cost him his very life. The political history of every country supplies instances of many persons who died unknown and unhonoured because of their dreams to see their countries free or evolved. They dreamed so powerful dreams that nothing could dissuade them; they fell victims to their own dreams. Hard-headed worldly people will call them mad men, but it is the dreamers who are the salt of the earth.

II

In the same way religion may not serve any material end, it may not have any utility, judged by the standard of pounds, shillings and pence, but who can say, if he thinks deeply, that it has got no importance in our life? The very fact that religion has been the "opiate of the people" since the birth of human race, indicates that religion is not without its necessity to human life. Humanity has outgrown many things, but it has not been able to outgrow religion. A Luther may start a campaign against the existing religions, but Nemesis falls upon him, and he becomes the founder of another religion, whose degeneration in the course of time calls for the birth of another Luther.

In fact, there are some problems in our life, for whose solution we strive even unconsciously—even in spite of ourselves. We may be loud in saying that they have no power to attract our

attention, but our vociferous denial of them indicates that they have already possessed our very being. Religion is in the very constitution of every man. He may ignore its claims for a time—but not for long. A Ratnakar may pride himself upon the infinite number of murders he has committed, but he will have to pay the price of his vanity by so much repentance, that he will forget the external world and the growth of an ant-hill will bury him completely. Even Ravana could not be always true to himself. His devotional nature now and then would assert itself, and it would become impossible for him to ignore its claims. And the last moment of his life saw not only his political defeat, but also his moral defeat—if we may say so. He surrendered himself in all the humility of a devotee to the feet of Rama, his enemy, and worshipped him as God. The same duel is going on in every human heart to end in the ultimate victory of the God in man and the extinction of the demon in him.

Thus religion is a constitutional necessity with man. It may not give us material prosperity, it may not help us in our political struggles, it may not guide us in solving our economic problems, but still it has got an important place in our life. Man does not live by bread alone and a human being is not simply a political or economic unit. Man knows very little of himself, and he cannot say what lies hidden in the unexplored region of his inner being. Religion is an affair of that unknown domain of our being and religious promptings come from that region.

III

Man is always struggling for freedom. Our political fights, economic struggles, all material pursuits represent so many phases of our thirst for complete and

perfect Freedom. A man thinks, if his country gets political freedom, he will have greater scope in many fields of activity; and so he fights for it. He feels that he will be able to free himself from many ills of life, if he gets enough riches. So he strives for the accumulation of wealth. Absence of knowledge is a great handicap in life; so he labours to acquire learning. Suppose a man has got all these things, will his struggles end? No, he will aspire after greater and greater freedom. Our life on earth means so many limitations, and all our struggle is to rise above these limitations. We may conquer external nature, but there remains the internal nature to be conquered. A man is an abject slave to his senses. A man may be lording it over millions of people, his word may be a law to them; but he himself knows what an abject life he is leading, being swayed by his passions and emotions. Each sense and feeling plays the worst tyrant with him, and he finds himself helpless. A dullard may not feel it; but a sensitive soul keenly feels this. He finds to his great dismay that his real enemy is within himself. He rebels against that; he thinks that the conquest of the inner enemy is more valuable than a king's ransom. But he does not know how to do that.

And then he always meets with some power to which he has to submit in spite of himself. The primitive man on seeing the power of the sun, the moon, the stars, began to worship them to pacify their anger or to buy their favour. Thus was started the worship of Nature. A civilized man may now laugh at their ignorance and simple-mindedness, but is he better than they? A civilized man's attempt to conquer external nature is only the evolved form of the primitive man's desire to get freedom from its shackles.

A civilized man also knows very little of the forces of external nature; with respect to it he is as much helpless as the primitive man. The primitive man bowed his head before the sky, thinking the stars to be so many beings who guide his destiny; the civilized man is seized with awe and fear when he perceives the vastness of the starry region. Both equally tremble before a superior power. But always there is the desire with man to rise equal to that power or to be free from its clutches. This desire for freedom is religion.

Life on earth is not all sunshine. A youth starts his life with rosy dreams. But soon he receives a rude shock, friendship betrays him, love proves treacherous, failure dogs his footsteps, all expectations come to nought. In spite of all his struggles he cannot guide his life in the way he likes to do. He tangibly perceives the influence of a superior power on his life, against whose will he is helpless. He searches in vain to find out what that power is. A man who has fared better in life may laugh at this sad discomfiture of his neighbour, but a little thinking will show that it is by a mere chance that he has escaped the fate of his friend.

Then there is something before which the rich and the poor, the high and the low, the ruler and the ruled—all are equally powerless. Death is a great leveller; it is no respecter of persons. It will have his toll from every home. So there is suffering for the death of one's friends and relations, there is dread for one's own death. One cannot ignore the misery caused by death, simply by steeling one's heart against it. It is no solution of the problem, and it is not always possible also. A man may not fear death personally; but he will shudder at the thought of the death of one,

whom he loves. And how to escape from the common misery of all human beings? This problem of death may be kept in abeyance for some time, but it is bound to appear now and then to disturb the peace of our life. Man wants to escape anyhow from the clutches of death. Now, how to do that? The history of religion is the account of our attempt to solve the problem of death.

Some persons are so sensitive that they, as it were, go mad over these problems. They struggle for the solution of these problems a hundred times more intensely than a man usually does in his worldly pursuits. It is a common knowledge how Buddha kicked off the prospect of a royal throne, when the inevitable miseries of human life weighed upon his soul. Similar is the case with innumerable saints belonging to different religions. And one great difficulty is that everyone must solve these problems for himself. Simply intellectual assent to any particular creed or belief will not do. One must have a direct perception of the Reality, before one can expect to cut asunder the shackles of life. Simply belief in a saviour or faith in the saving powers of a prophet will not completely free one from all fears. They may give one only a comparatively greater strength, but one will not be thereby altogether free from the ills of life. One must realize the Self within oneself. Temples and churches, prophets and saints are so many helps to the realization of the goal of human life. But they are *helps* and not the goal. So one must have one's own Freedom by coming face to face with Truth.

That the religious quest is not simply a pursuit of will-o'-the-wisp is indicated by the life of saints and sages born in every nation and country. Every nation can lay claim to some

persons who fulfilled in their life the religious hankering of the human race. We may meet with persons whose pursuit religion has ended in a sad tragedy, but that is no reason to suppose that religion has not the power to solve the ultimate problems of our life. Many people turn away from religion simply frightened by the enormity of the task before them. Many cannot continue their search because they have not come in contact with persons with whom religion is not a pursuit, an idea, but a fact, a realization. It is true that the number of persons who have got the final realization is very, very small, but the existence of the ideal itself in human minds is a sufficient indication that it can be achieved. He who has got strong love for the ideal will struggle heroically until it is reached; thousands of comrades may fall, circumstances may frown and failure may stare him in the face, but he will keep his eyes fixed on the Beacon Light and continue his struggle till success is won. The betrayal of trust by many religious bodies of the world is no argument to prove that the goal of religion cannot be achieved. Rather it indicates the need of greater effort for that. The failure of so many persons is only a help, indicating as they do the hidden pitfalls of religious life. They should rather put one on a greater mettle.

IV

Every religion lays a great emphasis on the initial qualification of a religious aspirant. One most important requisite for success in religious life is that one must have very intense hankering for realizing the Truth. Christ said, "Seek and ye shall find." The emphasis here is on the word 'seek.' If a man has not found, it only shows he has not

sincerely sought. By the above saying Christ warned his disciples to be very sincere, because he knew well that in religious life many worship with their lips but their heart is away. Similarly we find that the Gita constantly speaks about the need of the *single-minded* devotion. The Vedanta says that the thirst of an aspirant for the realization of Truth should be as intense as the pain of a man when a burning piece of coal falls on his back.

Indeed God is a jealous being. He does not tolerate the love for anything else in his devotee. The love of the world and the love of God cannot go together. Hence arises the need for the renunciation of everything else for the sake of God. This presupposes the power and inclination to evaluate properly the utility of things with which man is usually satisfied. So long as a man thinks that worldly pleasure is 'more paying' than the love of Truth, he cannot be expected to pursue Truth in right earnest, if at all. Indeed one should renounce the love of pleasure not only in this life, but also in the life to come, if one wants to realize Truth. The Kathopanishad says that when Nachiketa sought Knowledge from Death, Death tempted him with offers of untold riches, unrivalled royal power, immortal life and all that an ordinary man is likely to covet. But Nachiketa was not to be tempted by them. He clearly perceived the transitoriness of all earthly things and stood firm in his resolve. So at last he realized Truth. The same spirit is found in the question of Maitreyi to her husband: "What shall I do with things which will not give me Immortal Bliss?" When the longing for the realization of Truth becomes intense, one can no longer make any compromise with the world. For the sake of a thing of higher value, he gives up the

things which have got a temporary utility. In every religion there have been persons who have shown that kind of intensity of love for Truth.

V

Here the question arises, If everybody gives up the world in search of Truth, how will the world go on, and is it right to do so? If the realization of Truth has got any utility, no sacrifice is too much for that. And one need not bother oneself about what will be the condition of the world, if all devote their whole energy to the attainment of Truth. For all cannot, in the very nature of things, have so much hankering for Truth that the attraction of the world will cease for them. Ordinary people are too much engrossed in sense-pleasures to be able to look for anything higher. It is a tragedy of human life that sense-objects have got greater attraction for man than any higher thing. Only rarely some wise man desirous of immortality turns his eyes

from sense-objects, looks within and beholds the Self.

Some are of opinion that the more people look for physical comforts and material objects, the greater will be the prosperity of a nation. This attitude has been the main cause of all troubles in the modern world. So long as people make sense-enjoyment the be-all and end-all of life, there is bound to continue a scramble and fight amongst themselves. Men at any time will go down to the level of brutes and show that they are no better than wild animals. On the other hand a single man by realizing Truth will lift up the whole of humanity to a higher level of life. Such a man will be a power, a strength to all mankind; and he will for ever be 'the way' to posterity. And through him the world will know that there is a different standard—and a better one—by which to judge the value of things.

"That which is right to all beings, in that the self-controlled man wakes. That in which all beings wake, is right to the Self-seeing Muni."

THE GOD WHO CARES

BY J. T. SUNDERLAND

*"Speak to Him thou, for He hears, and
Spirit with Spirit can meet,—
Closer is He than breathing, and
Nearer than hands and feet."*

—Tennyson.

I

We live in an age of science and reason. We live in an age when it is well understood that the processes of nature go on according to law. In such an age is there any legitimate place for prayer?

There are some who answer, No.

There are persons, persons of intelligence, who would cast out all prayer, as a superstition, a wholly irrational and foolish thing. Others would not entirely reject prayer, but would limit it to meditation and aspiration,—condemning everything beyond these.

Still others—and these are many—are in uncertainty and confusion of mind about the whole matter, not knowing what to believe.

Under such circumstances it is easy to see that the need is great for a candid and careful study of the subject, that we may find out where there is firm ground on which to stand.

One thing becomes clear as soon as we begin really to think on the subject at all; and that is, that among thoughtful men, who believe in science and a world governed by law, many of those ideas of prayer which came into existence in ancient times, before the uniformity of nature's operation was found out, and while yet God was believed to rule the world in purely arbitrary ways, must be revised. In place of these necessarily more or less crude and imperfect conceptions of the nature and functions of prayer, it is important that we should get others more in harmony with God's real method of governing the universe, and with all the facts of nature.

Nor need we fear. When once men come to understand what true prayer is, and what it is not; in other words, when once they adjust their religious thinking to the enlarged knowledge of the modern world, I do not, for one, see any grounds for believing that the necessary or the legitimate result is to weaken faith in prayer. Rather do I believe that never did the reasonableness, the value and the need of true prayer more clearly appear, than under the light of the highest intelligence and the profoundest thinking of our time.

Let me give reasons for so believing.

Perhaps I can best do this by beginning with the negative side of the subject, and describing briefly the kinds of prayer which I do not believe in, because modern thought seems to me to have outgrown them. This done, I

shall be the better ready to take up the positive side, pointing out what kinds of prayer I do believe in, and why.

II

1. To proceed, then, I do not believe in any prayer whose object, or any part of whose object, is to give God information, to enlighten Him regarding our wants, or to instruct Him as to the best way of carrying on the affairs of the world. Yet there are many prayers offered which seem to have just this object in view. Perhaps the best comments to make on such prayers, are those searching questions of the prophet Isaiah :

“Who hath directed the spirit of the Lord,

Or being His counsellor hath taught Him?

With whom took He counsel, and who instructed Him,

And taught Him in the path of judgment,

And gave Him knowledge,

And showed Him the way of understanding?”

If any of us are wiser than God, we may, perhaps, with some reason indulge in this kind of prayer. If not, it is plain that the sooner we dispense with it the better.

2. Again, I do not believe in any prayer that is offered as in any sense a substitute for work. That is to say, I do not believe in the lazy asking of God to do for us what we ought to do for ourselves.

Once when they were on a journey in the desert, a companion of Moham-med said to the prophet, as they stopped at night : “I will not tie my camel, but will commit him to God.” Replied the prophet : “Tie thy camel, and then commit him to God.”

That was the true view of prayer. God is not our drudge. Prayer is not

power whereby we can secure the boon of idleness for ourselves. To ask God to do for us what we ought to do for ourselves is not to honour but to insult Him.

8. Further, I do not believe in any prayer or invocation or offering or other transaction with God, the object of which is to get God in any sense into human power, or to compel Him by the use of forms, or rites, or a magic name, or by importunity, to do what He does not wish to do.

Persons can be found in India who believe that by practising austerities, and repeating prayers and sacred words from the Vedas, and by offering sacrifices, one can get the gods to almost any extent into one's power, and compel them to do one's bidding. There is a somewhat similar notion regarding prayer and sacraments and sacred rights, found widely among Christian peoples,—the notion that a sort of mystical charm resides in these which will bring supernatural results to the one who is able to avail himself of it. Thus many priests claim that by the use of certain forms and prayers they can change bread and wine into the actual body and blood of Jesus Christ; and many a simple-minded woman believes that the effect of counting her beads so many times is to give her so many merits up in heaven; and not a few earnest and devout but short-sighted and credulous women and men believe that by pleading the magical merits of Christ's name they may always, when they need, obtain coal and potatoes and bread.

Now I say, this idea of prayer, which makes it a sort of hand whereby we may reach up and lay hold upon certain hidden potencies of divine magic, to use them for our selfish advantage, I do not believe in. It seems to me a degradation of prayer to conceive of

it in such a light. These things all have their place in legends and in the superstitions of the Middle Ages; but they do not have any proper place in the religion of our enlightened age. We want truth, not dreams; realities, not credulities.

4. Again, I do not believe in any theory of prayer that expects God to set aside wise laws, by which He regulates the affairs of the universe, to accommodate men's short-sighted notions or selfish desires.

It is easy to see that if God allowed one man, or set of men, to have rain for their mere praying for it, and another, dry weather for their praying for that; and an army to secure victory by praying for victory; and a farmer to get good crops by praying for them; and a merchant to grow rich by praying for wealth; and the sick man to recover by praying for health; and the living to be delivered from death by so praying, and so on, the result would be simply to turn this world from a law-governed world into one not governed at all; indeed, it would be to plunge the world at once from order into chaos and ruin. Certainly, I cannot, for one, accept any theory of prayer, or believe that the growing intelligence of the world will accept any, that means this or anything like this. I cannot believe in any prayer that interferes with a law-governed universe, or that does not rise to the height of seeing that law itself is only another name for God's rectitude, and fidelity, and goodness and love.

III

So much, then, for the negative side of my thought, or the kinds of prayer that I am not able to accept. I come now to the positive,—the kinds of prayer that I believe to be wholly justified by modern knowledge, as well as

by the deepest intuitions and needs of the human soul.

What ought we to mean by the word "prayer?" Should we mean merely petition, merely asking for things? That is perhaps what is oftenest meant; but I think it is much too narrow a signification. Prayer, understood in the large way in which it ought to be understood, I am sure should include a great deal besides petition. Indeed, so far is petition from being all of prayer, that it is a question if it be even the most important part.

Certain it is, that as prayer rises to its best, and as men rise to their best, so that prayer becomes to them more and more a habitual attitude of mind, the petition element tends to become less prominent, and other elements come forward to take its place. It is easy to have prayer, and prayer that is very noble, very sweet, very profound in its sincerity, and very helpful, without petition at all. Let no one misunderstand me as saying that I think petition is not proper. Made for right objects, and in a right spirit, I think it is proper, wholly rational and important. But it is not an essential in prayer.

When I say I believe in prayer, I mean I believe in at least five things, as all included in prayer, in the large and full sense of that word, outside of and besides petition. Let me name them:

1. I believe in thankfulness or gratitude to the Infinite Source of all good—to the Giver of my life and of all the blessings that make my life rich—to the Giver of my dear ones, and all the good that has come to them. And why should I not be thus grateful? I should think myself less than a man if I were not grateful to my fellows for their kindnesses to me. Then am I not less than a man if I do not teach myself

to be grateful to the greatest Benefactor I have? Thus I think it is easy to see that the prayer of gratitude—the prayer which is the sincere utterance of a thankful heart—is natural, is reasonable, is in every way most fitting.

2. Another kind of prayer which seems to me wholly rational, is the prayer of adoration, reverence, awe, worship, in the presence of the great manifestations of God's power and wisdom and grandeur in Nature. It is the feeling which comes over me when I stand in the presence of Niagara, of the sea, of the starry heavens at night. I see not how one can go through this marvellous world without such feelings coming to him by day and by night, ten thousand times over. And I can conceive of nothing more natural or right than that these feelings, when they come, should seek expression, as they have ever done, in the language of adoration and worship.

3. Again, akin to the feeling of adoration in the presence of Nature, is what we may call the soul's communion with Nature. Who has not had such communion, in the fields, in the woods, in the mountains, in the gathering twilight alone, in the still midnight? What was that communion? It was not intercourse with the mere matter around, regarded as unintelligent and dead. No, it was communion with Nature alive, and penetrated with a marvellous intelligence. It was communion with the Soul of Nature, with that Universal Spirit whose wonderful and everchanging time-garment Nature is. It was communion with God in Nature.

Nor is man's communion with God awakened by external nature alone. It may be awakened by man. He who finds the deepest that is in his brother, finds God. He who journeys inward to the deepest sanctities of his own soul,

finds God. Here wait for us all, communings as sweet and holy as we can know in this world.

Now all this comes within the province of prayer, rightly understood. All this communion of the soul with its own deeper self, that is with the God within; and all this communion of the soul with external nature, that is, with the God without, is worship—is prayer. We should always teach ourselves to think of prayer as including all this. And if we do, it will help us to see the grounds for prayer: the reasonableness of prayer; for surely all this is reasonable if any action of the soul can be reasonable.

4. Still further, prayer means aspiration. It means a vision of the unattained, and a desire to reach it. It means a recognition of the ideal shining above one, and a longing to make it one's own. "Be ye perfect," said Jesus, "even as your Father in Heaven is perfect."

To look upward and see the divine perfection, and to feel the divineness of it, and to press toward it, is the noblest of prayers. Yes, and the most reasonable; for what can be so reasonable as to desire and to strive for the best?

5. One more kind of prayer there is, before we reach petition. It is the prayer of trust; trust of ourselves and all our interests in the hands of the Infinite Wisdom and Care that is over us; trust of our dear ones in the keeping of One who must love them even more than we do; trust of the world in the hands of Him who made it—sure that He means it well, and that somehow and somewhere He will make "good to be the final goal of ill."

The value, the preciousness of such a trust, when it exists in the human soul, money cannot measure; and wher-

ever it is found nothing is more natural than for it to seek expression.

I trust it is now plain how large and many-sided and rich a thing is prayer, entirely aside from petition. All the realms of thankfulness, of reverence, of communion, of aspiration and of trust are open to it, and would be even if one never asked anything at all. And how beautiful and glorious are these realms! How great is the loss suffered by all those who do not repair thither often, to breathe their diviner air!

"Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?"

"Devoutly look, and nought but wonders shall pass by thee;

Devoutly read, and then all books shall edify thee;

Devoutly speak, and men devoutly listen to thee;

Devoutly act, and then the strength of God acts through thee."

IV

I come now to petition—that kind of prayer which asks for something. It is here that most men find their greatest difficulty in making prayer seem reasonable. Some say, Why ask for anything? Will not God give what he wants us to have, anyway, whether we ask or not? Others say, He cannot give anything, no matter how much we ask Him, because He rules by law; therefore why go through the farce of asking?

Let us see if we can find any light upon these difficulties.

There are two kinds of things that may be asked for in prayer. One is temporal or physical good; the other is spiritual good. Let us look first at the spiritual, concerning which the difficulties are least.

Indeed, I think there are no difficulties here at all. Such as there seem to

be, arise from surface-looking. The truth is, in spiritual things asking and receiving are not different and opposite; they are the same. Really to ask is to begin to receive. When we ask God for any physical good, without putting forth physical effort to obtain it, we are asking him to violate his physical laws to accommodate our wish. But, when we ask for spiritual good, there is no violation of law involved. For it is the law of our being that the first step toward receiving spiritual good must be desire for such good. We must open our minds and hearts that it may come in. What is the way to get love, or purity of heart, or unselfishness, or sympathy for others, or a forgiving spirit, or any other grace of the soul? The first step must be consciousness of our lack, and the next must be desire. But this is just what prayer is. It is the mind concentrating its attention upon, and reaching earnestly after, the things that it feels the lack of, the things that are above it. Thus praying for spiritual good is not contrary to law; it is putting ourselves into harmony with law. It is availing ourselves of the power of spiritual law to reach the spiritual ends we desire.

Surely, therefore, we may look upon prayer for spiritual blessings as not only useful, but as something wholly reasonable and right and in the line of our spirit's normal activities and needs. To forbid such prayer is to put the soul in chains. It is to forbid it to be free. It is to rob it of its birthright. It is to prevent its obeying the law of its being. It is like forbidding the bird to sing, or the flower to reach toward the light, or the babe to pillow its head upon its mother's breast.

We come now to the problem where the real difficulty lies. May we pray for physical good? Is such asking reasonable?

To these questions, I answer: If we pray for physical things with any idea that our prayer can take the place of physical labour, we shall certainly find that we are making a mistake. The prayer for a harvest, that God answers, is the prayer of the hand which sows the grain and cares for it, and reaps it when it is ripe. The prayer of the sailor for safety, that God answers, is the prayer of the clear head and the skilful hand in managing his ship. Any prayer of words, or even of good desires and longings that is substituted in the place of these prayers of the clear head and the skilful, patient hand, will prove disastrous.

However, this is not saying that prayer of the heart may not go with the prayers of the head and hand; for, as a fact, earnest heart-prayer often has great power to make the brain more alert and the hand more strong and steady.

If I pray for physical good, expecting that God will miraculously change wise and beneficent laws for the sake of answering my prayer; or, if I pray for such good, and lazily rely upon my prayer instead of upon the labour I ought to perform, then I break God's law by my conduct, and my prayer is an evil. But if labouring faithfully with my hand, I accompany my toil with a sincere prayer of the heart, and always in submission to the Will and the Wisdom that is higher than my own, then I see not why I am doing a wrong, or even an irrational thing, by my praying. Certain it is that if I pray sincerely it will be likely to deepen my earnestness and my patience in my work. Certain it is also that in all my work I am not alone. I am a partner with God; He must make the wind blow that is to fill my sails, I cannot do it; He must make the seed grow that I plant, I cannot impart to it life. It

does not seem an unfitting thing, therefore, that by my prayer I should reverently recognize this divine partnership upon which I am so wholly dependent.

Some one inquires: May the sick pray for health? I answer, Why not? Certain it is that the mind has great power over the body. Prayer is a mighty invigorator of the human spirit; why may it not also, through the spirit, invigorate the physical organism which is the servant of the spirit? It seems to be very significant that Jesus was a healer of men's bodies as well as their souls. Science is teaching us that physical health is more dependent upon mental health than the world has known.

And yet, man's physical nature has its laws and its sanctities which must not be violated. The true prayer for health must include the doing of those things which in God's wise order promote health. If we trample on the laws of health, if we abuse our bodies, neglect sanitation, eat impure food, drink impure water, deprive ourselves of pure air, and fail to make use of medical and surgical knowledge and skill in times of need, and then think to evade the consequences of our ignorance and folly by prayer, we only mock God. What God by the very constitution of our nature invites us to do is, while obeying sacredly all His holy laws written in our bodies, to remember that we are more than bodies, that we are living souls inhabiting bodies, and having at our command mighty spiritual forces which we may summon for the invigoration of our bodies. The spiritual forces have their source in God. By prayer, by personal contact of the human spirit with the Divine Spirit, we may lay hold of these forces and make them effective.

Some one asks: May we pray for such things as our own safety or the safety of others in times of danger? I

reply: It seems to me that this depends upon two things,—first, upon whether we ourselves are doing all we can to avert the danger, and, second, upon the spirit in which we pray. Prayer at such a time seems both reasonable and right, as well as useful, if only we pray as did Jesus at a similar crisis, in the filial spirit recognizing the larger wisdom than our own, and subordinating our wish to that.

Said Jesus in his time of extremity: "If it be possible, let this cup pass from me. Nevertheless, not my will, but thine be done." That was true prayer. Such prayer we cannot but believe God welcomes. And certainly such prayer mightily steadies and girds the one who offers it. Having prayed in that spirit, even if the blow he dreads falls upon him, he will be the better prepared to meet it; for no resource that man has ever found in sorrow, or disaster, or bereavement, is equal to that which he finds in God.

V

Perhaps my whole thought about prayer can be best summed up by a simple picture. Suppose that here is a child born into the home of a loving and excellent father and mother. The child grows up through infancy, childhood, youth, to manhood, dependent all the while upon its parents, supported by its parents, loved by its parents, educated at the expense of its parents, everything possible done by its parents to make its life happy and noble. Will it not be a fitting thing for that child to recognize its parents, to be grateful to its parents, to appreciate their love and care, to desire to know them and to live on terms of dutiful obedience and affectionate intimacy with them?

Now change the picture just a little—only a little—and we have an essentially correct representation, as I think,

of the situation of every human being upon the earth, as regards our relation to God. We are all, as I believe, the children of an Infinite Love and Care. We are not here because of our planning. We did not create the world in which we live; we cannot sustain it for a moment of time. We did not create ourselves. We cannot furnish ourselves with a morsel of food or a breath of air except as we get it from a Source beyond and above ourselves. Our little intelligences are, as it were, candles lighted from the Great Intelligence that shines through all the ordered wisdom of the worlds. Our hearts' affections must have come from an Infinite Love-Fountain. And so as we look about us and within we find the situation to be essentially that which I have pictured: We are all children; we have been born into a world which our Father has provided for us beforehand. This is our home. In this home we pass our earthly days.

Does it not seem fitting, then, that we should recognize the Source from which we and the home have come? Is it not fitting that we should desire to know and return the Father-love, that has given us all? Is it not right that in our weakness we should seek help from Him who is Infinite Strength?

I take it that something like this is what all true prayer means. If this is its meaning certainly I for one cannot conceive anything more reasonable, or more beautiful, or more deeply due from man to his Creator and the Author of all good; or more deeply useful to himself, than prayer.

Our life-forces, both of body and spirit, tend ever to run low. God is the Life-Fountain, from whose infinite fulness we are constantly invited to draw renewal of life. How? Through faith and prayer.

We are none of us so wise but that

we need a Divine Hand to lead us on our way. Prayer gives us the grasp of such a hand.

We are none of us living lives so worthy but that we need to hear every day a Divine Voice calling us to come up higher. Prayer opens the soul's ears to such a voice.

"A tender child of summers three,
Seeking her little bed at night,
Paused on the dark stair timidly,
'O mother! take my hand,' said she,
'And then the dark will all be light.'"

We older children, grope our way
From dark behind to dark before;
And only when our hands we lay
Dear Lord, in Thine, the night is day.
And there is darkness nevermore."

If any of us have foolish prejudices against prayer, caused by misunderstandings of what prayer really is, let us put prejudice aside. Let us look deeper. Let us learn the meaning of Archbishop Trench's lines:

"Lord, what a change within us one short
hour
Spent in Thy presence can avail to
make!
What heavy burdens from our bosoms
take!
What parched ground refresh as with a
shower!
We kneel, how weak! We rise, how full
of power!
Why, therefore, should we do ourselves
this wrong,
Or others,—that we are not always
strong;
That we are ever overborne with care,
That we should ever weak or heartless
be,
Anxious or troubled, when with us is
prayer,
And joy and strength and courage are
with Thee?"

If any of us are indifferent to prayer, let us put away our indifference. Let us learn how sane a thing prayer is, as well as how sweet, how blessed and how life-giving.

And let us learn that it is for us all—the young man in his strength, or

his temptation; the old man in his age; the mother in her anxieties; the child in his joy. Let us learn that it is not for the church alone, but for home as well, and for all life. Above all let us learn that it is for the secret hour, when none is present but ourselves and God.

SWAMI VIVEKANANDA AS I KNEW HIM

By CONSTANCE TOWNE

Out of the Old World of India forty years ago came a young, courageous and handsome man in whose face shone the light of triumph over self. He came to the New World of America uninvited, unheralded, unknown. He had no money. He was provided with only the most meagre instructions regarding place, date, occasion, or any other of the essentials vital to the adequate delivery of the message he carried in his heart. He simply knew that his goal was a certain Congress of Religions to be held at a Fair in a great inland American city called Chicago.

How Vivekananda proceeded serenely on his hazardous pilgrimage—though more than once lacking food and change of raiment; how he was admitted as a delegate at the final session of the Congress of Religions; how he electrified the assemblage with the simplicity and beauty of his message; how on the following morning the metropolitan press of three continents exhausted their powers in proclaiming his spiritual stature among the great teachers of the world—all of this is still remembered by generations now living.

My personal story of Vivekananda—hitherto unpublished—seems to stand

alone. When I met him he was twenty-seven years old. I thought him as handsome as a god of classic sculpture. He was dark of skin, of course, and had large eyes which gave one the impression of “midnight blue.” He seemed larger than most of his race, who often to us appear slight of frame because they are small-boned. He had a head heaped with short black curls. At our first meeting I was struck by the emphasis of our colour contrast. I was twenty-four, fair, tall and slender, with golden hair and grey-blue eyes. Probably there could have been no greater contrast.

Our meeting was rather unusual. After his triumph at Chicago he was, of course, showered with invitations to come to New York, where the great of all the world are entertained. Here lived at that time a very famous physician, Dr. Egbert Gurnsey, genial, literary and ideally hospitable, with a spacious and very handsome house on Fifth Avenue at Forty-fourth Street. It was Dr. Gurnsey's pleasure, heartily endorsed by his charming wife and daughter, to introduce celebrated visitors from abroad to New York society. It was to be expected that he would pay special honour to the great Swami,

whose ideal of closer relations between the East and the West in the interest of religion and world peace so strongly appealed to him.

Dr. Gurnsey accordingly arranged to give a Sunday afternoon dinner party at which every guest should represent a different religious creed, he himself holding the view-point of Robert Ingersoll, who was absent from the city. His Grace the Cardinal was interested but declined to dine or to appoint a substitute from among his clergy. So it happened that I, being a Catholic and trained by the noted Jesuit Priest, William O'Brien Pardow, S.J., had the privilege of being a guest at that famous Sunday dinner. Dr. Gurnsey, who was my physician, sent for me to uphold Catholicism. Dr. Parkhurst was there, and Minnie Maddern Fiske, the famous American actress, who was staying with the Gurnseys at the time. I remember that there were fourteen at table.

There was, of course, a tacit understanding that everyone should be polite about his or her religious differences with the Swami and his so-called non-Christian ("Pagan" is a hard word!) attitude. Alas! as the dinner progressed, the most heated dispute was not with the Swami at all. All of the differences were confined to the Evangelical brethren!

I was seated beside the Swami. We looked on in amused silence at the almost comical intolerance of the Creeds. Now and again our host would adroitly make some wise or humorous remark that kept the conversation on a plane not actually injurious to the function of digestion. The Swami would make from time to time a little speech apparently in explanation of his native land and the customs of its people, so different from our own, but always to gain his point in philosophy and religion. A more broad-minded and

tolerant man surely could not have been found anywhere in India to carry out the mission of founding Vedanta Centres in America.

He wore on that occasion his orange cassock, a cincture of deep rose-red silk, and his turban of white shot with threads of gold. His feet, otherwise bare, were covered by sandals of soft brown leather.

It was at this dinner that our friendship began. Afterwards, in the drawing-room, he said to me: "Miss Gibbons, your philosophy and mine are one; and the heart of our faiths is the same."

I then lived with my mother at the Beresford Apartments at 1, East Eighty-first Street, overlooking Central Park. My mother was Southern, of the royal French blood, from Charleston, South Carolina, and a famous beauty, dark of eyes and hair. She was a witty woman and delighted in the social pleasures centering about the Church of England, to which, she maintained, all the aristocratic world belonged. Thus the Swami and I were outside the fold. I told my mother of him on my return home from Dr. Gurnsey's dinner party, and what a splendid mind he had. I dwelt on the great force which had come to us. To which she replied: "What a terrible dinner party, with all those Methodists, Baptists and Presbyterians, and one black Pagan in orange cloths!" But she grew to like Vivekananda, to respect his view-point, and afterwards joined one of the Vedanta Centres. She was awfully amusing to him, and I can see him now, after all these years, laughing so gaily at her remarks about him.

On one occasion there was an all-star cast in "Faust" at the Metropolitan Opera, on a Monday night when all society appeared to sit in their boxes

and show their anatomy covered with jewels; to gossip, to visit, to come in late and be observed of all observers, and to do everything but listen to the opera. There was Melba in her prime, the de Reszkes and Bauermeister. The Swami had never been to the opera, and our subscription seats were in a conspicuous part of the orchestra. I had suggested that the Swami be invited to accompany us. Mama said to him: "But you are black. What will the world say?" To which he laughed and said: "I will sit beside my sister. She does not mind, I know."

He never looked more handsome. Everyone about us was so wrapped up in him that I am sure they did not listen to the opera at all that night.

I tried to explain the story of "Faust" to Vivekananda. Mama, hearing me, said: "Heavens! you, a young girl, should not tell this awful story to a man."

"Then why do you make her come herself, if it is not good?" said the Swami.

"Well," replied Mama, "it is the thing to do to go to the opera. All the plots are bad; but one need not discuss the plot."

Alas for poor, vapid humanity and its foolishness! Later on during the performance the Swami said: "My sister, the gentleman who is making love to the beautiful lady in song, is he really in love with her?"

"Oh, yes, Swami."

"But he has wronged her, and makes her sad."

"Yes," I said humbly.

"Oh, now I see," said the Swami. "He is not in love with the handsome lady, he is in love with the handsome gentleman in red with the tail—what do you call him?—the Devil." Thus that pure mind reasoned out, weighed

and found wanting both the opera and the audience.

One of society's pets, a very young girl, came down between the acts to mama and said: "Mama is consumed with curiosity to know who the elegant man is in the yellow dressing gown."

Ours was a great friendship, and I fancy the only one that remains unpublished to the world. It was purely of the spirit, absolutely apart from the material loves and hates. He spoke always of when and what and where our souls would be ultimately, where in that other realm. He never spoke of me to anyone, nor mentioned my name. It was a friendship of Spirit. It still is. He taught me much of the philosophy he preached and wrote about, how to meditate, and what a power it would be against the hurts of life; what force of purpose it would attain for the preservation of the body, for logical thought, for self-control, for ecstasy, for the attraction of others; its power for good, its knowing how to read others and their needs; not to dull the edge of your sword, to be moderate in one's consumption of food, to know what one's own body needs to make it live well; of chastity, tolerance, purity of thought and love for the world—not of one person but of everyone and of all created things.

And now, forty years later, he has released me from the long silence and has demanded and commanded certain things he wishes done. These I shall do later in book form.

How liberal he was, how understanding of others' points of view! He went to Mass with me at St. Leo's Church, the little one on Twenty-eighth Street, where all was beauty, and the old priest, Father Ducey, such an artist. There he knelt at high noon at the

canon of the Mass. A ray of light falling from the stained-glass window—blue, red and gold—lit his white turban and outlined his beautiful profile against the marble walls. A great, gorgeous spot of living fire his orange robe made on the marble pavement,

and the dear face was rapt in prayer. As the bell rang at the consecration and all heads were bowed in adoration of the presence of Christ on the altar, his hand touched mine, and he whispered: "It is the same God and Lord we both worship."

THE PICTURE PALACES OF AJANTA

BY SRIMANT BALASAHEB PANT PRATINIDHI, B.A.,

Chief of Aundh

I

At a distance of about fifty miles from Verul in the domains of His Exalted Highness the Nizam are situated in a gorge circumambulated by ridges of high mountains the picture palaces of Ajanta. Sitting in the extensive caves, cut in the hearts of those smaller hills, the idealistic dreamers of the Buddhistic Nirvana realized their great dreams in permanent pictorial forms and have made them immortal and eternal. The country near about the caves is very thinly populated, abounding in forests which serve as a secure shelter to wild birds and beasts. Not far from them sportively runs a small rivulet leaping in a sudden fall and making the quiet atmosphere resonant with its gentle murmur. The whole atmosphere all over the day echoes with the warbling of birds and shrill sound of wild beasts. Nobody knows anything to-day of the master artists who patiently chiselled the solid rocky blocks of Ajanta and painted every nook and corner. Neither is it known whence they came, when they lived or when they began and finished their work. There are about 29 caves at Ajanta, and it is undoubted

that the gigantic work can never be of a single individual nor can it belong to a particular period. In the opinion of archæologists the oldest of the caves belongs to the 2nd century B.C. while the latest to the 7th century A.D. For the succeeding 1200 years however, the caves were entirely left to the care of nature providing in them a safe colony for bees, bats and beasts. A thicket of thorny bushes soon covered their outer parts, and soon they totally dropped out of human memory.

It was only at about 1829 that a European party happened to encamp in the adjacent area when a cow-herd boy took an officer from them to these caves to show him therein a den of tiger. Popular superstition was all the while busy in stamping that plot as a haunt of ghosts and savage beasts, and it was in 1843 that Sir James Fergusson gave them publicity. In 1857 Sir James Guil printed and published some photographs of their pictures and the world got slightly acquainted with their significance. Curious visitors afterwards began to pay them casual visits when in the meanwhile the caves were slowly decaying; destructive forces were working over them for the last twelve hun-

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dred years. Dung of bats had filled their interiors with repugnant smell. Out of 29 caves at Ajanta about 18 face the south while the remaining ones face the east. Thus the majority of the caves were open to scorching sunshine, washing rains and howling tempests, as a result of which we find that practically all paintings from the verandah have disappeared. A heedless visitor often drew scratches with points of fingers or sticks on the painted surfaces of walls or pillars effacing thereby some figure or its part from the original. Under these circumstances is it not sheerly out of good luck that these ancestral pictorial treasure-troves have been available to us, making us lament for what is beyond recovery but at the same time filling our hearts with pride for what we have got?

II

Out of the total assemblage of caves from eight to ten are worth studying. Some of these seem to have never been intended to be completed; the rest are unfinished works. The method adopted in cutting the caves seem to be this. The Buddhist mendicants cut first of all the pillars of the verandah. Next they turned their attention to ceiling. Subsequently they smoothed the floor and lastly they polished the walls. When the verandah or porch was thus finished, then cutting a door and in some cases a window in addition in the wall, they commenced to cut the Stupas or pillars or the inner Chaityas or prayer halls; and the same process adopted in cutting the verandah was repeated in cutting the inner halls. It is beyond conception even with the farthest stretch of imagination as to how these artists prepared plans of particular lengths and breadths of these halls and decided the number of pillars and the intermediate distances between them.

There are about 1200 caves spread all over India, but all do not contain paintings. Some like those at Verul do represent in them both the painting and architecture. But it is the cut of the chisel rather than the move of the brush that prominently impresses us there. On the contrary Ajanta is a beautiful blending of both. For instance, we may mention the marvellous architecture in cave No. 1 of the shrine of Buddha. All its outer surface is thickly crowded with Buddha images; and the design in which they are skilfully set is very beautiful. At the bottom surface of the shrine is shown a small lake from which springs a lotus plant, and lotuses shooting from its stems serve a secure seat to every Buddha Image. Out of two leaves from the stem, one is folded while the other spreads to hold a nice shade over another Buddha figure. Equally attractive is the architectural work of "the Allurement of Buddha." Hosts of elephants, demons and ghostly figures howl from above the Buddha figure seated in a lotus pose (*Padmasana*) and a band of divine damsels are performing elegant dances and pantomimes to detract his mind from the path of knowledge. The scene is simply sublime in its tenderness and beauty. Yet with all this Ajanta is more a work of Art than of Architecture. When one is absorbed in admiring the flowery fables unfolded over the pillars and walls, one soon forgets oneself and thinks to be somewhere in the unearthly regions where flowers bloom but never fade and birds sing and never stop. Ajanta is practically painted from top to floor. Not an inch of space is left vacant. Nay, a curious critic sometimes remarks that the zealous artists have many a time neglected the law of proportions and have condensed in a very limited space too many

figures and flowers. Soon, however, he comes to realize perfect order and arrangement in the apparent chaos and confusion.

III

The selfless devotees of Buddha were inspired to paint these works not through greed of fame or money. On the contrary, they resorted to these solitary regions to avoid every possible connection with the empirical world and chose this peculiar way of serving their master patiently, at the same time preparing their minds through mortification and penance for the day of call when for them there would be no return. It is, therefore, no wonder that these paintings should represent the work of a bold brush and free fancy. The artists confined themselves in the dark dim corners depicting in them in colours all known and unknown stories from the Buddha Jatakas. How hard must have been their part considering the fact that every cave is protected by rocky battlements on three sides, the fourth side allowing a few rays of the sun to creep in through a small door or window. The references of every story with its original context are not known now. The sense of wonder reaches its climax when we see that also the ceilings of all caves are crowded with excellent pictures which now require a kisan lamp to look at even by day.

In addition to these scenes from religious themes Ajanta contains innumerable designs of flowers, birds and creepers all different from each other. To give a general idea about these we have copied only fifteen and have illustrated them in our book,* but we are sure to find fifteen hundred more of the same type. Buddhism was a religion for and of the people and of the practical world.

It is in fact a refined code of morality, and, therefore, though these Buddhist artists were practising their peculiar penance far off from the bustling world they were always conscious of and sympathetic with the outside nature and painted their human figures in surroundings of birds, beasts and flowers. The marvellous designs, the juxtaposition of lovely colours, the tender border of various creepers, the interspersing of men, women and children, combined with various beasts, parrots, geese, peacocks and swans, each forming a perfect piece by itself, and the astute sentiment of religious puritanism underlying these, fill a spectator with a sense of awe and wonder and make him lament for the loss of that miraculous art which like any other valuable asset of ancient India is for ever lost.

IV

In our opinion these caves of Ajanta are a work of people of the Dravidian culture. The truth of this statement becomes apparent if one compares these paintings with those at Sanchi made by the Aryan People. The men as well as the women in Ajanta paintings rarely use upper garments. Their Dhotis or Saris also always reach the knees. The figures also appear to be free in their dress and manners. On the contrary the figures in Sanchi are rarely seen without upper garment. Their Dhotis and Sarees reach the ankles. Ajanta men are also bare-headed. The ways of arranging their hair also widely differ. There is a marked difference between their respective dresses and ornaments. Thus if the Art at Sanchi is the outcome of Aryan culture that of Ajanta is Dravidian. We have, however, to accept this statement most guardedly bearing in mind the fact that the Aryan and the Dravidian cultures were running together side by side for ages un-

**Ajanta*. Published by Messrs. D. B. Taraporevala Sons & Co., Bombay.

til at last their fusion became so complete that they hardly could be distinguished from each other.

It is a patent fact with every artist that he gives concrete shapes to those ideas which he cherishes in his mind, and it is, therefore, that the same theme receives different treatments at the hands of different artists. It is therefore very likely that the artists of Ajanta, though secluded from human society like the Ancient Mariner of Coleridge, could not totally erase from their minds the impressions of that society which they previously frequented and to which they gave in these paintings a visible form. Looking at the long parade of pictures a historian's mind holds a quick communion with those ancient citizens of Aryavarta and learns much about the ways of their living, their different kinds of dress and ornaments, different weapons of war, different instruments of amusement, the ways of behaviour of the higher classes with the lower ones, and the different birds, beasts and creepers which formed a salient feature of that joyful life.

V

The art of Ajanta is matchless. It has successfully survived the onslaught of time. Thanks to the able and efficient management of His Exalted Highness the Nizam's Government, there remains no longer any danger of decay. If a picture can be studied from three view-points, viz. its outline, colour and expression, Ajanta can match any modern work in all these respects. Outline is the essence of picture. A cursory glance at the paintings of Ajanta will at once convince every spectator what rare skill the old masters

possessed in drawing their outlines. Everything is what ought to be, all cleverly willed and skilfully worked out. Their knowledge of the anatomy of the human body also is flawless and perfect. In selection of colours also they have taken utmost precaution and looked more to their durability than to their appearance. How excellent must be their colours can be seen from the fact that though the ancient colours of Ajanta have stood the test of two thousand years, they appear to have been newly painted. Regarding expression too they are wonderful. Different expression is visible not only on each face but is distinctly apparent in even a small jesticulation of hand, mouth or a wink of eye or movement of creepers and trees, and we doubt whether at any future time our modern artists will be able to compete with the ancient giants of Ajanta in this special aspect of Art.

If Architecture is poetry in stone, painting is music in colour, and Ajanta is thus poetry and music both. India once supposed to be a land of savages has come to be known as the fountain-head of civilization and the cradle of different religions in the world. To-day another unknown page from her ancient annals is revealed, showing her to be the mother of fine Arts. And who knows that some future discoveries will not bring to light more of her glories in the past. For the present we feel proud of Ajanta, and just as a Western artist never thinks his course in Art complete unless and until he has visited the art galleries of Florence and Italy, so too in our opinion every Indian artist should make it a dear dream of his life to visit Ajanta at least once and get some copies of that incomparable Art.

AT THE SHRINE OF SWAMI VIVEKANANDA

BY DR. PETER BOIKE

Sleep on thou holy one
Upon the sacred spot.
Thy life has not been in vain,
Thy teachings have not been for nought,
Thy voice has been heard in far distant lands,
Thy spirit has encircled the universe;
Thy children come to thee from far and near
To pay homage to thy sacred name.
Oh what ineffable joy fills my heart
To be blessed, to be privileged
To bow at thy blessed feet.

THE LIGHT OF THE SELF

(From Shankara's Commentary on the *Brihadâraṇyaka Upanishad*)

BY SWAMI MADHAVANANDA

'Which is the self?' 'This infinite entity (Purusha) that is identified with the intellect and is in the midst of the organs, the (self-effulgent) light within the heart (intellect). Assuming the likeness (of the intellect), it moves between the two worlds; it thinks, as it were, and shakes, as it were. Being identified with dreams, it transcends this world—the forms of death (ignorance etc.).'

—IV. iii. 7.

The self is called light, because it is self-effulgent, for through this light, the self-effulgent Atman, this aggregate of body and organs sits, goes out and works, as if it were conscious, as a jar placed in the sun (shines). Or as an emerald or any other gem, dropped for testing into milk etc., imparts its lustre to them, so does this luminous self, being finer than even the heart or intellect, unify and impart its lustre to the body and organs, including the intellect etc., although it is within the intellect; for these have varying degrees of fine-

ness or grossness in a certain order,¹ and the self is the innermost of them all.

The intellect, being transparent and next to the self, easily catches the reflection of the intelligence of the self. Therefore even wise men happen to identify themselves with it first; next comes the Manas, which catches the reflection of the self through the intel-

¹ From the objects to the self is an ascending order of fineness, and from the self to the objects is an ascending order of grossness.

lect; then the organs, through contact with the Manas; and lastly the body, through the organs. Thus the self successively illumines with its own intelligence the entire aggregate of body and organs. It is therefore that all people identify themselves with the body and organs and their modifications in varying degrees, without any fixity, according to their discrimination. . . .

It has been said that when the external lights that help the different organs have ceased to work, the self, the infinite entity that is the light within the intellect, helps the organs through the mind. Even when the external aids of the organs, the sun and other lights, exist, since these latter (being compounds) subserve the purpose of some other agency, and the body and organs, being unconscious, cannot exist for themselves, this aggregate of body and organs cannot function without the help of the self, the light that lives for itself. It is always through the help of the light of the self that all our activities take place. 'This intellect and Manas are consciousness. . . . (all these are but names of Intelligence or the Atman)' (Ai. V. 2), says another Sruti, for every act of people is attended with the ego, and the reason for this ego³ we have already stated through the illustration of the emerald.

Though it is so, yet during the waking state that light called the self, being beyond the organs and being particularly mixed up in the diversity of functions of the body, and the organs, internal and external, such as the intellect, cannot be shown extricated from them, like a stalk of grass from its sheath; hence, in order to show it in the dream state, Yājñavalkya begins: *Assuming the likeness . . . it moves between the two worlds.*

The infinite entity that is the self-effulgent Atman, assuming the likeness—of what? Of the intellect. . . . The intellect is that which is illumined, and the light of the self is that which illumines, like light; and it is well-known that we cannot distinguish the two. It is because light is pure that it assumes the likeness of that which it illumines. When it illumines something coloured, it assumes the likeness of that colour. When, for instance, it illumines something green, blue or red, it is coloured like them. Similarly the self, illumining the intellect, illumines through it the entire body and organs, as we have already stated through the illustration of the emerald. Therefore through the similarity of the intellect, the self assumes the likeness of everything. Hence it will be described later on as 'Identified with everything.' Therefore it cannot be taken apart from anything else, like a stalk of grass from its sheath, and shown in its self-effulgent form. It is for this reason that the whole world, to its utter delusion, superimposes all activities peculiar to name and form on the self, and all attributes of this self-effulgent light on name and form, and also superimposes name and form on the light of the self and thinks, 'This is the self, or is not the self; it has such and such attributes, or has not such and such attributes; it is the agent, or is not the agent; it is pure, or impure; it is bound, or free; it is fixed, or gone, or come; it exists, or does not exist,' and so on. Therefore 'assuming the likeness (of the intellect) it moves' alternately 'between the two worlds'—this one and the next, the one that has been attained and the one that is to be attained—by successively discarding the body and organs already possessed, and taking new ones, hundreds of them, in an unbroken series. This movement between the two worlds

³ The reflection of the self in the intellect constitutes this ego.

is merely due to its resembling the intellect—not natural to it. . . .

How are we to know that it is owing to the delusive likeness of the intellect that the self moves between the two worlds and does other activities, and not by itself? This is being answered by a statement of reason: *Being identified with dreams* etc. The self seems to become whatever the intellect, which it resembles, becomes. Therefore when the intellect turns into a dream, that is, takes on the modification called a dream, the self also assumes that form; when the intellect wants to wake up, it too does that. . . . Because the self remains revealing by its own distinct light the modification known as dreams assumed by the intellect, therefore it must really be self-effulgent, pure and devoid of agent and action with its factors and results. It is only the likeness of the intellect that gives rise to the delusion that the self moves between the two words and has other such activities. . . .

Buddhist³ objection: We say there is no such thing as the light of the self similar to the intellect and revealing it, for we experience nothing but the intellect either through perception or through inference, just as we do not experience a second intellect at the same time. You say that since the light that reveals, and the jar, for instance, that

is revealed, are not distinguishable in spite of their difference, they resemble each other. We reply that in that particular case, the light being perceived as different from the jar, there may well be similarity between them, because they are merely joined together, remaining all the while different. But in this case we do not similarly experience either through perception or through inference any other light revealing the intellect, just as the light reveals the jar. It is the intellect which, as the consciousness that reveals, assumes its own form as well as those of the objects. Therefore neither through perception nor through inference is it possible to establish a separate light which reveals the intellect.

What has been said above by way of example, viz. that there may be similarity between the light that reveals and the jar, for instance, that is revealed, because they are merely joined together, remaining all the while different, has been said only tentatively⁴; it is not that the jar that is revealed is different from the light that reveals it. In reality, it is the jar in contact with light that reveals itself; for (each moment) a new jar is produced, and it is consciousness that takes the form of the jar—or any other object—in contact with light. Such being the case, there is no instance of an external object, for everything is mere consciousness.

Thus the Buddhists, after conceiving the intellect as tainted by assuming a double form, the revealer and the revealed (subject and object), desire to purify it. Some of them,⁵ for instance, maintain that consciousness is untrammelled by the dualism of subject and object, is pure and momentary; others

³ There are four schools of Buddhism, viz. the Vaibhāṣika, Sautrāntika, Yogācāra and Mādhyamika, all maintaining that the universe consists only of ideas and is momentary—every idea lasting only for a moment and being immediately replaced by another exactly like it. The first two schools both believe in an objective world, of course ideal, but whereas the first holds that that world is cognizable through perception, the second maintains that it can only be inferred. The third school, also called Vijnānavādin, believes that there is no external world, and that the subjective world alone is real. The last school, called also Sunyavādin (nihilist), denies both the worlds.

⁴ This is the view of the Yogācāra school as opposed to that of the first two.

⁵ The Yogācāras.

want to deny that even. For instance, the Mādhyamikas hold that consciousness is free from the dual aspect of subject and object, hidden and simply void, like the external objects such as a jar.

All these assumptions are contradictory to this Vedic path of well-being that we are discussing, since they deny the light of the self as distinct from the body and illumining the consciousness of the intellect. Now to those who believe in an objective world we reply: Objects such as a jar are not self-luminous; a jar in darkness never reveals itself, but is noticed as being regularly revealed by coming in contact with the light of a lamp etc. Then we say that the jar is in contact with light. Even though the jar and the light are in contact, they are distinct from each other, for we see their difference, as between a rope and a jar, when they repeatedly come in contact and are disjoined. This distinction means that the jar is revealed by something else; it certainly does not reveal itself.

Objection: But do we not see that a lamp reveals itself? People do not use another light to see a lamp, as they do in the case of a jar etc. Therefore a lamp reveals itself.

Reply: No, for there is no difference as regards its being revealed by something else (the self). Although a lamp, being luminous, reveals other things, yet it is, just like a jar etc., invariably revealed by an intelligence other than itself. Since this is so, the lamp cannot but be revealed by something other itself.

Objection: But there is a difference. A jar, even though revealed by an intelligence, requires a light different from itself (to manifest it), while the lamp does not require another lamp. Therefore the lamp, although revealed by

something else, reveals itself as well as the jar.

Reply: Not so, for there is no difference, directly or indirectly (between a jar and a lamp). As the jar is revealed by an intelligence, so is equally the lamp. Your statement that the lamp reveals both itself and the jar is wrong. Why? Because what can its condition be when it does not reveal itself? As a matter of fact, we notice no difference in it, either directly or indirectly. A thing is said to be revealed only when we notice some difference in it through the presence or absence of the revealing agent. But there can be no question of a lamp being present before or absent from itself; and when no difference is caused by the presence or absence, it is idle to say that the lamp reveals itself.

But as regards being revealed by an intelligence the lamp is on a par with the jar etc. Therefore the lamp is not an illustration in point to show that consciousness (of the intellect) reveals itself; it is revealed by an intelligence just as much as the external objects are. Now, if consciousness is revealed by an intelligence, which consciousness is it?—the one that is revealed (the consciousness of the intellect), or the one that reveals (i.e. the consciousness of the self)? Since there is a doubt on the point, we should infer on the analogy of observed facts, not contrary to them. Such being the case, just as we see that external objects such as a lamp are revealed by something different from them (the self), so also should consciousness—although it reveals other things like a lamp—be inferred, on the ground of its being revealed by an intelligence, to be revealed not by itself, but by an intelligence different from it. And that other entity which reveals consciousness is the self—the intelligence

which is different from that consciousness.

Objection: But that would lead to a *regressus in infinitum*.

Reply: No, it has only been stated on logical grounds that because consciousness is an object revealed by something, the latter must be distinct from that consciousness. Obviously there cannot be any infallible ground for inferring that the self literally reveals the consciousness in question, or that, as the witness, it requires another agency to reveal it. Therefore there is no question of a *regressus in infinitum*.

Objection: If consciousness is revealed by something else, some means of revelation is required, and this would again lead to a *regressus in infinitum*.

Reply: No, for there is no such restriction; it is not a universal rule. We cannot lay down an absolute condition that whenever something is revealed by another, there must be some means of revelation besides the two—that which reveals and that which is revealed, for we observe diversity of condition. For instance, a jar is perceived by something different from itself, *viz.* the self; here light such as that of a lamp, which is other than the perceiving subject and the perceived object, is a means. The light of the lamp etc. is neither a part of the jar nor of the eye. But though the lamp, like the jar, is perceived by the eye, the latter does not require any external means corresponding to the light, over and above the lamp (which is the object). Hence we can never lay down the rule that whenever a thing is perceived by something else, there must be some means besides the two. Therefore, if consciousness is admitted to be revealed by a subject different from it, the charge of a *regressus in infinitum*, either through the means, or through the perceiving subject (the self), is altogether untenable.

Hence it is proved that there is another light, *viz.* the light of the self, which is different from consciousness.

Objection (by the idealist): We say there is no external object like the jar etc., or the lamp, apart from consciousness; and it is commonly observed that a thing which is not perceived apart from something else is nothing but the latter; as, for instance, things such as the jar and cloth seen in dream consciousness. Because we do not perceive the jar, lamp, and so forth seen in a dream, apart from the dream consciousness, we take it for granted that they are nothing but the latter. Similarly in the waking state, the jar, lamp, and so forth, not being perceived apart from the consciousness of that state, should be taken merely as that consciousness and nothing more. Therefore there is no external object such as the jar or lamp, and everything is but consciousness. Hence your statement that since consciousness is revealed, like the jar etc., by something else, there is another light besides consciousness, is groundless; for everything being but consciousness, there is no illustration to support you.

Reply: No, for you admit the existence of the external world to a certain extent. You do not altogether deny it.

Objection: We deny it absolutely.

Reply: No. Since the words 'consciousness,' 'jar' and 'lamp' are different and have different meanings, you cannot help admitting to a certain extent the existence of external objects. If you do not admit the existence of objects different from consciousness, words such as 'consciousness,' 'jar' and 'cloth,' having the same meaning, would be synonymous. Similarly, the means being indetical with the result, your scriptures inculcating a difference between them would be useless, and

their author (Buddha) be charged with ignorance.

Moreover you yourself admit that a debate between rivals as well as its defects are different from consciousness. You certainly do not consider the debate and its defects to be identical with one's consciousness, for the opponent, for instance, has to be refuted. Nobody admits that it is either his own consciousness or his own self that is meant to be refuted; were it so, all human activities would stop. Nor do you assume that the opponent perceives himself; rather you take it for granted that he is perceived by others. Therefore we conclude that the whole objective world is perceived by something other than itself, because it is an object of our perception in the waking state, just like other objects perceived in that state, such as the opponent—which is an easy enough illustration; or as one series⁶ of (momentary) consciousnesses, or any single one⁷ of them, is perceived by another of the same kind. Therefore not even the idealist can deny the existence of another light different from consciousness. 42339

Objection: You are wrong to say that there is an external world, since in dreams we perceive nothing but consciousness.

Reply: No, for even from this absence of external objects we can demonstrate their difference from consciousness. You yourself have admitted that in dreams the consciousness of a jar or the like is real; but in the same breath you say that there is no jar apart from that consciousness! The point is, whether the jar which forms the object of that consciousness is unreal or real, in either case you have admit-

ted that the consciousness of the jar is real,⁸ and it cannot be denied, for there is no reason to support the denial. By this⁹ the theory of the voidness of everything is also refuted; as also the Mimāṃsaka view that the Self is perceived by the individual self as the 'I.'¹⁰

Your statement that every moment a different jar in contact with light is produced, is wrong, for even at a subsequent moment we recognize it to be the same jar.

Objection: The recognition may be due to similarity, as in the case of hair, nails, etc., that have been cut and have grown anew.

Reply: No, for even in that case the momentariness is disproved. Besides, the recognition is due merely to an identity of species. When the hair, nails, etc., have been cut and have grown again, there being an identity of species as hair, nails, etc., their recognition as such due to that identity is unquestionable. But when we see the hair, nails, etc., that have grown again after being cut, we never have the idea that they are, individually, those identical hairs or nails. When after a great lapse of time we see on a person hair, nails, etc., of the same size as before, we perceive that the hair, nails, etc., we see at that particular moment are like those seen on the previous occasion, but never that they are the same ones. But in the case of a jar etc., we perceive that they are identical. Therefore the two cases are not parallel.

When a thing is directly recognized

⁶ The reality of the consciousness presupposes the existence of external objects, which alone determine the form of that consciousness.

⁷ The impossibility of doing away with the distinction between knowledge and the object known.

¹⁰ For the same thing cannot be both subject and object.

⁶ The series called Hari, for instance, is perceived by the series called Rama.

⁷ Buddha's knowledge, for instance, perceives that of any ordinary mortal.

as identical, it is improper to infer that it is something else, for when an inference contradicts perception, the ground of such inference becomes fallacious. Moreover the perception of similarity is impossible because of the momentariness of knowledge (held by you). The perception of similarity takes place when one and the same person sees two things at different times. But according to you the person who sees a thing does not exist till the next moment to see another thing, for consciousness, being momentary, ceases to be as soon as it has seen some one thing. To explain : The perception of similarity takes the form of 'This is like that.' 'That' refers to the remembrance of something seen ; 'this' to the perception of something present. If after remembering the past experience denoted by 'that,' consciousness should linger till the present moment referred to by 'this,' then the doctrine of momentariness would be gone. If, however, the remembrance terminates with the notion of 'that,' and a different perception, relating to the present, (arises and) dies with the notion of 'this,' then no perception of similarity expressed by, 'This is like that,' will result, as there will be no single consciousness perceiving more than one thing (so as to draw the comparison). Moreover it will be impossible to describe our experiences. Since consciousness ceases to be just after seeing what was to be seen, we cannot use such expressions as, 'I see this,' or 'I saw that,' for the person who has seen them will not exist till the moment of making these utterances. Or, if he does, the doctrine of momentariness will be contradicted. If, on the other hand, the person who makes these utterances and perceives the similarity is other than the one who saw those things, then, like the remarks of a man born blind about particular colours and his

perception of their similarity, the writing of scriptural books by the omniscient Buddha and other such things will all become an instance of the blind following the blind. But this is contrary to your views. Moreover the charges of obtaining results of actions not done and not obtaining those of actions already done, are quite patent in the doctrine of momentariness.

Objection : It is possible to describe a past experience by means of a single chain-like perception that takes place so as to include both the preceding and the succeeding perception, and this also accounts for the comparison, 'This is like that.'

Reply : Not so, for the past and the present perception belong to different times. The present perception is one link of the chain, and the past perception another, and these two perceptions belong to different times. If the chain-like perception touches the objects of both these perceptions, then the same consciousness extending over two moments, the doctrine of momentariness again falls to the ground. And such distinctions as 'mine' and 'yours' being impossible,¹¹ all our dealings in the world will come to naught.

Moreover, since you hold everything to be but consciousness perceptible only to itself, and at the same time say that consciousness is by nature but the reflection of pellucid knowledge, and since there is no other witness to it, it is impossible to regard it as various such as transitory, painful, void and unreal. Nor can consciousness be treated as having many contradictory parts, like a pomegranate etc., for according to you it is of the nature of pellucid knowledge. Moreover, if the transitoriness, painfulness, etc., are parts of

¹¹ Since there is only one consciousness, and that also momentary.

consciousness, the very fact that they are perceived will throw them into the category of objects, different from the subject. If, on the other hand, consciousness is essentially transitory, painful, and so on, then it is impossible to conceive that it will become pure by getting rid of those characteristics, for a thing becomes pure by getting rid of the impurities that are connected with it, as in the case of a mirror etc. But a thing can never divest itself of its natural property. Fire, for instance, is never seen to part with its natural light or heat. Although the redness and other qualities of a flower are seen to be removed by the addition of other substances, yet even there we infer that those features were the result of previous combinations, for we observe that by subjecting the seeds to a particular process, a different quality is imparted to flowers, fruits, etc. Hence consciousness cannot be conceived to be purified.

Besides you conceive consciousness to be impure when it appears in the dual character of subject and object. That too is impossible, since it does not come in contact with anything else. A thing cannot surely come in contact with something that does not exist; and when there is no contact with anything else, the properties that are observed in a thing belong naturally to it, and cannot be separated from it, as the heat of fire, or the light of the sun. Therefore we conclude that your assumption

that consciousness becomes impure by coming temporarily in contact with something else, and is again free from this impurity, is merely an instance of the blind following the blind, and is unsupported by any evidence.

Lastly, the Buddhistic assumption that the extinction of that consciousness is the highest end of human life, is untenable, for there is no recipient of results. For a person who has got a thorn stuck into him, the relief of the pain caused by it is the result (he seeks); but if he dies, we do not find any recipient of the resulting cessation of pain. Similarly, if consciousness is altogether extinct and there is nobody to reap that benefit, to talk of it as the highest end of human life is meaningless. If that very entity or self, designated by the word 'person'—consciousness, according to you—whose well-being is meant, is extinct, for whose sake will the highest end be? But those who (with us) believe in a self different from consciousness and witnessing many objects, will find it easy to explain all phenomena such as the remembrance of things previously seen and the contact and cessation of pain—the impurity, for instance, being ascribed to contact with extraneous things, and the purification to dissociation from them. As for the view of the nihilist, since it is contradicted by all the evidences of knowledge, no attempt is being made to refute it.

THE MESSAGE OF THE HIMALAYAS

BY SWAMI SAMBUDDHANANDA

I

To a man of universal spirit the universe speaks. It has a tongue and a voice which cannot be known or heard save by the mystics and the sages. It is they who being disgusted with the shams and vagaries of this world sought after peace and bliss. They withdrew from the pursuits of pleasure to institute a devoted search after truth, and it ended in the discovery of a unity in all the endless diversities of the world—vegetable, mineral and animal. What wonder that these people would be the first of the privileged to come across the message of the Himalayas?

The common people whose vision does not go beyond the empirical world will undoubtedly be anxious to know the how and why of it. And the questions of this kind may naturally be expected from only those who do not know what a unique place the Himalayas hold in relation to India. To have a clear idea of the two and their relation it is necessary to discuss a little about India and the Himalayas.

Of all the countries of the world India is the most unique. One may travel from one corner of the globe to another, but will not come across a land like her. Of the divisions of land and water there is none which one cannot find in India. In climate, in flora and fauna she is without parallel. All that one can find in the different quarters of the world can be found in India alone. India has, therefore, been most aptly called the epitome of the world.

Walled by the lofty range of the snow-capped Himalayas on the north and surrounded by seas and oceans on all other sides, India has been cut off from all connections with the outer world. She has been, as such, a chosen land of Nature herself. Being absolutely free and far away from the tumult of the outside world the mind of her people turned inward resulting in an investigation into inner nature. Their intensive culture in that direction yielded in time a rich harvest from the fields of religion and philosophy, ethics and theology, science and astronomy, and art and literature. India thus became the central seat of a culture and a civilization that found their way through Arabia, Egypt and Assyria to the furthest corners of Europe. She undoubtedly became a land of pride and glory. But the crown and glory of this privileged land is the Himalayas. India without the Himalayas is a queen without her crest-jewel. She owes her beauty, charm, wealth and attraction to none so much as to the Himalayas.

II

The lofty range of the Himalayas which are enclosed within the arms of the Indus and the Brahmaputra extends over 1500 miles in length and from 100 to 150 miles in width. Geographically the Himalayas may be classified into three parallel longitudinal zones according to their different orographical features:—(1) the Great Himalayas which comprise the ranges on the north and include even the highest peaks of Gouri Shunker (Mount Everest) and

Kanchanjunga. They rise above the snow line and have an average elevation of 20,000 feet above the sea level; (2) The Lesser Himalayas with the middle ranges which lie south of the great Himalayas and have an average height of 12,000 to 15,000 feet above the sea; and (3) The outer Himalayas which comprise the Siwalik ranges lying between the Lesser Himalayas and the plains having an average height of 8,000 to 4,000 feet above the sea. Geologically the Himalayas are divided into (1) the northern Tibetan zone where "fossiliferous beds of Palaeozoic and Mesozoic age are largely developed," (2) the central Himalayan zone which comprises most of the lesser and great Himalayas and is composed "chiefly of crystalline and metamorphic rocks, together with unfossiliferous sedimentary beds supposed to be of palaeozoic age" and (3) the southern Sub-Himalayan zone consisting entirely of Tertiary beds, and especially of the Upper Tertiaries.

The height of the highest peak, Mt. Everest, has been ascertained to be 19,002 feet. But "the heights of peaks determined by exact processes of trigonometrical observation are bound to be more or less in error for at least three reasons: (1) the extraordinary geoidal deformation of the level surface at the observing stations in submontane regions, (2) ignorance of the laws of refraction when rays traverse rarefied air in snow-covered regions, and (3) ignorance of the variations in the actual height of peaks due to the increase or decrease of snow." So there is nothing to gainsay that the height of the highest peak of the Himalaya may exceed even the aforesaid ascertainment.

III

The Himalayas are not looked upon by the Indians as a heap of rocks or

mass of mountains. Without any hesitation they would respectfully differ from the geologists and orologists and would like to see them with the eyes of an Arjuna. Being so eager to know of God's divine attributes by which, filling all these worlds, He exists, Arjuna prayed—"How shall I, O Yogin, meditate ever to know Thee? In what things, O Bhagavan, art Thou to be thought of by me?" (*Bhagvat Gita*, Chap. X. 17). In response to his earnest prayer Bhagavan gave a short but graphic account of His endless manifestations according to prominence. In course of His reply He said,—“Of the great Rishis I am Bhrigu; of words I am the one syllable “Om”; of Yajnas I am the Yajna of Japa (silent repetition); of immovable things the Himalaya.” (*Bhagvat Gita*, Chap. X. 25) So, of all the hills and mountains of the world the Himalayas are regarded as a veritable manifestation of God by the Hindus.

Now the relation between the holy Himalayas and the sacred land of India becomes clear from the fact that India, as she was or is, owes her origin, wealth and wisdom to the Himalayas.

From the topographical observation it appears that the range of the Vindhya runs parallel to the Himalayas through the heart of India. It stands as a base of the two other mountain ranges, the Eastern and Western Ghats which run pointing to Cape Comorin. If the geological and archæological researches be pushed a little further it will at once be discovered that these mountains are interlinked in the subterranean strata. A Sanskrit synonym for mountain is Bhudhara (that which holds up the earth around it). These chains of mountains from the Himalayas down to the Ghats are holding up India from being washed off by the seas and ocean around that threaten her existence.

From the above topography it is evident that the Himalayas stand like an affectionate father holding up his beloved daughter India from being drowned into the depths of the Indian Ocean.

The clouds formed by the constant evaporation of the sea water cannot be driven to the high tableland of Tibet or the plains of Russia but are held back by the high walls of the Himalayas. They, as a consequence, cause heavy downpour all over the land, particularly the hilly regions, and keep all the rivers abundantly fed and flowing and the land fertile. The fertility of the land produces plenty of crops, fruits and vegetables. The *Chhandogya Upanishad*, while determining the essence of all essences, traces the origin of the world of animals to the world of vegetables. It says :—

“The essence of all (movable and immovable) beings is the earth, the essence of the earth is water, that of water is plants, that of plants is Purusha (embodied being with senses) and that of Purusha is speech, that of speech is the Rik, of the Rik, the Sama, and of the Sama, Omkara. This Om, the eighth in order from the first, is this essence of all essences, worthy abode of the Supreme Self” (Bk. I. 1. ii & iii). A short reflection shows how the Himalayas being the prime cause of vegetation are not only the supplier of food but is the origin also of other resources which India has in abundance.

IV

But apart from these the Himalayas have a distinct message to give. The imaginative minds read many a message from the Himalayas.

The immovability and unchangeability of the mountains point to Reality. The Real is that which never changes or contradicts itself. It pre-

sents a uniform spectacle at all times and under all circumstances.

The perpetual snow line, which is all white, is a mark of purity. Besides, whiteness, which is the result of combination of all colours, signify unification or universalization. As such the Real is universal. The Real, therefore, cannot be identified with any particular faith or “ism,” but is the meeting-ground of all creeds, and systems of thought.

The innumerable lofty snow-white peaks are so many white banners floating high above in the sky and preaching the gospel of peace and amity to all the warring races of the world. They are a living protest against all the tyrannies and wickedness of the world, and eloquently declare that peace can be established in the world not by talking of peace and preparing for war but through mutual love and co-operation.

The number of rivers that rising from different quarters of the Himalaya pass through the country and fall into the ocean indicate various creeds followed by people of different religions and are but different paths for the attainment of the Truth. God is the centre to which the divergent creeds converge.

The Himalayas with their innumerable deep caves and dense forests supplied many recesses to the contemplative souls. It is here that the children of the soil in the prime of their boyhood could repair to be initiated into the life of continence and thus they found a rare opportunity to shape their life properly. It is here that the students would receive true education, which means not an accumulation of information running riot in the brain but the manifestation of perfection already in man. And, it is in such silent and solitary caves and forest recesses of the Himalayas that the people, young or old, whosoever thirst

after knowledge and bliss, would find a fit habitation for the life of meditation and contemplation. These favourite haunts have according to their eminence turned, in time, into places of pilgrimage.

The Himalayas are not only a repository of flora and fauna but also the most ancient abode of saints and sages, seers and seekers of truth. It is in the deep caves and dense forest recesses of the Himalayas that they, living a life of purity and self-sacrifice, meditation and contemplation, realized many spiritual truths. These truths are embodied in the Srutis, Smritis, Puranas and various other scriptures. It is not possible to give a full account of them here. But it can be briefly stated that the Vedas are four in number—*Rik*, *Yaju*, *Sam* and *Atharva*. There are 21 books in Rigveda, 109 in Yajurveda, 1,000 in Samaveda and 50 in Atharva Veda. Each of these books has an Upanishad. There are altogether 1,180 Upanishads in number. Of these 108 are chief Upanishads which Sri Rama Chandra taught to Ramduta. The Smritis and the Puranas which come next in prominence are more or less based on the Srutis.

India is a land of thinkers whose thoughts were fed and fostered all the more greatly by the natural beauty and solemnity of the Himalayas. Shakespeare, who moved mainly in the intellectual atmosphere, realized—

“And this our life, exempt from public haunt,

Finds tongues in trees, books in running brooks,

Sermons in stones and good in everything.”

What wonder that these great thinkers who led an intensive spiritual life would get a unique inspiration from the picturesque panorama of the mighty Himalayas? It is thus that they

realized truths which find eloquent expressions in सदेव सोम्य इदमग्र आसीत् एकमेवाद्वितीयम्। “In the beginning, my dear, this was pure Being, one, without a second” and एकं सविता बहुधा वदति—“Truth is one, but the sages call it by various ways.”

VI

If all the four Mahavakyas (foundamental teachings),—प्रज्ञानं ब्रह्म (Wisdom is Brahman), अहं ब्रह्मासि (I am Brahman), तत्त्वमसि (Thou art That) and अयमात्मा ब्रह्म (That soul is Brahman) of the four Vedas be examined, it will be found that the same truth lies embedded in each and all of them however much they may vary in expression. Deeper penetration into these expressions reveals that each of these relate to a truth that embraces and assimilates all the different, relative truths. If the expression तत्त्वमसि (Thou art That) be examined, it will reveal a wonderful unification of all the views of the different schools of philosophy. The expression may be expounded in almost all the case-endings as follows, each affording a shelter to some school of philosophers or other. The Sanskrit sentence may be broken up as :

(1) तत् त्वम् असि—Thou art That.

(2) तेन त्वम् असि—Thou art by That.

(3) तस्यै त्वम् असि—Thou art for That.

(4) तस्मात् त्वम् असि—Thou art from That.

(5) तस्य त्वम् असि—Thou art of That.

(6) तस्मिन् त्वम् असि—Thou art in That.

The monists like Sankara, the qualified monists like Ramanuja, dualists like Madhava and Vallabha—nay, all philosophers in India find a place in and support from this marvellous expression to establish their respective views.

It is thus that the Himalayas became the birthplace of different Schools of Philosophy. All these Schools of Philo-

sophy, though they maintain different views, may be classified mainly under three heads : namely Adwaita (Monism), Visishtadwaita (Qualified Monism) and Dwaita (Dualism). Of them the first school was bold enough to declare,

श्रीकाशेण प्रवक्ष्यामि यदुक्तं सत्यकीटिभिः ।

ब्रह्म सत्यम् जगन्निध्या जीवो ब्रह्मैव नापरः ॥

“All that has been discussed in millions and millions of scriptures we shall substantiate in the half of a verse—Brahman is truth, the world is a myth and Jiva (individual soul) is no other than the Brahman (Supreme Self).” Is this not the culmination of all philosophy? And this was first realized in the bosom of the Himalayas.

We must remember that the message of the Himalayas is a message not only for India but for the whole world. For

from India has gone, from time to time, the message of peace and goodwill to the outside world. The true history of India is not the history of fights and conflicts between kings and emperors, but the history of saints and sages who lived not for any particular people but for the whole world. And during the present critical period in the history of the world it is greatly necessary that the world should follow the messages of the Himalayas. That is the only means by which civilization can be saved from wreckage and the world from destruction. For the Himalayas ask all to rise above the animal planes, to aspire after Divinity and realize the Self, which is not different from the Supreme Reality.*

*Based on the notes of a lecture delivered at the Raja Ram College, Kohlapur, Bombay.

THE PATH OF MEDITATION

(Adapted from the *Bhagavad-gita*)

BY SWAMI PRABHAVANANDA

The chief aim and purpose of all religious observances and spiritual practices are self-control and perfection in meditation.

This body has been compared to a chariot. The senses are the horses. Mind is the rein. Intellect is the charioteer. The vital energies are the wheels. Virtue and vice are the spokes. Objects of the senses form the road. The ego is the rider. Anger, hatred, jealousy, sorrow, greed, delusion, pride, thirst for life, are the enemies we meet on the road. When the rider can bring the horses (the senses) and the chariot (body) under control, his heart becomes purified and he finds the Divine Grace

within. With the sword of discrimination, sharpened by knowledge, he conquers all enemies. He becomes fearless and enjoys Divine Bliss.

There are certain requirements which must be observed as duties by all humanity in all stages of life. These are truthfulness; kindness; forgiveness; discrimination; control of the mind; mastery over passions; non-injury; continence; charity; frankness; contentment; service to spiritual teachers; desisting from idle conversation; seeking the highest truth; serving all beings as God.

There are certain truths which have been revealed through the experiences

of the Sages which must be heeded by all humanity. Human birth is the door through which we may attain higher or lower births according to our deeds. Human birth is also the door through which we may attain the highest goal of life, Absolute Freedom.

When man gives up the struggle of seeking happiness through the doors of the senses and learns to look within, then only does he find peace and bliss.

Clinging to wealth and clinging to worldly life are the root causes of all fear, misery and delusion. So, man should give up the desire for wealth and the longing for the pleasures of the world.

The bee undergoes many hardships to gather honey. Others steal the honey. Those who struggle to earn and hoard wealth never enjoy it themselves.

The king snake does not struggle to seek food. He is satisfied with whatever Nature provides for him. So, also lives the Sage. Whatever comes of itself, he accepts. Sometimes he sleeps under a tree; sometimes he dwells in a palace. Under all conditions he is the same contented, happy person.

Learn to be contented under all circumstances. One who has contentment in his heart attains good everywhere and at all times.

Those who wear shoes to protect their feet are not hurt by the thorns that may lie upon the road. Likewise, those who have learned to be contented under all conditions are never hurt by the thorns that may lie upon the path of life.

Discontentment is the cause of restlessness and of passionate desires. All effort, all learning, all fame or glory or knowledge are in vain where discontentment exists. The discontented heart is full of thirst and greed even when all the enjoyment of the whole world are at hand. Many a soul has become de-

graded and fallen because of discontent.

Give up craving for objects. Give up greed. So, become free from anger. Learn the evanescence of all pleasures of the senses. Seek the divine consciousness, the knowledge of unity, and thus conquer all fear.

Learn to discriminate between the Real and the unreal and thus be free from sorrow and delusion.

Conquer pride and egotism by serving the great souls, the spiritual teachers, the embodiments of purity and holiness.

Control the obstacles on the path of meditation by the control of speech and thought.

If any person does harm to you, do not retaliate the injury nor even feel any resentment in the heart, but rather think good of him. Love conquers hatred.

He who earnestly seeks to achieve self-control must withdraw from worldly distractions. He must be moderate in eating, drinking, and recreation. Shun laziness.

In the first stage of life, one desiring self-control must enter the life of a student. The Guru (Teacher) removes the darkness of ignorance and reveals the light of knowledge to the disciple. To prepare for the instruction to be given by the teacher, the student must have calmness and steadiness of body and mind. He must free himself from physical ailments by the practice of such breathing exercises as may be given by the teacher, and by taking only such food as will restore vigour to the body and calmness to the mind.

Sitting erect in a relaxing position, he must repeat the sacred word, Om, meditating on its meaning.

Free the mind from all distracting thoughts and desires. When the mind wanders, bring it back and try to fix it on the Divine Light within the etheric centre of the heart.

Constant practice will bring tranquility and peace within. The fire of desire is extinguished, just as a fire goes down when no fuel is added.

The mind which is no longer agitated by lust is always tranquil. When all the restless waves of the mind subside, there arises gradually the Bliss Divine.

The sacred word Om is the bow. The purified mind is the arrow. The Divine Self is the target. Just as the arrow becomes one with the target, so by practice of concentration of the mind, one becomes united with the Divine Self.

If one has devotion for his Guru as for God, control and mastery will be gained easily. The Guru is truly one with God. Living in close association with the teacher, following his instruction in meditation and in the understanding of the Scriptures, the student learns to see God, the Soul of all souls, in all beings.

After finishing his course of study, he is free to marry and become a householder, or he may lead a life of retirement, or he may become a wandering monk, according to his particular temperament and as directed by the teacher.

The family man who has to meet obligations in social life must perform all duties as worship of the Lord. Work is to be offered as worship to God. He must revere spiritual teachers and seek association with the holy. He must pass leisure hours in hearing or studying the word of God. He must engage in the activities of life but he must keep his mind free from all attachments.

He may possess wealth but he must regard himself a trustee of God to Whom everything belongs. He must look to the needs of the poor and the destitute and serve the Lord in serving all sentient beings.

He must not be attached to flesh and

the pleasures of the senses. He must learn discrimination and realize the glory of the life in Spirit and know the glory of the Divine Self within.

The wandering monk must go where he wills without becoming attached to any place or country. He must learn to find peace and joy in meditation on the Atman, the Divine Soul. All beings must be equal to his eye. He must know the Lord to be the supreme goal and end of life. He must study the Scriptures and avoid unnecessary studies which divert the mind from God.

He must never make disciples by force, or by temptation with false promises.

For a Sannyasin (monk) to yield to lustful desires and for a family man to renounce the duties of life—both are shameful, heinous and deceitful.

The highest duty of life is to take delight in the word of God, to meditate constantly, to think always of Him, the embodiment of all truth.

Chant the name and praise of the Lord. Sing His glory. Meditate on His divine attributes. Constantly remember Him and His Presence. Serve and worship the Lord of Love. Bow down to Him. Know Him as the true friend. Surrender unto Him.

The whole universe may be compared to a large tree. All beings may be said to be its leaves and branches. Hari (God) is the root of the tree. When the Lord is worshipped, all beings rejoice.

The Lord is all-pervading. He exists in the sentient and insentient. Every country is God's country but the most sacred places where He is most manifest are those where worship is offered to Him in temples or in the hearts of His devotees.

Those who desire most good should live where they may enjoy association with holy people.

Hari is also called the Purusha (the Dweller within), for He resides in the hearts of all beings, gods and angels, men, birds and beasts, and in every sentient and apparently insentient object. But though He resides in all things, there is a difference in the degree of His manifestation in them.

In human beings He is more manifest than in others. Again, among human beings He is more or less manifest according to the degree of knowledge or consciousness expressed in each person.

A wise Brahmana (a Sage) said : "After many experiences of happiness and misery, I have come to the understanding that the Atman (the Divine Self) is Bliss, and man is the Atman. When man ceases to struggle for happiness in worldly pursuits and learns to look within, he finds the Blissful Atman.

"The Atman alone is, One without a second. The Atman alone is the one Reality. He is deluded indeed who knows not the Real.

"To attain this state, give up the consciousness of 'many' and become established in the blissful unitary consciousness.

"Learn to see the One in the many.

The 'mental process' of practising and realizing this unity is to see the cause and the effect as one and the same; to see the whole universe as an expression of God. The process of realizing 'unity in action' is to surrender all actions and thoughts in words, deeds, or thoughts to Brahman or God.

"The process of realizing 'unity in objects and persons' is to see God in all beings."

He who follows the path of contemplative life knows his Self as Divine and one with God. He is the beginning, He is the middle, and He is the end. He is the enjoyer and He is the objects of enjoyment. He is high and He is low. He is the knower and He is knowledge. He is the word and He is speech. He is manifest and He is unmanifest.

The man following this path realizes that He alone is; there is nothing apart from Him or beyond Him. Having realized this truth, he is no longer attracted or attached to the objects of the world.

He who is calm and feels the same toward all beings is a free soul. Though his wisdom is profound, his simplicity is childlike.

A SCHOOL AT STUTTGART

BY MRS. KIRAN BOSE

The first institution I visited on my way to Stockholm was the "Free" Waldorf School at Stuttgart. It is free in the sense that it is not bound by the State curriculum, and free too in the sense that it is not supported financially by the State, but is dependent on its own resources. The School was founded in 1919 by a Councillor of

Commerce. The idea of the School is to bring about a solution of the social question—consequently the spiritual question as well of our times—to bring about a fundamental change in the way of thinking. One must begin early with the child's education, and a new method of education must be used. This School differs vitally from the ordinary schools.

It has its special characteristics of psychological and educational bases, and tries to understand, in its deepest and innermost being that peculiarity in divided life which one recognizes in it.

The Waldorf Astoria factory sets aside a fund for the foundation of a school for the children of the factory workers and employees. In 1919, Dr. R. Steiner gave his first lecture in the Waldorf Astoria Factory and aroused true enthusiasm in all who heard the gospel of social service. A teachers' preparatory course was held in August; and in September, 1919 the opening ceremony of the School took place, at which Dr. Steiner gave the inaugural address on the following theme: "A living science, a living art, a living religion—that is true education, that is true teaching."

The School is now economically independent of the Waldorf Astoria Factory, and it now pays the fees of its own children. The pupils number over a thousand, who, since the School ceased to be a Factory school, are drawn from all classes of the community. The School is in no way exclusive, and no attention is paid to differences in social standing. The boys and girls go through twelve classes, and at the end of the twelfth class, take the school-leaving examination. The school rooms are bright and healthy, and all suitable arrangements are made for the various kinds of instruction. For the teaching of physics and chemistry, for music and eurhythmics, for handicraft, book-binding and technical instruction, there are special rooms with equipments. There is a well-stocked library and the School has also a good gymnasium and an Assembly Hall.

Rudolf Steiner lays great responsibility upon the educator. A teacher and educator generally takes into consideration the growing human being between the ages of 6 and 14, and at

the most up to the 21st year. Dr. Steiner insists on the necessity of keeping in mind—in every educational measure—the whole of the earth-life of the human being.

Steiner divides the child's life into four distinctive parts. (1) The Physical Body. (2) The Life Body or Etheric Body. (3) The Sentinel or Astral Body. (4) The Ego Body, the bearer of the higher soul of Man, the I. At the time of birth all the four bodies do not stand at the same stage of development, and the knowledge of these stages of development is a necessary foundation of true education. Steiner's educational theory recognizes the change of teeth and puberty as two milestones in childhood's development, and demands special educational methods for the periods, each being treated according to its own peculiar nature.

During the first period, the physical organs must be brought to a certain form. What has been neglected before the seventh year can never be made good. In this period of life, moralizing and appeals to reason are useless; what the teacher does is alone effective; whatever goes on in the surroundings of the child, whatever can be observed by the senses, be it moral and immoral, intelligent or foolish, will be imitated by the child. It is then the duty of the teacher to set such an example that its echoes in after life can result in nothing but good. What a heavy responsibility rests with parents and teachers in the face of the fact that everything to which the child reacts enters into his blood circulation, into his digestion, and so forth, and becomes thus the foundation for his later condition of health. The formation of the physical and organic constitution becomes the foundation of health or disease in later life.

The Child from the time of the change of teeth to adolescence : In the first period the child has imitated what has happened in his surroundings; he begins to dream vaguely about them. He makes pictures about them; he is quite absorbed in a picture life. Therefore, the instruction at this stage should be through pictures. This, however, is true of every subject,—even of arithmetic and languages. In this period, the child desires to have everything imparted to him in artistic form. He should be allowed to busy himself with colours; painting should lead to drawing, drawing to writing, writing to reading. "The child instinctively responds to everything presented in rhyme, rhythm and measure." Hence great attention is paid to recitation, music and eurhythmics in the Waldorf School. The artistic element enters into the arrangement of all the subject-matters taught. Thus Dr. Steiner thinks that it is not the clever people who make an impression on the child from 7 to 12 years, but the lively, lovable, and artistic people, who go through life with freedom, yet with good sense. The teacher must always make use of the rhythmic systems—for the reason that they are not tiring.

What is of the greatest importance for education is to realize that we shall never help the child by giving him moral maxims; for these are empty sounds for him. We shall help him only if we ourselves stand for him as unquestionable authority. It is the teacher himself whom the child would call the true, the beautiful and the good. Just as for the first year of childhood, imitation and example are the magic words of education so for the years of this second period, the magic words are Discipline and Authority. One important characteristic of this system of teaching is the postponement of imparting know-

ledge of the elements of writing, reading, and arithmetic.

Dr. Steiner was convinced that the six and seven year old child must be spared the learning of formal writing. For learning to read early leads into abstraction far removed from real life, and makes the child prematurely old. During this period, the human and natural surroundings are bound up with the child. But at the age of 9, the child stands before a kind of life riddle. He becomes aware that he is an individual, and as such he is separated from the external world. Until now he has flitted through it without a thought. Now he feels his isolation not in a conscious way, but through all sorts of doubts and unrest. He becomes more independent. The child feels the need to know the world and his teachers from a new angle, from another side; he must now consciously honour where previously he loved childishly. It is this age that makes the greatest demand on the wisdom and tact of the teachers.

Towards the twelfth year the child develops an understanding for Cause and Effect. The teacher can gradually begin to work with this new faculty. He is ready to make independent judgments on all that he has learnt. Steiner declares that man can hardly have a greater wrong done to him than to have his independent judgment aroused too early in life. Whatever he has previously grasped in picture springs into conscious life—from now on—from the sources of his inner being. The faculty of logical thinking and independent judgment has now fully developed the faculty of successfully studying deep human problems. The heart of the young being is filled with warm love for the world and for mankind. The inclination to form intimate friendships and friendly alliances becomes stronger. Just as formerly whatever the teacher

called fine or nasty, good or bad, was the law by which he acted, so now he advances to the recognition of duty, and approaches the stage of freedom, where duty means "to love what man commands himself."

There are about 50 teachers on the staff of the Waldorf School. Dr. Steiner was responsible for most of their appointments; they come from all parts of Germany, Austria, and the Baltic

Provinces. At his call they left places of security and good prospects to follow the most basic of all professions. All came to practise the system of pedagogy given them by Dr. Steiner for the well-being of humanity, to educate and teach the young with the aim of overcoming the materialism of the age and of building up a new manhood, centred in the divine and eternal, and fitted for every good work.

APAROKSHANUBHUTI

BY SWAMI VIMUKTANANDA

सर्वमात्मतया ज्ञातं जगत् स्थावरजङ्गमम् ।

अभावात् सर्वभावानां देहस्य चात्मता कुतः ॥ ८८ ॥

(यदा When) स्थावरजङ्गमं movable and immovable सर्वे whole जगत् the universe चात्मतया as the Atman ज्ञातं is known (तदा then) सर्वभावानां of all objects अभावात् in consequence of negation कुतः where देहस्य of the body च (expletive) चात्मता appearance as the Atman ?

88. When the whole universe, movable and immovable, is known to be the Atman, and thus the existence of everything else is negated, where is any room¹ to say that the body is the Atman?

¹ Where is then any room, etc. . . . So long as a person is in ignorance he confounds the body with the Atman. But with the dawn of Knowledge, when everything melts away and only the non-dual Atman remains, there is hardly any room for one to see the body at all, much less to declare it to be the Atman.

आत्मानं सततं जानन् कालं नय महाद्युते ।

प्रारब्धमखिलं भुञ्जन्नोद्वेगं कर्तुमर्हसि ॥ ८९ ॥

(भो) महाद्युते Oh enlightened one सततं ever आत्मानं the Atman जानन् contemplating on अखिलं प्रारब्धं all the results of Prarabdha भुञ्जन् consuming out कालं नय pass your time उद्वेगं कर्तुं to feel distressed न not चर्हसि ought.

89. Oh enlightened one, pass your time happily, contemplating ever on the Atman withal consuming out all the results of Prarabdha,¹ for, it ill becomes you to feel distressed.

¹ Prarabdha According to the Karma-theory Prarabdha is those of our past actions which, through their cumulative force, have given birth to this body.

[There are two other sets of actions known as *Samchita Karma* or those of our past actions which are still reserved to give birth to future bodies, and *Kriyamana Karma* or actions that are being done in this life.]

उत्पन्नेऽप्यात्मविज्ञाने प्रारब्धं नैव मुञ्चति ।

इति यच्छ्रूयते शास्त्रे तन्निराक्रियतेऽधुना ॥ ९० ॥

उत्पन्नेऽप्यात्मविज्ञाने Even after the origination of the knowledge of the Atman प्रारब्धं *Prarabdha* (जन्म a person) न not एव verily मुञ्चति looses its hold upon इति thus यत् which शास्त्रे in the scripture श्रूयते is heard तत् that अधुना now निराक्रियते is refuted.

90. The opinion one hears from the scripture,¹ that *Prarabdha* does not loose its hold² upon one even after the origination of the knowledge of the Atman, is now refuted.

¹ From the scripture. . . . From such scriptural texts as: "The delay in his case is only so long as he is not released (from the body), then he will attain to Brahman" (*Chhand. Up. VI. 1. ii.*)

² *Prarabdha does not loose its hold, etc.* . . . The *Sruti* in many places has declared that even a *Jnani* is not free from the operation of *Prarabdha*. The author has dealt with this point at length in his commentaries on *Chhandogya Up. (VI. 14. ii)*, *Vedanta-Sutras (IV. 1. xv)*, and the *Gita (IV 8. vii)*. In all those places he has supported the popular view that *Prarabdha* is binding on even the *Jnani*. But here as well as in his another work *Vivekachudamani (458-463)* he has very boldly asserted the true Vedantic view without any compromise. He has clearly shown that to a *Jnani* there is no such thing as the body, and it is but idle to say that he is any longer under the influence of *Prarabdha* which has no hold upon the bodiless Atman. The author brings in his arguments in support of this view in the stanzas 91 and 92.

तत्त्वज्ञानोदयादूर्ध्वं प्रारब्धं नैव विद्यते ।

देहादीनामसत्त्वात्तु यथा स्वप्नो विबोधतः ॥ ९१ ॥

तत्त्वज्ञानोदयादूर्ध्वं After the origination of the knowledge of reality देहादीनां of the body and the like असत्त्वात् in consequence of non-existence तु (expletive) प्रारब्धं *Prarabdha* न not एव verily विद्यते exists यथा just as स्वप्नः dream विबोधतः (ऊर्ध्वं after) waking (न विद्यते does not exist).

91. After the origination of the knowledge of reality *Prarabdha* verily ceases to exist inasmuch as the body¹ and the like become non-existent, just as a dream ceases to exist after waking.

¹ *Inasmuch as the body, etc.*—The body and its concomitants have their existence only in ignorance and therefore cannot exist when the latter is entirely destroyed by Knowledge. In absence of the body *Prarabdha* also necessarily ceases to exist, since there remains nothing whereupon it can manifest itself.

कर्म जन्मान्तरीयं यत् प्रारब्धमिति कीर्तितम् ।

तत्तु जन्मान्तराभावात् पुंसो नैवास्ति कर्हिचित् ॥ ९२ ॥

यत् Which जन्मान्तरीयं acquired in a previous life कर्म *Karma* (तत् that) प्रारब्धं *Prarabdha* इति as कीर्तितं is known तु but पुंसः of the man (of knowledge) जन्मान्तराभावात् in absence of future birth तत् that (i. e. *Prarabdha*) न not एव verily कर्हिचित् at any time अस्ति exists.

92. That *Karma* which is acquired in a previous life is known as *Prarabdha* (with respect to this life which it has brought forth). But such a *Prarabdha* does not exist¹ (for a man of knowledge) any longer as he has no other birth to go through.

¹ *Such a Prarabdha does not exist, etc.*—For a man who has realized the ever-existent Atman there is no other birth and consequently there is no question of *Prarabdha* with regard to a future life. In fact, he is never under the influence of *Prarabdha* at any time as the Atman is ever birthless.

NOTES AND COMMENTS

IN THIS NUMBER

There is much misconception about the purpose and utility of Pranayama in religious life. We hope the opening article of this issue by one who can talk authoritatively on the subject will give clear ideas about it. The article was originally written in Bengali some years back. It may be mentioned that Swami Shivananda is a direct disciple of Sri Ramakrishna and the present president of the Ramakrishna Mission. . . . At a time when scepticism and atheism are becoming more and more rampant, Rev. Sunderland talks of *The God who cares* and shows the necessity of religion and prayer. We have no doubt that the article will be a source of inspiration to many trying to build up their religious life. . . . Constance Towne is a new contributor to the *Prabuddha Bharata*. She belongs to the Vedanta Centre of New York. . . . Srimant Balasaheb Pant Pratinidhi is himself a great artist. He has brought out an illustrated book on Ajanta, describing the paintings in detail. . . . Dr. Boike is an American devotee of Swami Vivekananda and recently came to the monastery at Belur. The poem shows the feelings of a Westerner while offering worship at the shrine dedicated to the memory of Swami Vivekananda. . . . *The Light of the Self* is taken from Shankara's commentary on Brihadâ-

ranyaka Upanishad, which will soon be out in book form. Swami Madhavananda has translated two other Sanskrit books into English. . . . Swami Sambuddhananda is a monk of the Ramakrishna Order. . . . Swami Prabhavananda is head of the Vedanta Centre at Hollywood, U.S.A. . . . Mrs. Kiran Bose sent us the present article from Europe where she was studying various educational institutions. She takes active interest in the women's movement in India.

IS IT PROGRESS?

'Progressive,' 'modern,' 'scientific'—are some of the terms that are on the lips of all. The airs with which they are uttered seem to indicate as if all progress has been reserved for our times. But is it true? Is it really a fact that we have made astounding progress in every sphere of life? If we are to judge, we must judge it by a standard which might be accepted at least by a great majority of mankind. Do we have such a standard in our view when we talk of progress?

Sciences have progressed much, no doubt. Such large numbers of books have been published that the whole surface of the earth can be covered up by their pages, and perhaps there will remain a surplus. Machines of an

almost infinite variety have been invented. Cinemas, talkies, music, dances, sports, gamblings, races, not to speak of fine arts and arts that nowadays sell under the label of "art for art's sake"—all these vie with one another to give peace and happiness to man, that is, profess to make man a better man. But has he progressed? Does he really enjoy life? Is he more peace-loving and happy than, say, his great-grandfather? The answer to this question must settle how far or whether at all we have progressed. If our discoveries and inventions have taken us nearer to this goal of peace and happiness, then, no doubt, we have progressed. Otherwise this blind and incessant rush of the modern man is like what one can well expect to find in a bedlam.

In a thoughtful article in *The Harper's Magazine* Mr. Ludwig Lewisohn exposes this *fallacy of progress*. With regard to the progress brought about by the machines of locomotion he says, "whether we pass from point to point in space on foot, in ox cart, in stage-coach, in motor car, or in airplane, the character of the errands has not changed. For that could change only with a change in human nature." Mr. Lewisohn goes a step farther and says that we are not only not progressing but retrogressing in many matters. Says he: "By pretending that the new means are new ends we are forgetting and, therefore, neglecting the eternal necessary ends; we are repudiating the garnered wisdom and experience of the race and falling more and more into a stupor of ignorance. No wonder that the civilization which our fathers built is crumbling."

Speaking of the anti-religious fad of the modern man, he says: "Lacking all sound and severe cultural training this modern individual never learned that the good life with its striving after

perfection and its inevitable resignation, its ultimate submission to the will of God, had not been wickedly invented by reactionaries, but had been found and refound, proclaimed and reproclaimed, because it was in strict conformity with the nature of man and of his universe as given."

The motto of modern civilization is: multiply wants and then engage yourselves in their satisfaction. Where has it taken man to? To imperialism and industrialism, to lust and greed, or as Mr. Lewisohn puts it, "to debauchery and gin." And the result of all these is war and armed peace, a life in the midst of perpetual distrust and secret plannings,—a Lady Macbeth's unenviable life. Who can deny this grim fact staring us in the face? This is modern civilization, this is progress. It is progress indeed and a very rapid one, but not towards a peaceful life but towards a violent death.

ANTI-GOD PROPAGANDA

In Russia regular propaganda is said to be going on against the Church religion. Not only many churches have been put to secular uses, but every effort is being made to ridicule the past activities of the Church. The famous Cathedral of St. Isaa in Leningrad has been turned into an anti-God museum. In it can be found pictures, illustrations, etc., which put to scorn the religious life of Russia, and which are likely to create a revulsion of feelings against religion in those who visit them.

In Leningrad there is also an Anti-God Club composed of militant atheists. They delight in making anti-God propaganda. Every member of the Communist Party is said to be selected from the professed atheists. Any candidate for membership is severely cross-examined by a committee before he is

accepted by the Party. In fact, the campaign of atheism and blasphemy is being carried on there, if we are to believe the reports that are published from time to time, with a fanatical zeal.

Some say that these reports are not to be trusted—they form a part of propaganda against Russia. According to them Russia is not so much anti-religious as anti-Church. So many conflicting reports come about the actual attitude of modern Russia towards religion that it is difficult to judge which is correct. But one thing is sure. Whatever might be the real condition in Russia, people may be found in other nations—especially with newly awakened political consciousness—who think that the anti-religious spirit of Russia is a worthy object of imitation. Even though Russia be not ‘anti-religious,’ these people are for banishing religion from their national life. Really a convert shows an extraordinary love for his new faith and becomes overzealous for its propagation.

But can man be made religious or irreligious by propaganda? If there is propaganda against religion, for a time people may succumb to it, but soon there will come a reaction, and they will become more superstitious than before in the name of religion. It is better to give absolute freedom to man, as far as his religion is concerned.

Those who try to thrust their religious creeds upon others, though their own lives belie their precepts, do a great harm to the world. And no less harm will be done by those who want to banish all feelings of love and devotion to God in men.

THE ATTITUDE OF FASCIST GOVERNMENT TOWARDS RELIGION

People can nowadays be found in India who think that religion should

have no place in national life. According to them religion has thwarted the progress of the nation in the past, and it is doing so even now. It is needless to say that such opinions proceed from total ignorance as to what religion is and what part religion has played in the evolution of Indian national life. But while such is the opinion of those Indians who want to be ultra-modern in their outlook of life, it is interesting to know how religion is looked upon in a country in Europe which has recently become very prominent in the public eye and is daily becoming more and more powerful. Signor Mussolini, who is the maker of the present-day Italy and is moulding its destiny, describes in an article contributed to *Encyclopedia Italica* the attitude of the Fascist Government towards religion. He says: “The State professes no theology, but a morality and in the Fascist State religion is considered as one of the deepest manifestations of the spirit of man. Thus it is not only respected but defended and protected. The Fascist State has never tried to create its own God, as at one moment Robespierre and the wildest extremists of the convention tried to do; nor does it vainly seek to obliterate religion from the hearts of men as does Bolshevism; Fascism respects the God of ascetics, the saints and heroes, and equally God, as he is perceived and worshipped by simple people.” Indeed those who want to banish religion wholesale from the life of people have no knowledge of human nature. And such attempts will be futile specially in India, where there is a hoary religious tradition.

THE ORIENTAL INSTITUTE AT CZECHOSLOVAKIA

The outside world has got queer ideas about India. Excepting a few

scholars who have studied Indian civilization and culture with particular interest, the generality of people in the West have got no conception of what Indian life really is. They generally hear distorted versions of India from the Christian Missionaries or other people who are interested in making propaganda against the Indians. It is therefore no wonder that Indians going to Western countries are asked whether people in India burn their widows, throw their children into the mouth of crocodiles, and similar other irritating questions. To remove all such misconceptions it is necessary that steps should be taken to counteract anti-Indian propaganda, and also to educate the minds of foreigners about India.

It is a happy thing that now and then we hear of the establishment of Institutes in foreign countries about India. The Indian Institute of Munich, Germany, is doing a lot to establish

cultural co-operation between Germany and India. An Oriental Institute has been founded in Czechoslovakia, which is trying to know India better. Dr. K. Hattmar, Secretary of the Institute, some time back sent a report from which we learn that "The Oriental Institute is very anxious to secure even closer contact with representative leaders of Indian life. It would especially welcome the visit of Indian students and scholars; for the exchange of students and mutual co-operation for the extension of relations between India and Czechoslovakia is among the chief objects of the Institute." And it is taking active steps also. Among the members of the Institute can be counted the famous orientologists like Professor Lesny, Professor Winternitz, Professor Pertold, Professor Stein, some of whom had direct knowledge of India. It has also got Corresponding Membership, and some reputed Indian scholars represent India in that section.

REVIEWS AND NOTICES

STRIBHAGAVATAM. 4 Vols. By Diwan Bahadur V. K. Ramanujachari. *Published by the author at Kumbakonam, Madras.* 628+166 pp. Price Rs. 4/-.

These four volumes are not mere translation; neither are they a critical estimate of the Purana. The author has no desire to display the spirit of research. His is a far humbler end, viz. to present to his readers a correct and faithful "analysis in English" of the contents of the great epic. And he is eminently successful in it. The beauty and significance of the stories have been clearly brought out and the philosophical topics analysed in a bright, lucid manner. The volumes will be a great help to those who find themselves either lost in the mazes of stories and imageries of the original or are carried away by easy-going sentiments

roused by the activities of the various characters.

The essence of Sri Krishna's teachings has been rightly analysed as containing three elements: "(1) Virakti (disinterestedness), (2) Bhakti (loving meditation on Iswara), and (3) Prabodha (looking upon all alike as being the forms in which Iswara appears)." But one thing the author has not made as clear as he ought to have done. Underlying these three elements there is the bed-rock of Jnana, and Jnana in Sankara's sense. This wonderful blending of Jnana and Bhakti is what has made *Bhagavata* so very dear to all. It is not for nothing that Sukadeva, who is claimed equally by the Sankarites and the Vaishnavas as theirs, has been made the speaker of this epic. *Bhagavata* is the poetical aspect of the same Truth whose logical aspect is *Brahmasutra*; and as such

is devoutly read by monists, qualified monists and dualists all alike.

STUDIES IN APPLIED ECONOMICS, Vol I. By Professor Benoy Kumar Sarkar. Messrs. Chuckervetty, Chatterjee & Co., Ltd., 15, College Square, Calcutta. 320 pp. Price Rs. 6.

A new book by Professor Benoy Kumar Sarkar is almost an event in the history of contemporary economic thought in India. The volume under review fully maintains the reputation of Professor Sarkar as a daringly original and withal an intensely realistic economic thinker whose researches though always on a grandly international scale never fail to yield conclusions of an eminently practical significance to the economic statesmen of the nation to which he belongs. Professor Sarkar's object is "to make a survey of the extensive field of applied Economics." The purpose of the survey is not merely a speculative one but "to exhibit India *vis à vis* other regions and doctor her up to the 'next stage' of her economic possibilities." Of recent years there has been much talk of economic planning and of a national economic policy for India. To all those engaged in that line of thought and action Professor Sarkar's survey of applied economics will be of the highest value and interest. His distinction between the regions of the Second Industrial Revolution and those of the First will be found to be quite intriguing, and greatly shake the faith of those who have been taught to analyse "the contemporary developments of the *great powers of to-day*, especially of America, England, France and Germany while formulating schemes of economic or societal reconstruction for India with reference to the near future." Professor Sarkar's methodology is equational and developmental but rather chary of concepts and categories and so a little elusive if not quite obscure in its general import. The three most interesting chapters of the book are *The Bank Capitalism of Young Bengal*, *Rationalisation in Indian Business Enterprise* and *World Crisis: Industrial Revolutions*. As it is impossible to give an indication of the actual findings of Professor Sarkar in course of this brief review, we leave the book to the careful perusal of the economists and economic statesmen of Young India.

M. K. S.

THE METAPHYSICS OF BERKELEY. By G. W. Kaveeshwar. Published by Mrs. Ashavati Kaveeshwar. C/o Mr. M. K. Bakshi, B.A., Headmaster, Govt. High School, Khandwa, C.P. vi+360 pp. Price Rs. 2/8.

We congratulate the author on his bringing out such a comprehensive critique of Berkeley. Berkeley's philosophy has really been received in our universities very warmly. There are significant reasons for it. To many his philosophy appears very similar to that of Sankara and Gaudapada; and to others it is similar to that of the Vijnanabodins. Our author shares the latter view. In fact, it is very difficult to class Berkeley with any group. There are passages in Berkeley's works, as our author has ably pointed out, which contradict one another and make it difficult for critics to pass judgments on him. Whether his criticism of Locke is right or wrong is no concern of ours. What we care for is whether he has greatly succeeded in repudiating materialism. Here, perhaps, no two opinions prevail. As regards his *nature of the Self* one may not see eye to eye with Mr. Kaveeshwar in identifying it with 'Manas' or 'Buddhi.' There are other points, too, on which we may differ from our author. The fact that Berkeley's philosophy developed with his years and hence bristles with contradictions, leaves ample room for difference of opinions. And is there any philosopher of note whose utterances have not been differently interpreted? To bring down metaphysics to the physical plane is necessarily fraught with such dangers.

But it must be said to the credit of the author that his analyses are clear and exhaustive, reasons freely corroborated by statements of great philosophers and of Berkeley himself, and conclusions just in many cases. Our difference with Mr. Kaveeshwar on certain points is due to the fact that he lays more stress on certain passages and we on certain others.

We suppose, the book has been hurried through the press; otherwise many long notes and appendices would have rightly found place in the main body of the book, saving thereby many tiresome repetitions. Many printing mistakes that we come across in the book are also, perhaps, due to the same reason. We hope to see a much improved second edition of the book.

It is a pity that our scholars do not bring out such books in abundance. Time has

come when Indian scholars should sit in judgment on the critics and philosophers of the West ; and in doing so, the Procrustean method of the West need not be followed. The West should be judged by the standard of the East. We should judge and appraise Berkeley, Kant and Hegel, by the standards of Sankara and Ramanuja, and not *vice versa*.

ASANAS, Pt. I. By Kuvalayananda. *Kaivalyadhama, Lonavla (G.I.P.), Bombay. 183 pp. Price Rs. 3/4/-*.

The present volume is, as its name implies, a book on Hatha Yoga dealing with the various hygienic postures of the body. It deals with something more. "In order to cover the whole field of physical culture. . . Viparita Karani, Yoga-mudra, Uddiyana and Nauli have (also) been discussed . . . although they are not Asanas." The light of modern physiology and anatomy has been thrown on this ancient branch of knowledge. The book is profusely illustrated with all possible charts of poses ; and no pains have been spared to make it intelligible to the average public.

But we must warn the public against trying to practise the Asanas without the help of a reliable teacher. We differ from the author when he claims spiritual values for these. To us Hatha Yoga, if properly conducted by a thoroughly reliable, trained Guru, is the apex of all kinds of physical cultures—but no more than that. And in the absence of such a Guru, it is as dangerous as an infectious ward of an ill-managed hospital.

The author is, however, doing a great service to the country by holding before the public this useful science which may call for further research and investigation by eminent medical men and physiologists. We would be glad if these publications attract the notice of such experts.

BENGALI

SARVADHARMASAMANWAYA. By Dwijadas Datta, M.A. *Jagat Suhnid Press, Comilla. 180 pp. Price Re. 1.*

Professor Datta is a man of wide studies and broad sympathies. In this book he has tried to show that all religions have one goal. Various scriptural texts like the Vedas, the Bible, the Quran, Zenda Avesta, and the Tripitakas have been quoted to support his

views. Religious views, he holds, seem to have culminated in the message of Keshab Chandra Sen and Ananda Swami, the author's Gurus.

The Hindu views that clash with *Brahmism* have been omitted. It is rather strange that a book that speaks so highly of Christianity makes no room for *Vaishnavism*. At this age a book on religious synthesis cannot be seriously thought of without referring to the lives and teachings of Sri Chaitanya and Sri Ramakrishna. Two things have been deliberately omitted: (i) The aspect of Divinity with form (Sakara) and (ii) different stages like Dualism, qualified Monism and Monism. However, this book may be recommended for studying the general principles of religions.

HINDI

SRI VISHNUSAHASRAMAM—with commentaries of Sankara and their Hindi translation. The translation is very lucid. Every care has been taken to make the book helpful to the readers. Price As. 10.

TATTVA-CHINTAMANI (PART II)—By Jaydayal Goenka. 625 pp. Price As. 14.

This volume contains some articles on religious subjects, originally published in the Hindi monthly—*Kalyana*: The book will be of immense help to those who want to practise religion in life.

The above two books are published by the Gita Press, Gorakhpur.

KALYANA-SIVANKA. *The Gita Press, Gorakhpur, U.P. 666 pp.*

We cannot sufficiently congratulate the editorial and the managing staff of the *Kalyana* on their bringing out such a beautiful volume on Siva. It contains 217 prose pieces, 88 poems, 15 important collections from ancient writings as also 288 pictures of various descriptions. Almost all the renowned writers of India including many well-known monks have contributed to the issue. Its value is as great as the big Siva Puranam minus of course the latter's hoary sanctity. But in another sense it is greater than that inasmuch as it gives us many new information of importance which we cannot hope to get in the Puranam. Its art-gallery is, however, incomplete lacking as it does the productions of three celebrated artists of India, Abanindranath Tagore, O. C. Ganguly and Nandalal Bose.

The *Kalyana* in collaboration with the Gita Pariksha Samiti and the Ramayana Prasara Samiti is doing excellent work to-

wards the propagation of religious ideas of the Hindus. The management deserve encouragement from the Hindu public.

NEWS AND REPORTS

BIRTHDAY OF SWAMI VIVEKANANDA

The birthday of Swami Vivekananda falls this year on Monday, the 8th January.

BIRTHDAY OF SRI RAMAKRISHNA

The birthday of Sri Ramakrishna is on Thursday, the 15th February. Public celebrations will be held on the following Sunday, the 18th February.

VIVEKANANDA MEMORIAL CELEBRATION AT CHICAGO

The Vivekananda Memorial Celebration which was organized by Swami Gnaneswarananda of the Chicago Vedanta Society has been indeed a memorable achievement. It was formally opened on June 25th, and continued through July, August and September, the Swamis from various centres and American Vedanta Societies taking part. Swami Asokananda from the San Francisco Vedanta Society spoke on the "Way of Mystic Experience." On July 30th, Swami Nikhilananda from the New York Centre, gave an appropriate and inspiring address. Swami Devatmananda of the Portland Vedanta Society, spoke on "Vedanta—Its Universal and Dynamic Spirit," "The Message of Harmony and Peace," and "Our Oriental Christ," and Swami Akhilananda of the Providence Vedanta Society, on "Scientific Methods of Mystic Experience," "How to Make an Inventory of our Personality, "Inferiority Complex and How to overcome It." Swami Vividishananda of Washington Vedanta Society had as subjects: "Yoga, Its meaning and Secret" and "What We Know of the Dead." Professor Charles S. Braydon of Northwestern University gave an address on "How Can India Serve America?" while Swami Paramananda spoke on "India's Place in World Thought," and "Commonwealth of Humanity." Swami Gnaneswarananda, organizer of this celebration, pre-

sided on all occasions and also gave an illustrated lecture with beautiful slides on "Gorgeous India." One of the special features was a Hindu Orchestra under his discretion. This celebration was an appropriate reminder to the American public of the great and incalculable service to humanity rendered by the great Swami Vivekananda when he appeared at the Parliament of Religions, forty years ago at the previous World's Fair in Chicago.—*Message of the East.*

THE THONDAR SANGAM, MADRAS

THE SECOND ANNUAL REPORT (1931-32)

It is a Sangha or Society of a few enthusiastic young men engaged in a comprehensive social service. Ever since the colony of Ramakrishnapuram was founded, the Ramakrishna Mission, Madras, has been doing some social service to improve the conditions and the standard of life of its inhabitants with the help and co-operation of a batch of young men. Its objects are: (1) To gather a band of workers whose ideal will be service to others; and to train them physically, intellectually and spiritually for the efficient service of their fellow men. (2) To work among the poor to relieve them of their poverty, sickness and ignorance.

Its membership: Any person willing to join the Sangam has to contribute at least an hour's labour of love per week. This is the only subscription for membership.

Night schools: The most important branch of its activities is the conducting of three night schools at Ramakrishnapuram, Punthottam Cheri and Pallakumanujan Cheri, the last two being Harijan centres. The one at Ramakrishnapuram has three sections, viz. those for the young children, for youths and for the adults. The children are given tuition 8 days a week and the youths, 6 days a week; while for the adults there are no regular classes. They are being educated through story-telling, news-giving and

the reading of the Bharatam. Deserving students of all these schools are supplied with necessary text-books, note-books, slates, etc. Occasional Lantern Lectures on subjects like Prahlad, Dhruva, prohibition, health and hygiene, were arranged. Festivals, anniversaries, sports, Bhajanas or religious songs, excursions, etc. lend variety and moral and spiritual tone to the activities.

To encourage thrift, economy and the saving habit, a *Co-operative Savings Bank* has been started; and it is encouraging to see it working successfully. Each man may take one or more shares in the bank and for each share he is to pay two annas per week. At the end of 5 years this money is returned to him with interest. Loans are given to the shareholders when they require. *Panchayats* have been formed at Ramakrishnapuram and Pallakumaniyam Cheri. These bodies look to the general welfare of the residents, sanitation, settlement of internal disputes, etc. A *physical culture class* has been started for the benefit of the members of the Sangam. Under this head are included games, scientific physical exercises and athletic competitions.

Hospital Service: At the request of the Guild of Service organized by the Library Association, Madras, the Sangam took up hospital service as one of its activities for the year under review. The members visited hospitals and distributed books and journals to those patients who could read, and themselves read books and explained things to them who could not read. Besides, the members tried to entertain and enhearten the feeble invalids with gramophone records and other musical entertainments. In the year under review more than 150 hospital visits were made by the members.

Work among womanfolk: The authorities of the Sarada Vidyalaya have arranged to send workers in batches to work among the womanfolk of the Pallakumaniyam Cheri. They come every Sunday, hold conversational classes and go round the streets giving instruction on hygiene and sanitation.

The Sangam enrolled *volunteers* and did service to the devotees during the time of the Kapaleswar Temple festival: some

80 volunteers took part in it with great success. There is a *Study Circle* attached to the Sangam whose objects are to imbue the members with true culture and to equip them with sufficient knowledge to carry on their work. The members of the Sangam made a special study of the conditions of some of the existing slums of Mylapore and have submitted a workable scheme before the Slum Committee of the Madras Corporation.

Its total receipts are Rs. 458-4-9 and total disbursements, Rs. 444-12-1. The Sangam requires funds for books, slates, note-books, lighting and other similar items. We draw the attention of the generous public to this Sangam.

RAMAKRISHNA MISSION FLOOD RELIEF WORK IN ORISSA AND MIDNAPORE

Our relief work is going on from eleven centres in the Districts of Cuttack, Puri and Midnapur. In the 1st Week of November, we started a new centre at Chaksimutalia in the Sub-Division of Tam-luk in Midnapur. From 11th November to 2nd December, we have distributed 1919 mds. 11 srs. of rice and 600 pieces of new clothes among 9,658 recipients belonging to 317 villages from Niali, Baliana, Balikunda, Kapileswar, Fatehpur and Chitreswari centres in Orissa. During the same period 511 mds. 30 srs. of rice and 237 pieces of new clothes were distributed among 2,625 recipients of 96 villages from Balighai, Pratapdighi and Balyagovindapur in Contai Sub-Division and 221 mds. 22 srs. of rice among 1361 recipients of 69 villages from Barabaichberia and Chaksimutalia of Tam-luk Sub-Division in Midnapur District. Besides 916 mds. 30 srs. of bran were supplied for cattle from the centres of Contai. Our work in Contai Sub-Division and Fatehpur centre in Puri has been closed this week and the work of other centres will be closed within the month of December.

(SD) SUDDHANANDA,
Secretary,

RAMAKRISHNA MISSION,
Belur Math P.O. (Howrah).

December 9, 1933.



SRIMAT SWAMI SHIVANANDA MAHARAJ,

President, Ramkrishna Math and Mission (1922-34), who entered Mahasamadhi on the 20th February at 5.35 P.M. at the Monastery at Belur leaving behind thousands of disciples, devotees and admirers.

Prabuddha Bharata

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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

“Arise ! Awake ! And stop not till the Goal is reached.”

SWAMI SHIVANANDA

By THE EDITOR

I

Hundreds of persons from far and near, from India and abroad, who would go on a pilgrimage to the monastery at Belur, on the bank of the Ganges near Calcutta, will no longer see the face of one whose words would give them infinite inspiration, whose presence an untold joy and whose blessings a great strength in their daily life. Swami Shivananda, President of the Ramakrishna Math and Mission is no more. Innumerable were the disciples, devotees and admirers who would daily flock to him even just to see him once,—for that would infuse vigour into their drooping hearts and add power to their joyful hopes—but they will now sadly miss him. Even during his last illness for about a year, when he could not move or speak, the very consciousness that he could be seen in his physical body would draw many persons to him and help others who could not pay him a visit, to attune their activities to a

higher standard. But they will have no longer that opportunity and privilege. Swami Shivananda passed away on 20th February last at 5-35 p.m. He had a stroke of apoplexy about a year back, which invalidated him completely. The immediate cause of his death was, however, influenzal broncho-pneumonia, from which he suffered for three or four days. At the time of death he was about 80.

Swami Shivananda was a direct disciple of Sri Ramakrishna and one of those whom he brought with him to spread his message to humanity, caught in the whirlpools of life, needing light and guidance and longing to know what real religion is at a time when there are so many conflicting opinions about religion and its needs. A Prophet comes to the world to give an impetus to the religious life of humanity, and when he passes away, he leaves behind his ‘chosen few’ to keep up the momentum of the impetus he has given. For that

he makes certain persons his instruments to carry on his message; in them we find a living interpretation of the teachings of their Master. Those who have not seen the Prophet or are born after the passing away of the Prophet come into contact with that dynamo of spirituality through the instrumentality of his disciples. It is very difficult to know and understand a Prophet. It is only when the message passes from the Prophet to the disciples

that the world finds an opportunity to see the Prophet in his real perspective, to understand to some extent the real value of the message he has left behind. If the Father is seen through the Son, the Son is also seen through his 'chosen few.' And Swami Shivananda was one of those whom Sri Ramakrishna made a vehicle to pass his message to the suffering humanity. By this only it can be explained why he could appease the spiritual thirst of so many persons, transform so many lives, and the influence of his magic touch is still in the process of taking effect in many others. Out of admiration for his saintliness, Swami Vivekananda would call him 'Mahapurush' by which name he was popularly known.

II

Swami Shivananda came from the Ghoshal family of Barasat, in the district of Twenty-four Perganas, Bengal. His early name was Tarak Nath Ghoshal. His father, Ram Kanai Ghoshal, was legal adviser for the Rani Rasmani estate, and as such came into contact with Sri Ramakrishna even during the latter's Sadhana period. Ram

Kanai himself was a great devotee of the Divine Mother. At a time when Sri Ramakrishna was suffering from intense burning sensations which no medicine could cure, Ram Kanai suggested to him to wear on his arm his Ishta Kavacha—an amulet with the Lord's holy name—as a result of which he was instantly cured.

The son of a great devotee, Tarak showed indications of his great religious-mindedness even in his boyhood. He



SWAMI SHIVANANDA, SWAMI BRAHMANANDA AND SWAMI SARADANANDA.

was then given to much meditation and the noble desire to penetrate through the mystery of the universe greatly weighed upon his young mind. Like many other youths of the time he came under the influence of the great Brahmo leader Keshab Chandra Sen, from whose writings he first came to know about Sri Ramakrishna.

About this time he went to Delhi. There while he was discussing about re-

ligious matters with a friend, the latter told him that real Samadhi was a rare thing, but that he knew of one who had experienced that state; and he mentioned the name of Sri Ramakrishna. This naturally aroused in the religious mind of Tarak a great longing to see Sri Ramakrishna, and he was seeking for an opportunity to do that.

It was in the year 1882 that Tarak first met Sri Ramakrishna when the latter came on a visit to the house of Ramchandra Dutta, a devotee. There he found Sri Ramakrishna talking in a semi-conscious state to an eager audience in a crowded house. Tarak was eager to know about Samadhi, and, strangely enough, Sri Ramakrishna was talking on that subject. Tarak caught only a few words, but they charmed him beyond measure. He was greatly drawn to Sri Ramakrishna.

Next Saturday Tarak went to Dakshineswar to see Sri Ramakrishna. When he reached Dakshineswar it was evening. In the course of the conversation that followed Sri Ramakrishna asked Tarak if he believed in God with or without form. Due to the training he had received in the Brahmo Samaj he said he believed in God without form. "But," replied Sri Ramakrishna, "you cannot deny the Divine Sakti also." And then the Master took Tarak to the Kali temple where evening service was going on. Sri Ramakrishna prostrated himself before the Divine Mother. Tarak at first hesitated to do that, because, according to him, the image was nothing but stone. But soon the thought crossed his mind, if God is all-pervasive, why should He be not in a stone image also? On this he bowed down before the image, and gradually he began to believe more and more in the Divine Mother.

From the very beginning the Master also liked Tarak. He asked him again

and again to stay with him that night. But as Tarak could not do that, he asked him to see him as often as possible, for no permanent good could be achieved by a chance visit. Tarak saw Sri Ramakrishna the following evening, and as he repeated his visits he became more and more acquainted with the Master. Sri Ramakrishna usually would not ask the whereabouts of boys who would come to him. If they had genuine religious thirst, that was enough for him. But one day Sri Ramakrishna asked Tarak about the name of his father, and when he learnt that Ram Kanai, to whom he was so very thankful, was his father, he was extremely glad.

One day Sri Ramakrishna called Tarak aside and wrote something on his tongue. This threw the boy at once into the depths of meditation, and he became unconscious of the external world. On another occasion also this was repeated, and Tarak had the same experience. Spiritual thirst of Tarak was more and more intensified, as he came into closer and closer contact with the Master. In his great longing to know God, Tarak one day wept profuse tears, standing before the Kali temple, and when he returned to the Master the latter told him, "God favours those who can weep for him." He had many wonderful spiritual experiences, some of which elicited admiration from the Master.

Though married, Tarak began to lose all attraction for the world. The Master was all in all to him. After the passing away of the Master, Tarak left the world and joined the monastery at Baranagore, the first Math of the Ramakrishna Order. There along with others he passed his days in great meditation and austerity. The Master was gone. Without him, life was unbearable for the disciples. They felt a great void in their heart; and they wanted to fill it

up by realizing the living presence of the Master through intense Sadhana. Sometimes they would think even to live in a monastery along with the Gurubhais was a bondage. They would long to be all alone, depending on nothing but God. So they would leave the monastery and wander alone from place to place away from those who knew them.

In 1893 when Swami Vivekananda was in America, Swami Shivananda in

went to Madras to receive him. In the same year at the express request of Swami Vivekananda he went to preach in Ceylon, where he stayed for about a year. In Ceylon he would hold classes on Raja Yoga and the Gita, which became popular with the local gentry as well as with some Europeans. One of his students, Mrs. Pickett, to whom he gave the name of Hari Priyâ, was specially trained by him so as to qualify her to teach Vedanta to Europeans. After-



THE CENTRAL FIGURE WITH TURBAN ON IS SWAMI VIVEKANANDA
TO HIS RIGHT WITH FOLDED ARMS IS SWAMI SHIVANANDA

course of his wanderings came to Al-mora. There he met Mr. E. T. Sturdy, an Englishman who was very much attracted by his personality. It was from him that Mr. Sturdy heard of Swami Vivekananda and his activities in America. When Mr. Sturdy returned to London he invited Swami Vivekananda there and arranged for his preaching Vedanta in England.

When Swami Vivekananda returned to India in 1897, Swami Shivananda

wards she went to Australia and New Zealand at the direction of the Swami and succeeded in attracting interested students in both countries.

In 1899 when severe plague broke out in Calcutta, Swami Shivananda was one of those who along with Sister Nivedita organized relief.

In 1900 when Swami Vivekananda paid a visit to the Ashrama at Mayavati, Swami Shivananda belonged to the party. While returning, Swami Vive-

kananda requested him to leave them at Pilibhit and try to collect funds for the maintenance and improvement of the Belur Math. The Swami complied with the request and raised some money.

Some time before the passing away of Swami Vivekananda, the Raja of Bhinga handed over to him Rs. 500 to start an Ashrama. With this sum, at the earnest request of Swami Vivekananda, Swami Shivananda started the Advaita Ashrama at Benares. Here

Service,' and say jocosely, "Will mere meditation bring money?" But Swami Shivananda was not in a mood to attend to other works.

In 1909 he returned to Belur Math and for some time lived there. In 1915 along with Swami Turiyananda he started the Ashrama at Almora, and for some time they lived together in that great joy which is the result of successful spiritual practices. Those who had the privilege of living with them during



SWAMI VIVEKANANDA WITH SWAMI SHIVANANDA AND OTHERS

we find Swami Shivananda performing severe Sadhana. He would hardly go out of the Ashrama, and day and night he would be in a great spiritual mood. The life in this Ashrama was most rigorous, and those who lived with him had to pass through a severe discipline. During this time Swami Saradananda, the then Secretary of the Ramakrishna Mission would press him hard to try to collect funds for the local 'Home of

this period, remember the days spent there as blessed.

Swami Shivananda was one of the trustees of the Belur Math and a member of the Governing Body of the Ramakrishna Mission. When Swami Premananda passed away in 1918, he was practically in charge of the Belur Math, looking after the spiritual needs and training of the monastic members.

In 1922, after the Mahasamadhi of

Swami Brahmananda, he was made president of the Ramakrishna Math and Mission, which position he held till the last day of his life.

III

During his regime there was much expansion of the work of the Math and Mission. Many new centres were opened in India and foreign countries. In the year 1926 the first Convention of the Ramakrishna Math and Mission was held under his presidentship to review the past work of the Mission and also to devise methods as to how to direct its future activities. As a result of this, the work of the Math and Mission was more thoroughly organized.

Though advanced in years, he was very enthusiastic in discharging the duties which fell on him. All these were his Master's work, so how could he spare himself?—that was his idea. Even at the risk of health he would make long tours from one part of the country to another, and nothing would give him so much joy as to see that there were expectant people everywhere to receive the message of his Master. He himself knew what is the joy of spiritual life and how great is the suffering when spiritual thirst awakens in a man but does not find any opportunity for its satisfaction. Hundreds of persons fall into the hands of cheats, charlatans and self-imposed Gurus and ruin their lives completely. So the Swami was eager to help anyone who sought and needed guidance. Even when he was laid up with paralysis and could not speak, he gave the needed help to a man who approached him with great spiritual longing. The number of his disciples would be several thousands. But there was not the least trace of consciousness in him that he was a Guru. He gave spiritual help out

of the spontaneous feeling of love—that was all.

Formerly there was something in him which inspired awe and terror to all. People would not dare approach him. But during the later years, strange to say, his whole nature changed. Now he was full of love. He had love and nothing but love for one and all. Everybody would find in him an affectionate father or a soft-hearted mother,—nay, more than that; his love was overflowing; it knew no bounds; the source was perennial; the more it was given, the more it increased. And unlike worldly love, it was ennobling and uplifting—it gave silent but sure assurance of safety against all ills in material and spiritual life. Yet he did not know that his life was a great benediction to so many. If anybody would ask for his blessings, he would simply say, "May the Master bless you." His life was one of complete dedication to the Master, and he would consider himself simply a human vehicle for the transmission of the blessings of his Master to the world. His was an example of those who do good to others as does the spring, and who themselves crossing the ocean of birth and death help others to cross the same, without any motive whatsoever. Very often he would be heard to say: "I have no desire left to accomplish in life. I have realized the Purnam by the grace of Sri Guru Maharaj. Let me live as long as he wants me to live for his work."

During the last few years he suffered from various physical ailments. But no disease or bodily suffering could disturb his inner joy. It was a wonder to many how with so much suffering he could always be in the same state of happiness and could also constantly radiate peace and blessedness. Sometimes he would be saying that the body suffers but not the soul—the body is separate from the soul. And there was

so much easiness and spontaneity in the utterance of those words that the bystanders would feel that he spoke from his direct experience.

The Swami lived in the monastery not like a recluse cut away from the currents of the outside world. His was an

trodden, for the social disabilities of those who are neglected and ill-treated by society. During times of flood, famine and epidemics he would be passing anxious days for the sufferers. During those occasions his love for the suffering people got the better of his



TAKEN AT THE CONVENTION OF THE RAMAKRISHNA MATH AND MISSION

extremely modern mind. He was in touch with all the movements of the present world. He felt for the abject condition of India—for the ignorance and illiteracy of the masses, for the suffering of the poor and the down-

love for those whom he sent to work for them. He knew what a hardship it means to work in the areas devastated by the scourge of Nature or what a risk it is to go to give medical aid to the people in times of epidemics. So when

he would send workers on such occasions, one could visibly find a conflict of feelings in him. But he would send them to danger zones and simply say, "May Guru Maharaj protect them." Here he was putting into practice the ideal laid down by Swami Vivekananda that the life of Sannyasis should be for the realization of the Self as well as for the welfare of the world. During the time when the Religious Endowment Bill was tabled in the Madras Council, a Mohunt of a Math in the Madras Presidency wanted his help; he told

without having a spiritual background. Realize Truth and then you will be able to serve humanity better. Work is useless unless it is related to God. He would say, "Fill your mind in the morning so much with the thoughts of God, that one point of the compass of your mind will always be towards God though you are engaged in various distracting activities."

Perhaps it was only as an example to others that he was so rigid in attending to his devotions though he had no spiritual needs which required fulfilment.



SWAMI SHIVANANDA IN HIS SICK-BED

him point-blank that a monastery should not simply hoard money, but see that it became useful to society. The Ramakrishna Mission has got several kinds of activities. But everyone of them received his attention though apparently it seemed that he was interested only in strictly spiritual matters. But his advice always was: Behind work there should be meditation; without meditation work cannot be performed in a way which conduces to spiritual growth. Nor is work nicely performed

Until the time he was too weak to go out of his room, every morning in all seasons—at a particular time he would be found in the shrine room. Perhaps he was talking with various kinds of people on diverse subjects and the bell for evening service rang. He would at once be found silent, his mind drawn inward and those who sat round him would find their thoughts composed and experience a state of tranquillity which comes only from deep meditation.

In Swami Shivananda there was the combination of Jnana, Bhakti and Karma. While seeking advice from him on any of these subjects one would feel that he was talking from direct experience, and that of the highest degree. But above all his deep devotion to his Master would every moment come out in his conversation. To him Sri Ramakrishna was the consummation of all religions and Sadhanas. A man given to ratiocination and accustomed to dissect everything with the intellect, may question how could that be, but there was so much naturalness and such conviction in all his utterances that even a doubting mind would, in spite of himself, fall in with his views. Yet there was no trace of bigotry or dogmatism in him. He had as much veneration for other Prophets as for his Master. He had equal respect for all deities. The name of Vishwanath would stir up deep feelings in him; with what great reverence would he take the sacramental food (Prasad) brought from Puri! On the Janmashtami Day he would be found eagerly listening to the story of the birth of Sri Krishna. When Christmas Eve would be celebrated in any of the Ramakrishna Maths he happened to be, great was the devotion with which he would join it. The function to him was not a mere formality; nor was it a mechanical copying of a Christian rite. His very presence on such occasions would infuse life to the whole ceremony. Similar would be the case on birthday celebrations of the Lord Buddha.

IV

The greatest proof of religion is that the world sees from time to time persons with whom religion is not a matter of intellectual discussion or an object of eternal quest but a *fact*. The presence of God to them is more real than

are the material objects to ordinary eyes. When one meets with such persons in life, all one's doubts about the existence of God or the significance of religion vanish. Many persons who had formerly no faith in religion but came into contact with Swami Shivananda in some connection or other, afterwards developed religious feelings. To see him was not only to believe in God, but to feel that He can be realized—nay, that He is easy to realize. Naturally those who were struggling in their religious life would long to have inspiration from him as often as possible. In religious life man should renew his effort every day; he is also in daily need of inspiration from those who are the embodiments of religious perfection. For, until one reaches the Highest one is always liable to be the victim of doubts, despair and misgivings. Even Arjuna who heard the Gita from the Lord himself, gave way to grief when his son died. As such it is natural that those who depended on Mahapurush Maharaj—as he would be lovingly called by them—for spiritual help and guidance will feel themselves helpless, now that he is removed from the scene of his activities. Many of them are now feeling as helpless as orphans. But they must remember that in spiritual life help comes not through a physical medium only. If the blessings of Mahapurush Maharaj, when he was living, were a source of great inspiration to them, they will be no less powerful simply because one cannot see his physical existence. To seek only the joy of the company of holy men is to seek a spiritual luxury. And any kind of luxury enfeebles one's mind and dwarfs one's all-round growth. Life is built not through comfortable living but by hard knocks and struggles. Those who have received blessings from him, should now show that their faith in his

blessings is strong enough to make them dauntless against all trials and tribulations of the spiritual and material life.

He realized the Highest in life. He had no desire left for which to wish to continue his life. If he lived, he lived for the good of others. The Lord did His work through him, and now He has taken him away from our midst. We have nothing to complain. But if the

Lord wills and if people sincerely seek spiritual help, that may come from a new source as well. The Lord may choose a new instrument through which to work. With reference to his Master Swami Vivekananda once said, "If he so wills, he may raise thousands of Vivekanandas like me from a handful of dust." If that be the case, let nobody grieve.

THE MASTER SPEAKS

[FROM THE DIARY OF M.]

III

(IN SAMADHI)

Day and night Sri Ramakrishna is immersed in Samadhi. He is unconscious of the flight of day and night; only now and then he talks of God to the devotees. At about 8 or 4 p.m. M. found Sri Ramakrishna seated on his cot. He was in a state of ecstasy. After some time he was talking with the Divine Mother.

In course of the conversation he once said, "Mother, why have you given him only one-sixteenth part?" He kept quiet for some time and again said, "Yes, I have understood, Mother, this 'one-sixteenth' is quite enough—enough for Thy work of teaching humanity."

Is he thus communicating power to his chosen few? Is it a preparation for the future preaching of his gospel to mankind?

In addition to M., there was seated Rakhal too in the room. Ramakrishna was still under the influence of ecstasy.

He is speaking to Rakhal: Were you angry with me? Do you know why I enraged you? It has a meaning. The medicine will take effect. The proper time for administering Manasa

leaves is, as the saying goes, when the spleen becomes enlarged.

He continues after a pause: I saw Hazra (in my ecstatic state) as a log of dry wood (*i.e.* having no devotion, but discriminating day and night). Why then is he here? It has a meaning. Only with Jatilas and Kutilas,¹ the divine play is complete.

(To M.) One must accept the forms of God as true. Do you know the significance of the form of Jagaddhatri? She upholds the universe. If she had not upheld it, had not sustained it, it would have fallen and gone to rack and ruin. Jagaddhatri reveals Herself in the heart of those who can bring under control the elephant of mind.²

Rakhal: Yes, "Mind is like a mad elephant" (as the song says).

Ramakrishna: The lion of Jagaddhatri has kept it under control.

After dusk the evening service in the temple is going on. At the approach of evening Sri Ramakrishna is taking

¹ Jatila and Kutila were two female characters who gave much trouble to Radha, the divine consort of Sri Krishna.

² Jagaddhatri is conventionally represented as riding on a lion which has brought under control a wild elephant.

the holy name of the Lord. Incense is burning in the room. He is seated with folded palms on his cot—he is contemplating on the Divine Mother. Govinda Mukherji and his friends came from Belgharia and bowing down to him took their seats on the floor. M. and Rakhal too are there.

The moon is shining outside. The earth is smiling in silence. Inside the room all are seated quietly and gazing at the calm figure of Sri Ramakrishna. He is in a state of ecstasy. Remaining in that condition for a while he has begun speaking. But the influence of the trance is not wholly gone.

EXPLANATION OF THE DIVINE FORMS OF SHYAMA—OF PURUSHA AND PRAKRITI—OF YOGA-MAYA—OF SIVA-KALI AND RADHA-KRISHNA. THE HIGHEST DEVOTEE—THE PATH OF DISCRIMINATION

Ramakrishna (in ecstatic mood): Tell me all your doubts—I will clear them all.

Govinda and other devotees were set a thinking.

Govinda: Why, sir, is this dark-blue colour of Shyama?

Ramakrishna: That is due to distance. Go near, there is no colour at all. From a distance the waters of a big pond appear black; but go near and take a little water in the hollow of your palm—there is no colour in it. The sky appears blue from distance. Look at the sky near at hand, it has no colour. As you will approach nearer and nearer to God, you will find that He has neither name nor form. Retrace a few steps, and you again see my Mother Shyama.

Is Shyama male or female? Once a devotee was worshipping when came a spectator who saw that a sacred thread was hanging round the neck of the image. So he asked, "How is it that you have invested Mother

with the sacred thread?" The devotee said, "Brother, you have recognized Her aright. I have failed to ascertain as yet whether She is male or female. So I have put the sacred thread."

She who is Mother Shyama is Brahman. She who is with forms, is also without forms; She who is with qualities is also without qualities. Brahman is Sakti and Sakti is Brahman. There is no distinction between Brahman who is Existence-Knowledge-Bliss Absolute and Kali who is also Existence-Knowledge-Bliss Absolute.

Govinda: Why is She called Yoga-maya?

Ramakrishna: Yoga-maya, i.e. the combination (Yoga) of Purusha and Prakriti. Whatever you see come of this combination of Purusha and Prakriti. The figure of Siva and Kali—Kali is standing on Siva. Siva is lying like a corpse. Kali is gazing at Siva. All things are born of this combination. Purusha is inactive, so he is represented as a corpse. Prakriti is doing everything, but being coupled with Purusha. She is creating, sustaining and destroying. This also is the significance of the twin figure of Radha-Krishna. The curved appearance symbolizes close union. In order to signify this union there is on the nose of Sri Krishna a bright pearl while on that of Radha is a blue gem. Radha's complexion is bright—bright as a pearl. And Sri Krishna is blue like the gem worn by Radha. Sri Krishna again wears a yellow cloth and Radha a blue one.

Who is the greatest devotee? He—who after realizing Brahman sees that it is Brahman who has become this universe consisting of the twenty-four

* Women do not wear sacred thread and the image was a female figure.

categories.⁴ At first one must get at the roof (*i.e.* realize the Absolute) through the process of "not this, not this" (*i.e.* by negating all things transitory and limited). Then one comes to know that the staircase too is built of the same materials (*viz.* bricks and mortar) as the roof—then one sees that Brahman has become the individual souls as well as the universe.

Only discrimination! I don't want it. I spit on such an idea.

Why shall I make myself unfeeling through (this dull process of) discrimination. So long as this duality of 'I' and 'Thou' remains, let me have the devotest and purest love for Him.

(To Govinda) Sometimes I say, "I am Thee, and Thou art me." Again at times it comes out as "Thou art Thee." Then I do not find my 'I' however much I might search for it.

Incarnations of God have their being in the Divine Mother, the Brahma-Sakti. According to some, Rama and Krishna are two waves in the ocean of Brahman, Existence-Knowledge-Bliss Absolute.

The knowledge of oneness of the individual soul and the Absolute Soul gives one the true vision. Then one sees that He dwells in all beings as Pure Consciousness. After this realization comes bliss. First Advaita (the knowledge of unity), then Chaitanya (the true vision of seeing the Lord in

everything), then Nityananda⁵ (Bliss Eternal).

GOD HAS FORMS. WITH THE CESSATION OF DESIRES COMES THE SPIRITUAL THIRST

(To M.). And I tell you: Don't disbelieve in divine forms. Just believe that such forms do exist. And then meditate on that form which you love most.

(To Govinda). The truth is, so long as one hankers after sense-enjoyments, one does not feel any yearning for realizing or seeing God. The child plays with toys and forgets all about its mother. Give it some sweets, it will enjoy them for some time. But when it likes neither the play nor the sweets, it says, "I'll go to mamma." No longer does it want sweets. It will accompany any one—even if it does not know him, has never seen him before—who says, "Come, I will take you to mamma." It will go with any one ready to take it in his arms.

When a man has got satiety for worldly enjoyments, he feels an intense yearning for God. His only thought then is: how to get Him. Then he follows whatsoever he is advised by anybody.

M. (aside): When desire for worldly enjoyments falls off, the heart yearns for the Lord.

⁴ They are: Prakriti (the Primordial Energy); Panchatanmatra (five fine elements), Buddhi, Ahankara (egoism), and Manas (mind), five organs of perception, five organs of action and five gross elements.

⁵ Advaita, Chaitanya and Nityananda are three historical personages—the central one being considered to be an Incarnation of God. The other two are his two great assistants. Curiously enough, the three represent the characteristics mentioned above by Sri Ramakrishna.

SRI RAMAKRISHNA AND THE CONFLICT OF CIVILIZATIONS IN INDIA

BY PRAMATHA NATH BOSE, B.Sc. (London)

I

The advent of Sri Ramakrishna was synchronous with a momentous event in the history of India. Until 1834, there had for some time been going on a strenuous fight in the Committee of Public Instruction between Orientalists and Anglicists as to whether Government should encourage Oriental or English education. Though the parties were equally balanced, the Orientalists in point of distinction were the stronger as they included among them such men as Wilson and Shakespeare. But the arrival of Macaulay in 1834, and his able advocacy of the cause of the Anglicists turned the scale in their favour. And in March, 1835, Lord William Bentinck evidently influenced by Macaulay's minute declared, "that all funds appropriated for the purpose of education would be best employed on English education alone."

The rapid spread of English education with annually accelerated speed since 1835 soon led to the cultural subjugation of the Hindus which proved far more disastrous than political subjugation. For thousands of years they had maintained their cultural independence, despite violent political revolutions, and were as happy as it is possible for any large community to be. India suffered repeated invasions from outside by the Greeks, the Parthians, the Scythians and the Huns, who succeeded in establishing their authority in various parts of the country. Sooner or later, however, they

were either expelled or became Hinduized, adopting the Hindu religion (including Buddhism), the Hindu literature and the Hindu institutions. Hindu culture not only presented an impenetrable front of opposition to the disintegrating influences of Mohammedan invasion, but also in course of time captured the Moslem mind, and largely influenced Moslem culture and Moslem administration.

That English education has done some good is unquestionable. It has relaxed the irrational restraints of authority and of conventions sanctioned by immemorial usage. The Indian intellect has ventured out of the well-beaten paths of theology and metaphysics, and has been soaring into regions hitherto unknown in India. Such branches of Natural science as geology and biology, archæology, biography, etc., are subjects almost entirely new in Indian literature. But the benefits conferred by English education are overwhelmingly counteracted by the evils resulting from the extreme pro-Western bias of the average English educated Indian, or Neo-Indian as he may be conveniently called. Macaulay had the foresight to predict that English education would train up "a class of persons, Indian in blood and colour, but English in tastes, in opinions, in morals and in intellect." That is exactly what has happened. It should be observed that New India is no longer characterized by that attitude of aggressive hostility which it

assumed towards old India in the early years of English education. It was not enough for some among the first generation of English educated youths to show their emancipation from Hindu superstition by taking beef and drinking spirituous liquors, but they went so far as to purposely offend their orthodox neighbours by throwing beef-bones into their houses. Happily New India is now free from this violently pugnacious spirit, and, the forces of Old India have been gradually increasing in strength. But in this conflict of civilizations, the Westernized Indian is still decidedly the more articulate, and backed by Government the more influential factor.

The typical Neo-Indian has become more or less an automaton, moving, acting and talking much as the Occidental would make him do. He merely echoes the views and shibboleths of the Westerner, and does it with all the zeal of a Neophyte. I find this passage in a work on Indian Economics by a distinguished Indian author : "The rise to a higher standard of life without which no advance in civilization is possible has begun in India." This is only an echo of the prevailing Western view, that we are just emerging from a lower to a higher stage of civilization under Western tutelage. The average Neo-Indian does not pause to ponder whether this "rise" after the Western fashion adds to our social efficiency, whether it does not rather diminish it materially by attenuating to the vanishing point our meagre margin between sufficiency and privation, and morally by inordinately enhancing the stringency of the struggle for animal existence, and the consequent propagation of the perverse cult of "each for himself and devil take the hindmost."

II

I have elsewhere* dealt with the pernicious consequences of the invasion of Western civilization. That they have not been more disastrous is due to the fact that it has been stoutly resisted by various agencies. One of the most powerful of these was Sri Ramakrishna. He successfully demonstrated the superiority of Hindu to Western civilization and thus enlisted thousands of our Western-educated young men in the cause of the former. He was quite innocent of English education, and even in regard to Indian education, he had but the rudiments of it. But by years of earnest, unremitting Yogic practices he came to realize the presence of the Supreme Undivided Self in all beings, which is the quintessence of Hindu culture. It differs markedly from the modern culture of the West, or Western Culture as it may be briefly called, which is based upon the recent wonderful development of Natural Science. The great majority of the modern scientists would practically resolve all knowledge into sensations, would not admit anything which is not susceptible of experimental demonstration and scrupulous verification, would exclude the ultra-sensual region from their purview altogether, and any scientist like Oliver Lodge or Russell Wallace who ventures to pry into it is hooted as a renegade. The great majority of the Hindu philosophers, on the other hand, not only did not exclude this ultra-sensual region from the scope of their inquiry, but invested it with an importance far above that of the sensual universe. This basic differ-

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ence between the two cultures has led to wide divergence until one has become almost the antithesis, the negation of the other. The object of Hindu culture is to secure the welfare of humanity by ethical and spiritual development for which abstention from inordinate sensual gratification, a life of more or less ascetic simplicity, is requisite. Western culture, on the other hand, seeks to accomplish the well-being of man by perpetually provoking his sensual desires and eternally inventing means and appliances for gratifying them, the goal of invention to-day becoming its starting point to-morrow. The truth is, the protagonists of Western culture not only do not generally recognize the existence of God, but also as generally ignore the existence of the soul as well. There were agnostics among the ancient sages of India as among the modern scientists of the West. But the former generally believed in a spiritual entity apart from the physical,—not only believed in it, but considered it to be more real than the physical. In the whole range of Hindu philosophy there was none who was a more uncompromising agnostic than Kapila. He would not admit anything which could not be proved by the three kinds of evidence recognized by him. Like the modern agnostics he would not admit the existence of God as it could not be proved by such evidence; but unlike them he firmly believed in the existence of a spiritual entity and its immortality—so firmly indeed that the avowed end of his philosophy was to liberate it from its physical bondage. There is no very serious difference between the conception of the Brahman of Vedantists like Sankaracharya and that of the Unknown and Unknowable of some modern scientists like Herbert Spencer. But, where they differ, and differ most markedly, is in their idea of

the individual soul and its relation to the Universal Soul. Such phrases as “Jivo Brahmaiva,” “Tat tvamasi,” which are pregnant with deep meaning to the Vedantists would be meaningless jargon to scientists like Herbert Spencer.

Sri Ramakrishna was the personification of Hindu culture. Scores of sceptically disposed youths nurtured on the materialistic pabulum of the West came to him and became his devoted disciples. The most eminent amongst them was Narendranath Datta who subsequently became famous as Swami Vivekananda. His conversion was typical of that of numbers of others, and I shall give in his own words the way in which it was accomplished!

“I heard of this man and I went to hear him. He looked just like an ordinary man, with nothing remarkable about him, and I thought, ‘Can this man be a great teacher?’ I crept near to him, and asked him the question which I had been asking others all my life, ‘Do you believe in God, Sir?’ ‘Yes,’ he replied. ‘Can you prove it, Sir?’ ‘Yes.’ ‘How?’ ‘Because I see him just as I see you here, only in a much intenser sense.’ That impressed me at once. For the first time I had found a man who had dared to say that he saw God, that religion was a reality, to be felt, to be sensed in an infinitely more intense way than we can sense the world.”

Not only young men, but numerous elderly men also came for instruction to Ramakrishna, and among them there were such men of distinction as Keshab Chandra Sen and Vijaykrishna Goswami. He demonstrated the symbolic nature of Hindu idolatry and showed how very unreasonable was the militant attitude of a large section of Neo-Indians towards it. Then, again, the wonderful catholicity of Hinduism was well exemplified by him. “He found

a Mohammedan saint and went to live with him; he underwent the disciplines prescribed by him, and, to his astonishment, found that when faithfully carried out, these devotional methods led him to the same goal he had already attained. He gathered similar experiences from following the true religion of Jesus Christ. He went to the various sects existing in our country that were available to him and whatever he took up he went into it with his whole heart. He did exactly as he was told, and in every instance he arrived at the same result. Thus from actual experience he came to know that the goal of every religion is the same, that each is trying to teach the same thing, the difference being largely in method and still more in language. At the core, all sects and all religions have the same aim."

III

There are two features of Hindu civilization which are vehemently denounced by Westerners and Westernized Indians,—idolatry and caste. In regard to the former, the charge was refuted in the person of Sri Ramakrishna who was an earnest devotee of the goddess Kali. But the caste system has become a sort of scapegoat of New India. It has to bear the burden of many, if not most, of our sins and troubles. "Our character is being unhinged," declares one patriot, "our divisions and dissensions are being sharpened, our activities for public good are being weakened, our very national existence is being threatened by this demon of caste, which has made and is making cowards of us." Yet, it is highly significant, that down to about half a century ago, caste was but seldom attacked directly and benevolence is by no means the monopoly of New India, or, for the matter of that, of the modern civilized

world. Rather, it appears to us to have been on the wane for some time past. The present-day condemnation of caste rests upon the modern doctrine of equality. A doctrine less founded upon facts, or more mischievous in its influence, and more irreconcilable with conduct has never obtained a wider currency. "Equality," observes Lord Avebury, "is a chimera of bookworms and visionaries who have never studied nature and humanity with their own eyes." The Hindu doctrine of equality is much more scientific and more consonant with reason. While it recognizes the primal equality of all souls as sparks of the One Divine Fire, it also recognizes the obvious inequality of the physical bodies in which they are encased at birth—an inequality which is accounted for as the result of Karma.

Viewing the caste system, as originally developed, in the light of recent Western developments and movements, we are inclined to think that it does credit to the head no less than to the heart of the Aryan sages of ancient India who conceived and constructed it. It is firmly based upon the principle of heredity and anticipated the modern science of Eugenics. It is a system of organized inequality, but of inequality so adjusted as not to press very severely upon the classes affected by it. The dark-skinned aborigines of India were not made slaves, but they were assigned a well defined position, though that position was the lowest in the society of the Aryan conquerors. The treatment which the Sudras received was more humane, and infinitely less calculated to produce friction than the treatment which at the present day the "blacks" receive at the hands of the "whites," after a century's war-cry of "liberty, equality and fraternity," and after so many centuries of the altruistic influence of Christianity.

There is no sociological factor which is an unmixed good or unmixed evil. It is unquestionable that there is a good deal to be said against the caste system. On the other hand, it has been highly eulogized by some. "Indian Civilization" says Bluntschli, "is the blossom and fruit of the caste system."

"I believe the caste system," observes Abbe Dubois, "to be in many respects the *chef d'œuvre*, the happiest effort of human legislation. I am persuaded that it is simply and solely due to the distribution of the people into castes, that India did not lapse into a state of barbarism, and that she preserved and perfected the arts and sciences of civilization while most other nations remained in a state of barbarism."

It is possible that without caste there was a chance of the Hindus rising even higher than they did, but there was a chance of their sinking much lower than they have done and of being wiped off altogether as a distinct entity. Caste secured an ideal condition of harmony in the society. The forces making for material development which was in the charge of the lower castes were effectively controlled and equi-poised by those which led to ethical and spiritual development which was taken care of by the higher castes, especially the Brahmans. Caste secured the advantages of division of work and of the hereditary transmission of intelligence and manipulative skill, restricted competition within well defined lines, and thus minimized the manifold evils of excessively hard struggle for existence.

The caste system is based on the hypotheses of Karma and transmigration of soul. These hypotheses maintained social order and promoted morality. If any one was doomed to poverty and the evils usually accompanying it,

he consoled himself with the idea that it was the result of his Karma in past life if not in this, and that if he acquired virtue he would deserve a better fate in the next birth. If any one, on the contrary, was born to affluence and the good things it affords, he too must strive for the acquisition of merit so that he may not at least go down in the next birth. Then, again, the Indo-Aryan sages showed great wisdom and foresight in reserving with the two higher classes cultural supremacy which generally does not give rise to envy and ill-feeling, and relegating all money-making occupations to the lower classes. Even in regard to cultural supremacy, our reformers from the time of Gautama Buddha down to that of Ramakrishna Paramahansa, have always endeavoured to remove the barriers of caste. They have striven for equality but only on the ethical and spiritual planes. As a result of their levelling movements, we have had such large sects as the Buddhists, the Vaishnavas, the Kabirpanthis, the Satnamis, the Sikhs, etc., and a large number of universally respected saints, authors and reformers from among the lower classes—such as Tiruvalluvar, Nandanar, Chokemela, Ravidas, Haridas, and others. The first great Tamil composition, the *Kural* of Tiruvalluvar which enforces the doctrine of the Samkhya philosophy is ascribed to a Pariah poet. To his sister also are ascribed many highly popular compositions of great moral excellence in Southern India. The first Marhati poet of fame was Namadeva who was a tailor by caste. Tukaram whose spiritual poems record the high watermark of Marhati poetry began life as a petty shopkeeper. In Bengal a large number of the Vaishnava poets belonged to low castes. This is how the problem of inequality which was accepted as an incontrovert-

tible fact, was solved in India. The solution was conducive to the happiness of the individual and to the harmony of society.

IV

But there has of late sprung up a class of militant, highly vocal reformers in New India who, as I have shown in my *Swaraj, Cultural and Political*, with their Western shibboleths of equality, democracy, mass education, etc., have been doing far more harm than good by, among other things, fomenting and fostering discord and enmity where formerly there prevailed concord and amity, forgetting that reform which instead of adding to that most valuable asset of humanity, benevolence, leads to a serious diminution of it, is a delusion and a snare. Untouchability is their special point of attack. I have shown elsewhere, (*Epochs of Civilization, Some Present-day Superstitions*, etc.) that the spirit underlying "untouchability" in one form or another has been a world-wide phenomenon from remote antiquity because it has its roots deep down in one of the immutable laws of Nature—that of inequality, but that in India it has been devoid of the atrociously inhuman forms which it has assumed in America, Africa, Polynesia, etc. Lynching is unknown in India. In America sixty-five Negroes (including one woman) "were lynched during 1920. Of the victims thirty-one were hanged, fifteen shot, thirteen burned alive, two drowned, one flogged to death, and the rest done to death in some unknown manner." On one occasion, "the victim was chained to a log and then burned alive. More than five hundred persons stood and looked on while the Negro was slowly burning" (Norman Angel—*Fruits of Victory*, p. 157). "Let

no one delude himself," says Gilbert Murray, "with the fancy that though the German Dr. Peters may flog his concubines to death, though Frenchmen in the New Hebrides may twist the flesh off their servants' backs with pincers, though our own newspapers may revel in reported horrors from the old Transvaal or the Congo Free State, Englishmen, Scotchmen, and Irishmen are quite of another breed. Not to speak of strange and unpleasant dealings with black women, I myself knew well one man who told me he had shot blacks at sight. I have met a man who boasted of having spilt poisoned meal along a road near a black fellows' camp, in order to get rid of them like rats. My brother was the guest of a man in Queensland who showed him a particular bend of a river where he had once, as a jest, driven a black family, man, woman and children, into the water among a shoal of crocodiles. My father has described to me his fruitless efforts to get men punished in New South Wales in old days for offering hospitality to blacks and giving them poisoned meat. I received, while first writing these notes, a newspaper from Perth, giving an account of the trial of some Coolgardia Miners for beating to death with heavy bits of wood a black woman and a boy who had been unable to show them the way. The bodies were found with the shoulder-blades in shivers, and the judge observed that 'such cases were getting too common.' These atrocities are not necessarily the work of isolated and extraordinary villains. Two of the men mentioned above were rather good men than bad. Nor have I mentioned the worst class of outrages" (*Liberalism and the Empire*, pp. 153-154).

In India, untouchability, though originally to some extent at least a hygienic measure, has now to a great extent, become meaningless and irrational. Its persistence, however, does not usually argue perversity, malignity, or oppression as it is often asserted to do in New India. For instance, I had a widowed sister living with me some time ago. But though my food and drink and general mode of living are such as could not be reasonably objected to by the most orthodox Hindu, the stain of my sojourn in England over half a century ago for which I made no penance still sticks to me, and I was treated by her as an untouchable. I could not enter her kitchen, and she would not partake of any food or drink from my hand. But there was no diminution of her regard and affection for me. Among Hindus, death in a family renders its members untouchable for a certain period. Then, again, there is untouchability among the untouchables. A Chamar is untouchable to a Mahar, as is also a Bhangi or Methar and *vice versa*. But that does not connote ill-feeling among them. Even the Pariahs of Southern India have been treated with great consideration. "It is absurd to say," observed Sir Sankaran Nair some time ago, "that their position has improved under British Government. It has steadily gone from bad to worse. To mention only a few instances. Under the old custom they were entitled to free house-sites, materials free from the jungle for building their cottages, free pasturage, and a fixed share of the produce of the land they cultivated which ensured a living wage. All these they have lost under the ryotwari system." I well remember the time when there was amity not only between caste Hindus and the untouchables, but also between Hindus and Moham-

medans, when in fact the communal problem did not practically exist. This amity was due partly to the doctrine of Karma which tended to reconcile the people to their lot, and partly also to high development of altruism among Hindus. Until lately, the well-to-do Hindu spent but little upon his own luxuries. The greater portion of his savings was devoted to such works as temples, tanks, wells, rest-houses, etc., which benefit the public, and his house afforded free board and lodging to all sorts of people.

V

Our Westernized reformers are to a large extent responsible for the present sad state of communal enmity and discord. In order to win the support of the Mohammedans, the Indian National Congress in their Lucknow Session entered into a pact with them which recognized the principle of communal representation according to their numerical strength. There was thus secured temporary political unity. But permanent national solidarity was sacrificed, and the breach effected between the two communities by the overthrow of their culture, and, along with it, the pacific traits of character it developed was widened. The seed sown by the Lucknow pact developed into the pact which the Swarajists of Bengal subsequently entered into in their frantic efforts for the maintenance of Hindu-Moslem political unity. It adumbrates the preposterous principle that not only representation on Legislative bodies and District and Local Boards and Municipalities, but State appointments also should be proportionate to the numerical strength of the different communities,—a principle better calculated to exacerbate intercommunal relations, less conducive to abiding national solidarity and more prejudicial to the

best interest of Swaraj worth having, could hardly be conceived.

No doubt with Mohammedan support the Hindu leaders of the Congress secured notable victories over Government. But they were of ephemeral character, imposing mainly from a spectacular standpoint. The illustrious authors of the Montagu-Chelmsford Reforms followed the example set by the leaders of the Congress, and separate electorates have considerably aggravated the tention between the Hindus and the Mohammedans.

The Poona pact and the forthcoming political reforms promise to complete the work of disintegration which began with the Lucknow pact and the Montagu-Chelmsford Reforms. I do not know how the "untouchables" came to be called "depressed classes." They are certainly not more depressed than the higher castes. But anyhow they are promised special political privileges which are calculated to exacerbate class antagonism among the Hindus, especially in Bengal. Of all the factors of Western civilization which have contributed to the present chaotic condition of India, Western democracy is decidedly the worst. The pacts are always proclaimed as temporary measures. But it is forgotten that, as the Sanskrit Sloka has it,—

"Desire is never gratified by its satisfaction, but as in the case of fire fed by clarified butter increases all the more."

VI

Sri Ramakrishna lived in too high a plane to organize his disciples as nearly all great religious teachers who had preceded him did. It was after his death, that his followers headed by the great Swami Vivekananda established the Ramakrishna Mission which has proved a most potent force on the side of Hindu civilization in the present-day conflict of civilizations in India. It has started schools on Hindu principles to counteract the evil effects of English education, and its Maths and Seva-shrams which are scattered all over India, Burma and Ceylon render invaluable service during floods and other calamities besides ministering to the spiritual wants of our intelligentsia and the temporal wants of the sick and the needy. Then, again, the Mission has been carrying the torch of Hindu culture to the West. In the World's Parliament of Religions held at Chicago in 1893, the most striking figure from Asia was Swami Vivekananda. He was the pioneer of Hindu Culture in America, as he delivered a series of very able lectures on it at New York and elsewhere which attracted widespread attention. Since his time various members of the Ramakrishna Mission have visited America and largely extended the influence which had been established by him. Branches of the Mission have been established at New York, Boston, Chicago, San Francisco, etc., which propagate Sri Ramakrishna's noble message of Love and Harmony.

SRI RAMAKRISHNA AND THE CONFLICT OF CIVILIZATIONS IN INDIA

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The advent of Sri Ramakrishna was synchronous with a momentous event in the history of India. Until 1834, there had for some time been going on a strenuous fight in the Committee of Public Instruction between Orientalists and Anglicists as to whether Government should encourage Oriental or English education. Though the parties were equally balanced, the Orientalists in point of distinction were the stronger as they included among them such men as Wilson and Shakespeare. But the arrival of Macaulay in 1834, and his able advocacy of the cause of the Anglicists turned the scale in their favour. And in March, 1835, Lord William Bentinck evidently influenced by Macaulay's minute declared, "that all funds appropriated for the purpose of education would be best employed on English education alone."

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has four faces, Vishnu three faces and four arms while Isvara has five faces and ten arms.

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ence between the two cultures has led to wide divergence until one has become almost the antithesis of the other. The object of Hindu culture is to secure (the welfare of humanity by ethical and spiritual development, for which abstention from inordinate sensual gratification, a life of more or less ascetic simplicity, is requisite. Western culture on the other hand seeks to accomplish the well-being of man by perpetually provoking his sensual desires and eternally inventing means and appliances for gratifying them, the goal of invention to-day becoming its starting point to-morrow. The truth is, the protagonists of Western culture not only do not generally recognize the existence of God, but also as generally ignore the existence of the soul as well. There were agnostics among the ancient sages of India as among the modern scientists of the West. But the former generally believed in a spiritual entity apart from the physical,—not only believed in it, but considered it to be more real than the physical. In the whole range of Hindu philosophy there was none who was a more uncompromising agnostic than Kapila. He would not admit anything which could not be proved by the three kinds of evidence recognized by him. He saw God; that religion was a reality. Like the modern agnostics, he would not admit the existence of God as it could not be proved by such evidence; but unlike them he firmly believed in the existence of a spiritual entity and its immortality—so firmly indeed that the avowed end of his philosophy was to liberate it from its physical bondage. There is no very serious difference between the conception of the Brahman of Vedantists like Sankarāchārya and that of the Unknown and Unknowable of some modern scientists like Herbert Spencer. But where they differ, and most markedly, is in their idea of the individual soul and its relation to the Universal Soul. Such phrases as "live Brahmayūga," "Purusha," which are pregnant with deep meaning to the Vedantists, would be meaningless jargon to scientists like Herbert Spencer. Sri Ramakrishna was the personification of Hindu culture. Scores of scap- tically disposed youths nurtured on the materialistic babulum of the West came to him and became his devoted disciples. The most eminent amongst them was Narendra Nath Datta who subsequently became famous as Swami Vivekananda. His conversion was typical of that of numbers of others, and shall give in his own words the way in which it was accomplished!

"I heard of this man and I went to hear him. He looked just like an ordinary man with nothing remarkable about him, and I thought, 'Can this man be a great teacher?' I crept near to him, and asked him the question which I had been asking others all my life, 'Do you believe in God, Sir?' 'Yes,' he replied. 'Can you prove it, Sir?' 'Yes,' he said. 'How?' 'Refuse to see him just as I see you here, only in a much intenser sense.' That impressed me at once. For the first time I had found a man who had dared to say that kind of evidence recognized by him. He saw God; that religion was a reality. Like the modern agnostics, he would not admit the existence of God as it could not be proved by such evidence; but unlike them he firmly believed in the existence of a spiritual entity and its immortality—so firmly indeed that the avowed end of his philosophy was to liberate it from its physical bondage. There is no very serious difference between the conception of the Brahman of Vedantists like Sankarāchārya and that of the Unknown and Unknowable of some modern scientists like Herbert Spencer. But where they differ, and most markedly, is in their idea of the individual soul and its relation to the Universal Soul. Such phrases as "live Brahmayūga," "Purusha," which are pregnant with deep meaning to the Vedantists, would be meaningless jargon to scientists like Herbert Spencer. Sri Ramakrishna was the personification of Hindu culture. Scores of scap- tically disposed youths nurtured on the materialistic babulum of the West came to him and became his devoted disciples. The most eminent amongst them was Narendra Nath Datta who subsequently became famous as Swami Vivekananda. His conversion was typical of that of numbers of others, and shall give in his own words the way in which it was accomplished!

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a Mohammedan saint and went to live with him; he underwent the disciplines prescribed by him, and, to his astonishment, found that when faithfully carried out, these devotional methods led him to the same goal he had already attained. He gathered similar experiences from following the true religion of Jesus Christ. He went to the various sects existing in our country that were available to him and whatever he took up he went into it with his whole heart. He did exactly as he was told, and in every instance he arrived at the same result. Thus from actual experience he came to know that the goal of every religion is the same, that each is trying to teach the same thing, the difference being largely in method and still more in language. At the core, all sects and all religions have the same aim."

III

There are two features of Hindu civilization which are vehemently denounced by Westerners and Westernized Indians,—idolatry and caste. In regard to the former, the charge was refuted in the person of Sri Ramakrishna who was an earnest devotee of the goddess Kali. But the caste system has become a sort of scapegoat of New India. It has to bear the burden of many, if not most, of our sins and troubles. "Our character is being unhinged," declares one patriot, "our divisions and dissensions are being sharpened, our activities for public good are being weakened, our very national existence is being threatened by this demon of caste, which has made and is making cowards of us." Yet, it is highly significant, that down to about half a century ago, caste was but seldom attacked directly and benevolence is by no means the monopoly of New India, or, for the matter of that, of the modern civilized

world. Rather, it appears to us to have been on the wane for some time past. The present-day condemnation of caste rests upon the modern doctrine of equality. A doctrine less founded upon facts, or more mischievous in its influence, and more irreconcilable with conduct has never obtained a wider currency. "Equality," observes Lord Avebury, "is a chimera of bookworms and visionaries who have never studied nature and humanity with their own eyes." The Hindu doctrine of equality is much more scientific and more consonant with reason. While it recognizes the primal equality of all souls as sparks of the One Divine Fire, it also recognizes the obvious inequality of the physical bodies in which they are encased at birth—an inequality which is accounted for as the result of Karma.

Viewing the caste system, as originally developed, in the light of recent Western developments and movements, we are inclined to think that it does credit to the head no less than to the heart of the Aryan sages of ancient India who conceived and constructed it. It is firmly based upon the principle of heredity and anticipated the modern science of Eugenics. It is a system of organized inequality, but of inequality so adjusted as not to press very severely upon the classes affected by it. The dark-skinned aborigines of India were not made slaves, but they were assigned a well defined position, though that position was the lowest in the society of the Aryan conquerors. The treatment which the Sudras received was more humane, and infinitely less calculated to produce friction than the treatment which at the present day the "blacks" receive at the hands of the "whites," after a century's war-cry of "liberty, equality and fraternity," and after so many centuries of the altruistic influence of Christianity.

There is no sociological factor which is an unmixed good or unmixed evil. It is unquestionable that there is a good deal to be said against the caste system. On the other hand, it has been highly eulogized by some. "Indian Civilization" says Bluntschli, "is the blossom and fruit of the caste system."

' "I believe the caste system," observes Abbe Dubois, "to be in many respects the *chef d'œuvre*, the happiest effort of human legislation. I am persuaded that it is simply and solely due to the distribution of the people into castes, that India did not lapse into a state of barbarism, and that she preserved and perfected the arts and sciences of civilization while most other nations remained in a state of barbarism."

It is possible that without caste there was a chance of the Hindus rising even higher than they did, but there was a chance of their sinking much lower than they have done and of being wiped off altogether as a distinct entity. Caste secured an ideal condition of harmony in the society. The forces making for material development which was in the charge of the lower castes were effectively controlled and equi-poised by those which led to ethical and spiritual development which was taken care of by the higher castes, especially the Brahmans. Caste secured the advantages of division of work and of the hereditary transmission of intelligence and manipulative skill, restricted competition within well defined lines, and thus minimized the manifold evils of excessively hard struggle for existence.

The caste system is based on the hypotheses of Karma and transmigration of soul. These hypotheses maintained social order and promoted morality. If any one was doomed to poverty and the evils usually accompanying it,

he consoled himself with the idea that it was the result of his Karma in past life if not in this, and that if he acquired virtue he would deserve a better fate in the next birth. If any one, on the contrary, was born to affluence and the good things it affords, he too must strive for the acquisition of merit so that he may not at least go down in the next birth. Then, again, the Indo-Aryan sages showed great wisdom and foresight in reserving with the two higher classes cultural supremacy which generally does not give rise to envy and ill-feeling, and relegating all money-making occupations to the lower classes. Even in regard to cultural supremacy, our reformers from the time of Gautama Buddha down to that of Ramakrishna Paramahansa, have always endeavoured to remove the barriers of caste. They have striven for equality but only on the ethical and spiritual planes. As a result of their levelling movements, we have had such large sects as the Buddhists, the Vaishnavas, the Kabirpanthis, the Satnamis, the Sikhs, etc., and a large number of universally respected saints, authors and reformers from among the lower classes—such as Tiruvalluvar, Nandanar, Chokemela, Ravidas, Haridas, and others. The first great Tamil composition, the *Kural* of Tiruvalluvar which enforces the doctrine of the Samkhya philosophy is ascribed to a Pariah poet. To his sister also are ascribed many highly popular compositions of great moral excellence in Southern India. The first Marhati poet of fame was Namadeva who was a tailor by caste. Tukaram whose spiritual poems record the high watermark of Marhati poetry began life as a petty shopkeeper. In Bengal a large number of the Vaishnava poets belonged to low castes. This is how the problem of inequality which was accepted as an incontrover-

artful fact, was solved in India. The solution was conducive to the happiness of the individual and to the harmony of society thereby betraying his identity with the Indian God Siva. This great God is the Lord Guru (Bharata Guru) who had from Uma two children. But, there has of late sprung up a class of militant, highly vocal reformers in New India who, as I have shown in my *Svaraj, Cultural and Political*, with their Western shibboleths of equality, democracy, mass education, etc., have been doing far more harm than good by, among other things, fomenting and fostering discord and enmity where formerly there prevailed concord and amity, forgetting that reform which instead of adding to that most valuable asset of humanity, benevolence, leads to a serious diminution of it, is a delusion and a snare. Untouchability is their special point of attack. I have shown elsewhere, (*Epochs of Civilization, Some Present-day Superstitions*, etc.) that the spirit underlying "untouchability" in one form or another has been a world-wide phenomenon from remote antiquity because it has its roots deep down in one of the immutable laws of Nature—that of inequality, but that in India it has been devoid of the atrociously inhuman forms which it has assumed in America, Africa, Polynesia, etc. Lynching is unknown in India. In America, sixty-five Negroes (including one woman) "were lynched during 1920. Of the victims, thirty-one were hanged, fifteen shot, thirteen burned alive, two drowned, one flogged to death, and the rest done to death in some unknown manner." On one occasion, "the victim was chained to a log and then burned alive. More than five hundred persons stood and looked on while the Negro was slowly burning" (Norman Angel—*Fruits of Victory*, p. 157). "Let

and Kuomintang, delude himself, says Gilbert of Murray, 1881, with the fair play that though in the German and Dutch colonies flag his conduct is to death, though Brechtmen in the News-Herald may twist the flesh off their servants' backs with pinners, though your own newspapers revel in reported horrors from the old Transvaal or the Congo Free State, Englishmen, Scotchmen, and Irishmen are quite of another breed. Not to speak of strange and unpleasant dealings with black women, I myself knew well one man who told me he had shot blacks at sight. I have met a man who boasted of having spilt poisoned meal along a road near a black fellows' camp, in order to get rid of them like rats. My brother was the guest of a man in Queensland who showed him a particular bend of a river where he had once, as a jest, driven a black family, man, woman and children, into the water among a shoal of crocodiles. My father has described to me his fruitless efforts to get men punished in New South Wales in old days for offering hospitality to blacks and giving them poisoned meat. I received, while first writing these notes, a newspaper from Perth, giving an account of the trial of some Coolgardie Miners for beating to death with heavy bits of wood a black woman and a boy who had been unable to show them the way. The bodies were found with the shoulder-blades in shivers, and the judge observed that 'such cases were getting too common.' These atrocities are not necessarily the work of isolated and extraordinary villains. Two of the men mentioned above were rather good men than bad. Nor have I mentioned the worst class of outrages" (*Liberalism and the Empire*, pp. 153-154).

In India, untouchability, though originally to some extent at least a hygienic ~~invented~~ ^{has shown to be} ~~an empty~~ ^{was due partly to the} doctrine of great extent, become meaningless and irrational. Its persistence, however, does not usually argue perversity, malignity, or oppression ~~as it is often asserted to be in New India.~~ For instance, I had a widowed sister living with me some time ago. But though my food and drink and general mode of living are such as could not be reasonably objected to by the most orthodox Hindu, the stain of my sojourn in England over half a century ago for which I made no penance still sticks to me, and I was treated by her as an untouchable. I could not enter her kitchen, and she would not partake of any food or drink from my hand. But there was no diminution of her regard and affection for me. Among Hindus, death in a family renders its members untouchable for a certain period. Then, again, there is untouchability among the untouchables. A Chamar is untouchable to a Mahar, as is also a Bhangi or Methar and vice versa. But that does not connote ill-feeling among them. Even the Pariahs of Southern India have been treated with great consideration. "It is absurd to say," observed Sir Sankaran Nair some time ago, "that their position has improved under British Government. It has steadily gone from bad to worse. To mention only a few instances. Under the old custom they were entitled to free house-sites, materials free from the jungle for building their cottages, free pasturage, and a fixed share of the produce of the land they cultivated which ensured a living wage. All these they have lost under the ryotwari system. I well remember the time when there was unity not only between caste-Hindus and the untouchables, but also between Hindus and Moham-

medans, when in fact the communal problem did not practically exist. This unity was due partly to the doctrine of Karma which tended to reconcile the people to their lot, and partly also to high development of altruism among Hindus. Until lately, the well-to-do Hindu spent but little upon his own luxuries. The greater portion of his savings was devoted to such works as temples, tanks, wells, rest-houses, etc., which benefit the public, and his house afforded free board and lodging to all sorts of people.

Our Westernized reformers are to a large extent responsible for the present sad state of communal enmity and discord. In order to win the support of the Mohammedans, the Indian National Congress in their Lucknow Session entered into a pact with them which recognized the principle of communal representation according to their numerical strength. There was thus secured temporary political unity. But permanent national solidarity was sacrificed, and the breach effected between the two communities by the overthrow of their culture, and, along with it, the pacific traits of character it developed was widened. The seed sown by the Lucknow pact developed into the pact which the Swarajists of Bengal subsequently entered into in their frantic efforts for the maintenance of Hindu-Moslem political unity. It adumbrates the preposterous principle that not only representation on Legislative bodies and District and Local Boards and Municipalities, but State appointments also should be proportionate to the numerical strength of the different communities, a principle better calculated to exacerbate intercommunal relations, less conducive to abiding national solidarity and more prejudicial to the

best interest of Swaraj worth having, could hardly be conceived.

No doubt with Mohammedan support the Hindu leaders of the Congress secured notable victories over Government. But they were of ephemeral character, imposing mainly from a spectacular standpoint. The illustrious authors of the Montagu-Chelmsford Reforms followed the example set by the leaders of the Congress, and separate electorates have considerably aggravated the tention between the Hindus and the Mohammedans.

The Poona pact and the forthcoming political reforms promise to complete the work of disintegration which began with the Lucknow pact and the Montagu-Chelmsford Reforms. I do not know how the "untouchables" came to be called "depressed classes." They are certainly not more depressed than the higher castes. But anyhow they are promised special political privileges which are calculated to exacerbate class antagonism among the Hindus, especially in Bengal. Of all the factors of Western civilization which have contributed to the present chaotic condition of India, Western democracy is decidedly the worst. The pacts are always proclaimed as temporary measures. But it is forgotten that, as the Sanskrit Sloka has it,—

"Desire is never gratified by its satisfaction, but as in the case of fire fed by clarified butter increases all the more."

VI

Sri Ramakrishna lived in too high a plane to organize his disciples as nearly all great religious teachers who had preceded him did. It was after his death, that his followers headed by the great Swami Vivekananda established the Ramakrishna Mission which has proved a most potent force on the side of Hindu civilization in the present-day conflict of civilizations in India. It has started schools on Hindu principles to counteract the evil effects of English education, and its Maths and Sevashrams which are scattered all over India, Burma and Ceylon render invaluable service during floods and other calamities besides ministering to the spiritual wants of our intelligentsia and the temporal wants of the sick and the needy. Then, again, the Mission has been carrying the torch of Hindu culture to the West. In the World's Parliament of Religions held at Chicago in 1893, the most striking figure from Asia was Swami Vivekananda. He was the pioneer of Hindu Culture in America, as he delivered a series of very able lectures on it at New York and elsewhere which attracted widespread attention. Since his time various members of the Ramakrishna Mission have visited America and largely extended the influence which had been established by him. Branches of the Mission have been established at New York, Boston, Chicago, San Francisco, etc., which propagate Sri Ramakrishna's noble message of Love and Harmony.

Vyasa had practised austerities for many years, he became satisfied that a son would be born to him—wise, illustrious, beautiful, truthful and beloved of all.

Thus Suka was born as a result of Tapas performed by Vyasa, and he was born perfect. Such a person, (i.e. one who is born perfect) is called an Avatara or Incarnation. When such a one takes the human form, it is held in all countries that he is not born like ordinary mortals through the union of man and wife. The immaculate conception of Virgin Mary, the mysterious account of the entering of the white elephant into the womb of Maya (mother of Buddha) and such other accounts, illustrate the above theory of the Avataras being born free from the taint of original sin, that is, of their being pure and perfect from the very birth.

II

The account given in the *Devi Bhagavatam* of the birth of Suka Deva is as follows:—After the period of austerities, Bhagavan Vyasa was in a fix. Thought he: “How can a son be born to me unless I marry?” But then marriage is a source of bondage. For one cannot be free to give all one’s mind to God if one is married to a woman.” As he was thinking thus, he saw a beautiful heavenly girl (Ghritachi by name) in a vision. The suggestion that the vision threw upon him was so irresistible that while Vyasa was trying to light a fire by rubbing two pieces of wood (Arani, in Sanskrit), his continence was broken. The vision then fled taking the shape of a parrot (Suka). And on the Arani was born a child, who began to grow and shine like fire. That child was Suka.

In reading these legendary accounts of the sages and heroes of old, one thing becomes apparent. A kernel of spiritual truth is preserved in the husk of

a legend. The story does matter only in so far as it illustrates the truth, and no further. For example, there are so many accounts of the life of Suka Deva, that one seems to be in direct opposition to another. But the essential truth is the same in all the accounts, namely that he was a man born with God-knowledge.

III

To such a man, a man with God-knowledge, human relations such as father, mother, children, wife and friends signify nothing. The Self is all in all. Whose father is he? Whose child? Whose friend or foe is he who is but One. The sky is his roof, the grass his bed and food what chance may bring. He moves along like the rolling river, bringing water of life to the thirsty, himself unattached, renouncing all heavens and earths and hells, all hopes and fears.

A beautiful anecdote is told about this aspect of Suka’s character in the *Srimad Bhagavatam*. Suka was roaming about unattached to all worldly relations. But Vyasa was fondly attached to his son and was following him like a cow after its new-born calf. As Suka’s mind was fixed on Brahman, he was careless about his dress and was unconscious that he was walking almost naked. Now, in a lake near by, some heavenly girls were taking their bath. As Suka passed by, they did not feel bashful, nor did they put on their clothes. But when Vyasa, the venerable old man, came near the lake, they at once hurried to cover their bodies with their clothes. This seemed to Vyasa as something uncommon; for he noticed that while his young son was passing by they did not feel bashful. So he enquired of them the reason for their conduct, when one of them replied: “We know that in your

mind there still lingers the idea of distinction and separateness of one thing from another, e.g. of man from woman, of good from bad and the dual throng. So we felt bashful when you appeared. But your son Suka is above all these things. He sees the One in all, the same Lord, the Pure One, Brahman present everywhere. No wonder therefore that before him we felt not the least trace of bashfulness. Does one feel concerned about the presence of stocks and stones? Suka's consciousness is turned inwards, and to outward things he is unconscious as a piece of stone."

IV

There is another aspect of Suka's character, namely as a teacher of mankind, an Acharya. Suka related the lessons of *Srimad Bhagavatam* to Parikshit, the grandson of Arjuna, and as such he was an Acharya. Now, there is a theory that an Acharya should pass through the stages of Brahmacharya, Garhasthya, Vanaprastha and Sannyasa and embody in him the experiences of all stations of life, from the experiences of the lowly sweeper to those of the greatest emperor. We have an account, possibly as an illustration of this theory, that even the spirit of Sankaracharya had to enter the body of a dead king to learn the lessons of Kama sastra (love in the erotic sense) before he became an Acharya.

We have similarly an account of the life of Suka Deva as a man in the world. But it should be made clear that nowhere is there an account of Suka being a man of the world. There is an episode in which Suka discusses the science of love with a heavenly maiden, Rambha*. It seems

*Vide "Suka Rambha Sambad," a poetical composition in Sanskrit.

strange that one observing unbroken continence should enter into discussions of this kind. It can be explained only in the light of the remarks made above, namely that an Acharya or teacher should have a stock of knowledge on all subjects, whether acquired in this life or in a previous incarnation.

V

We have accordingly an account in the *Devi Bhagavatam* of Suka as a student (Brahmachari), a householder (Grihastha), a recluse (Vanaprasthi) and a sage (Sannyasi).

As a student Suka was extraordinarily brilliant. He acquired insight into all the branches of learning in a very short time. His Guru (teacher) was Brihaspati with whom he lived as a student and whom he served with devotion. After finishing his studies with Brihaspati, the young bachelor returned to the home of his father, and there were some discussions between the father and the son regarding the relative excellence of married life and a life of unbroken continence. To convince Suka that love of God (which is the end of life) is not to be attained by mere learning and reasoning and that one could not attain PEACE merely by a life of unbroken continence, Vyasa taught his son *Srimad Bhagavatam* and every other Sastra (scripture) he knew and then sent him for further knowledge to King Janaka.

Janaka was reported to be "Videha," that is, "free from body." Although he was a king, he had completely overcome the body idea. He knew himself to be the Atman (Soul or Self), and Suka was sent to him to learn.

Janaka knew that Vyasa's son was coming to him. So he made certain arrangements for his reception. When

Suka, after passing through many lands and cities, fields and forests, reached Mithila, and was before the gate of the palace of Janaka, the sentries did not take any notice of him. One of them gave him a grass cushion to sit upon and that was all. Suka sat there for three days and three nights, yet nobody talked to him or asked him who he was or wherefrom he came. He was the son of a great sage, honoured and respected all over the country. He was himself a respectable and cultured man, and that was the treatment he received! But he did not mind it. Then, all at once the gates of the palace were flung open and the ministers and other high officials of the King hastened to welcome him. They escorted him with great respect and lodged him in a beautiful palace, gave him comfortable baths in sweet-scented water, presented him with valuable clothes and for eight days kept him in all sorts of luxuries. But all these made no difference to Suka and his calm face shone as beautiful as ever. The tranquillity of his mind was never disturbed, and he remained the same man in all these luxuries as he was while waiting at the gate. On the twelfth day, he was escorted before Janaka who was sitting on his throne.

At first Suka could not decide whether his father had sent him to the proper person or not and whether Janaka was a man given merely to enjoyment. So he did not readily recognize Janaka as his Guru (spiritual preceptor). Some dancing girls of the court were fanning and ministering to the comforts of Janaka who was reputed to be "Videha." This seemed to Suka to be a contradiction in terms. Here

was a man enjoying all the pleasures of life and yet passing for a wise man!

So Suka directly challenged Janaka and asked him what sort of a "Videha" he was! Janaka smiled and said, "You are to decide that for yourself." He then asked Suka to take his seat, talked kindly to him and made enquiries about his father and himself. It happened just at that moment that shouts of "Fire! Fire!" were heard in the court. The whole of the city of Mithila seemed to be struck with panic. The dancing girls flew in terror and the palace itself was about to be destroyed by the fire. The only man who had remained calm was Janaka and there was not the slightest trace of perturbation in him. There was the same smile in his face, and the same calmness and peace beamed through his eyes. Even Suka was a bit disturbed and thought of going out to save his loin cloth which was in another room. But Janaka stopped him saying, "It is all Maya. If the whole of Mithila burns, that does not affect the eternal Self. I am neither distressed nor am I happy."

This convinced Suka that Janaka was really an illumined person, as his father had told him. So he prayed to Janaka for "illumination" or Brahman-jnana (God-knowledge). Janaka smiled again and said, "The fire you saw was the creation of Maya. So subtle and imperceptible are the actions of Maya that in the twinkling of an eye it clouds the vision and agitates the mind. But it has no basis in reality. Everything is within Maya and becomes non-existent in Brahman-jnana. Even the difference between the teacher and the taught vanishes."

THE GOAL OF PHILOSOPHY

BY S. L. SRIVASTAVA, M.A.

I

Philosophy, said Plato, begins in wonder. The most ignorant man, when he gazes at the star-spangled heavens is filled with wonder. Then it undoubtedly appears to him that the world in which he lives is but a tiny piece of land in the vastness of the universe. Philosophy begins with this feeling of the limitation of human knowledge and the desire to transcend it. With the advance of modern astronomy, it is being increasingly realized that our planet is but an infinitesimal speck in the illimitable expanse of the universe. "The fault of our modern agnosticism," says Josiah Royce, "is only that it has failed to see how the world in space and time, the world of causes and effects, the world of matter and of finite mind, whereof we know so little and long to know so much, is a very subordinate part of reality." "It is self-contradictory," he continues, "it is absurd, to make our knowledge the measure of all that is! The real world that causes our experience is a great x, wholly unknown to us, except in a few select phenomena, which happen to fall within our ken. How wild to guess about the mysteries of the infinite!"

To overstep the limited horizon of human comprehension and embrace Reality in its infinity and entirety, has been the supreme longing of philosophers in all ages and climes.

To this supreme task, the sciences—though each has its own limited validity and its own utilities—have been inadequate. A science studies only one aspect, part or segment of Reality, while philosophy is an attempt to com-

prehend the whole of Reality. Physics, for example, would study only the material aspect of the universe, the laws of matter; biology the phenomena of life, astronomy the motions and phases of the stars and planets, and so on. Philosophy however is not antagonistic to science. It is the co-ordination and correlation of the conclusions of all sciences. It is the synoptic comprehension of Reality. It is the synthesis of all knowledge. It is the unitive grasp of existence, complete and entire.

The outcome of every system of philosophy which penetrated far enough, has been the position of an ultimate substance, the ground of all knowledge and experience, called variously, the Substance, the Absolute, God, the World-Self, the Logos, etc. Every system of philosophy has sought to explain the world of experience by reference to such an ultimate background.

There must be an ultimate Reality which will explain everything else, which is the ground of all knowledge and experience and where all quest must stop. This is the one fundamental postulate of all philosophy. It is on the basis of this postulate that the question was raised in the Upanishads: "What is that, knowing which all else becomes known?" Such an ultimate ground must exist. This is the most initial presupposition of all philosophizing. "My reason for believing," says Josiah Royce, "that there is one absolute World-Self, who embraces and is all reality, whose consciousness includes and infinitely transcends my own, in whose unity all the laws of nature and all the mysteries of experience must have their solution and their very being

—is simply that the profoundest agnosticism which you can probably state in any coherent fashion, the deepest doubt which you can anyway formulate about the world or things that are therein, already presupposes, implies, demands and asserts the existence of such a World-Self."

Thus every system of philosophy had to posit some ultimate substance to explain our world of experience. Berkeley posited God as the cause of ideas in us; to Spinoza all determinate objects are the modes or manifestations of one Substance or God which is their background. To Fichte this background is the Absolute Ego; Hegel explains the world-process as the eternal self-manifestation of the Absolute. The Qualified Monism of Ramanuja also posits an Absolute in which the finite selves and Prakriti inhere as its attributes, as moments of its being.

II

Some such explanation of the universe may seem to bring us near the goal of philosophy, and to a certain extent it does; for it gives us some insight into the general structure of the universe. But do we reach the supreme goal which philosophy aims? No, the quest of philosophy, as we have seen, is the Truth 'which embraces and is all reality.' Philosophy must reach that Infinite One, which is the All and beyond which there is no existence. The comprehension of this unity is the *summum bonum* of the philosopher. He must have a direct experience of the Infinite Whole. Then only can he be in possession of Truth in its completeness—the Truth 'which embraces and is all reality.' This Truth cannot be reached by merely logical or intellectual theorizing; for howsoever we may theorize intellectually, whatever conclusions we may arrive at, we apprehend

only 'a few select phenomena which happen to fall within our ken.' Really, 'how wild to guess about the mysteries of the Infinite!' when the Infinite is not within your ken.

How then can the finite mind apprehend the Infinite and the Absolute? The answer of Herbert Spencer is a thorough-going agnosticism. The Infinite and the Absolute can never be comprehended by the finite mind. It remains for ever the unknown and the unknowable. To think, Spencer argues, is to 'condition' and therefore to think the 'Unconditioned' is to think the Unthinkable. Thought is necessarily and by its very nature a limitation; and, as such, incapable of bringing the Absolute within its compass. We can, according to Spencer, have a 'vague consciousness' of the Absolute as the background of our finite consciousness, but cannot have access to that "raw material of definite thought which remains after the definiteness which thinking gives to it has been destroyed," and which Mr. Spencer identifies with the Infinite or the Absolute.

The modern Idealistic School, following Hegel, has tried to meet the scepticism of Spencer, by asserting against it the knowability of the Absolute and the capacity of thought to comprehend it.

The Idealistic School maintains that both the relative and the Absolute are equally co-present in thought, otherwise we would not be able to characterize the finite *as the finite*. As Principal Caird writes: "If we knew no other than finite and phenomenal existences, then we should never know or be able to characterize them *as finite and phenomenal*. To pronounce, in short, that our knowledge is, in any sense, limited, we must have access to some standard to which that limited knowledge is referred; we must be aware, at least,

of the existence of a something beyond the limit, which is to our intelligence inaccessible." The two elements—consciousness of finitude and consciousness of Infinity, are correlated and inseparable. In fact, we are certain of the existence of the Infinite, because it enters into our knowledge. A reality, to be so, must be a knowable reality. An Absolute beyond all possibility of knowledge would be a sheer non-entity.

The whole argument hinges on the presence of the Absolute in thought. Briefly stated, the Idealistic position is this: The Absolute is *known*, because we *mean* it, we can *think* it. As against this view it may be urged that thought gives us only the *ideality* of the thing and not its *reality*. Thought is *of* a thing and *about* it and not the *thing itself*. In thought, we have the predication of an ideal content of the thing, which ideal content is not the same as *fact*. In thought, we have the meaning or notion of the Absolute, but the Absolute *as fact* ever eludes the grasp of thought. We thus see that the idealistic argument fails to meet the agnosticism of Spencer. The Absolute in itself or *as fact* is inaccessible to human thought.

III

Where then, is the possibility of comprehending the Absolute? The only possibility of comprehending the Infinite—the goal of philosophy—lies in overstepping the barriers of thought, finitude and individuality. Thought, as we have already seen, cannot apprehend the object in its immediacy; knowledge through thinking is always mediate. A finite being, remaining finite, can never apprehend the Infinite and truth apprehended by an individual *qua* individual can never be rid of subjectivism and Anthropomorphism.

In order, then, that the Infinite or the Absolute be apprehended, the finite self *must cease to be finite*, and *become the Infinite*. To become the Infinite—herein alone lies the possibility of comprehending the Infinite All, herein alone is the fulfilment of the demand of philosophy to arrive at the Truth 'which is and embraces all reality.'

There is no knowing of the Infinite short of becoming the Infinite. To have known the Infinite is really to have become the Infinite—ब्रह्मविद् ब्रह्मैव भवति ।

The fulfilment of this philosophic demand, we find only in the view held by the Advaita Vedanta, which declares that man is essentially the Infinite All, that his finitude is only a false covering of his real nature, and that he can transcend his finitude and realize the Reality that he is. Advaitism thus really meets the Agnosticism of Spencer by pointing to the possibility of the Absolute, not only being comprehended by man, but comprehended *as his very Self*. Herein, in the possibility of knowing the Infinite as one's own Self, is a true escape from Agnosticism; *for knowledge can have the utmost certitude and possess the highest immediacy, when the object of that knowledge becomes one's own Self*. Your own Self is the Infinite All and you can raise yourself to the realization of this Truth; this is the grand conclusion of Advaitism. Anything short of this must end in Agnosticism. Either Advaitism or Agnosticism: there can be no third way. The philosophic impulse which has its birth in man's consciousness of the finitude of his knowledge can only be satisfied when he has realized his Self as the All. It is only in the Advaitic idea of Mukti, that this philosophic impulse can be finally satisfied. For, what is Mukti according to the Advaita view? It is emancipation from the limitation

of knowledge and the realization of the Self as the All—सर्वोत्कर्षो मुक्तिः।

It is only when I have realized the Infinite All as my own Self, that there is no sphere of ignorance left for me, no cause for delusion, grief or fear; as the Upanishad says: "When to the seer, all things appear as nothing but Atman, then, what delusion, what sorrow can come to the sage who beholds that oneness?"

To know the All as our inmost self—this is the *ne plus ultra* of the philosophic quest. Herein is a marvellous truth reached by the Upanishadic thinkers. Eckhart is reporting the same principle when he says, "If I am to know God directly, I must become completely He and He I; so that this He and this I become and are one I." Whatever be the advances made in the details of knowledge by the human mind in its ceaseless search, the only possibility of arriving at the ultimate truth of the Infinite and the Absolute,

lies in complete identification with it. This fundamental principle, as Deussen says, "shall remain permanently unshaken." Well has this philosopher said, "If even a general solution is reached of the great riddle, which presents itself to the philosopher in the nature of things all the more clearly the further our knowledge extends, the key can only be found where alone the secret of nature lies open to us *from within*, that is to say, in our inmost self. It was here that for the first time the original thinkers of the Upanishads, to their immortal honour, found it when they recognized our Atman, our inmost individual being, as the Brahman, the inmost being of universal nature and of all her phenomena." This is the final of Hindu philosophic thought. The philosopher must plunge into the depths of his own soul to comprehend the truth of the Universe. His ultimate goal is—'Know Thy Self—आत्मानं विद्धि।

GLORIFYING DEAD BODIES

BY PEARL S. BUCK

Nothing is more commonplace in our times than to decry the value of religion and even to deny it any place in the scheme of modern life. Everywhere, one hears remarks made that religion is no longer of any practical value, that churches are dead, that the youth of the country is without religion, that Christianity has lost its meaning. Certainly, observation leads one to conclude that these are truisms. So-called religion seems, indeed, to have no longer any practical value. It effects, apparently, no important reforms in social or political life, and its chief place in the news of the day is when some

scandal is found in connection with it. True, brief résumés of the sermons given by well-known ministers are to be found in the Monday papers, but it is doubtful that many persons read them, except, perhaps, the ministers themselves.

Whether churches are dead or not would, however, require more knowledge than I have to decide. On the whole, I have been impressed with the number of persons coming out of churches at Sunday noontime. But I have been more impressed, when I have looked at these crowds, to see how few of them were young or mentally vigorous looking persons, and I am afraid I

have not always been much impressed or enlightened, either mentally or spiritually, by the sermons I have heard. Indeed, it has seemed to me sometimes, when I have gone especially to hear some man of note, that the very pulpit has had a stultifying influence upon him. Where in lay life he is humorous, vigorous, hearty, fearless, in the pulpit he becomes pedantic, academic, theoretical, cautious. Once I accused a certain minister of this change that took place in him every Sunday morning, and he said, "That is the effect of the man in the pew. I know he is listening sharply to hear *if what I say is what he wants to hear*. I have to pay heed to him, because if he hears that with which he cannot agree, he will cut down his contribution. I might endure that for myself and even for my family, but there is the whole work of the church to suffer, both home and foreign missions. There are many persons except myself involved."

One has sympathy with such a point of view, to a certain extent, although I doubt the man in the pew has any idea he is so formidable. On the contrary, he is usually a rather confused and humble person, really trying to find something helpful. But I say, one has sympathy with such a point of view. After one is past the idealism of youth, one knows that moral courage is very closely connected indeed with economics. Honesty is easy in times of prosperity. It is very hard in times of depression. Long ago, Bacon said something about the man with wife and children having given hostage to fortune. But more discouraging than this is the common acceptance of the belief that religion is only in churches. The people in the churches believe this. They think of themselves as the only organizations of religion. People outside the churches believe it and hasten

to disclaim any relation to religion and to explain their good works on any basis rather than that of religion.

WHAT IS RELIGION?

It seems to me nothing can be farther away from truth than this belief. To accept it means a complete misunderstanding of the spirit of true religion. For the spirit of true religion is a strange one. It is a winged and independent spirit, blowing as the wind listeth, Christ once said. It easily escapes us. Time and again, when men have thought they held it fast, imprisoned for all time, shaped into a visible body, it has escaped into the wilderness, into the desert, into mountain places, into cities of men, among poor and humble people, and has lived there without being suspected or discovered, and its worshippers worshipped for a long time its dead body without knowing it was dead. And the places and the people who had the live spirit did not even know they had it, nor dreamed that the spirit of true religion was in such as they. Indeed, they have so often been outcast and held heretic that usually they have become the humblest of persons in heart.

So did the spirit of true religion escape out of Hinduism into the person of Buddha. So did the true spirit escape out of the church of the Sadducees and the Pharisees into the person of Jesus Christ. So did the spirit escape out of the monasteries and out of the organized religion of the middle centuries. So is the spirit escaping again to-day out of the churches and out of the seats of formal religion.

But because the spirit escapes from the body which has been put upon it, the spirit is not dead. Rather it is more living than ever. When we say that religion is dead to-day, that Christianity is without meaning for the pre-

sent age, we are only unobservant. Again we have not seen that the spirit is only flown once more out of its body grown too small. We have not seen that it is living and not dead. What we are doing is looking at the dead body, the churches attended by elderly and dying people, the foreign missions supported by a passing generation, preaching an unbelieved creed, and we cry out, sometimes with regret, sometimes gladly, "It is over. Religion is dead."

Religion has been a detriment, men have said, to progress. Every revolutionary party in every country has had its hour of crying out that religion has been an anodyne, an opiate, for the suffering people. It has been accused of more wars, perhaps, than any other one cause. It has been called a divisive influence, evil in its general effect upon history. It has been, in short, accused of every evil in its time. And yet, I rather think that what has done the evil has not been religion at all, but that dead body which men have worshipped. It was the belief in the dead body which was the opiate. Men worshipping the dead body said drearily, "There is no good thing in life. Life is only sad and grievous, and a thing to be passed through quickly with eyes fixed on some future good." So thinking, they turned their eyes away from present evils, from little children oppressed, from the poor and down-trodden, from every social crime. They turned themselves away even from the joys of life, from glorious life, and called joy evil—incredibly, they did not love life, lest it turn their thoughts away from their hope of heaven!

Men worshipping the dead body have quarrelled even over that body. They have made denominations and creeds and have argued over the absurdities of modes of baptism and the partaking

of morsels of bread and wine and over gowns and choirs and all manner of dead things. They have even carried these dead things into many parts of the world, under the illusion that they were dispensing eternal life: at times, they thought, the sole life for eternity of the world—as though eternal life, the life of all the magnificent universe, could be caught and held in a net of words made by men!

In the name of that flown spirit men have so glorified these dead bodies. But they were still dead. It makes me think of a folk belief in some parts of China, where it is thought that after the souls depart out of a human body—the souls, which are the body's enlightened and guiding intelligence and spirit—there remains in that body still a sort of dreadful, unintelligent, cruel life, the life of the earthly spirits yet bound into the flesh until they be released from it. It is believed that the body then is capable of the most inhuman and wicked tricks of malevolence, simulating life and yet not alive, the flesh unguided by the spirit. So may the religious impulse of men become confused when the true and guiding spirit has left the body, and in the name of that spirit untrue and unworthy deeds may be committed, even as we see them committed this day. And some men, seeing this, cry out against churches and priests and against missions and against all those organized and well-recognized forms of religion; and there are those who despair because they think true religion is dead; and they grieve, because they remember a certain good that once came from true and undefiled religion, when those dead bodies were made living by the spirit newly come into them.

Yet despair and grief are not necessary. True religion is not dead. It is only to be looked for anew in other bodies, living bodies, since it never stays

with death. So long as men are born and aspire and suffer and accept life and strive to understand it rightly, religion can live. For religion is, in the first place, to use old and yet meaningful *words*, the soul's sincere desire toward unity with God. What God may be, none know. God is a name for that which we cannot know. But it is more than a mere name. What God is we may not know. Whether he is an entity outside the spirit of mankind, or not, one cannot know. I think it does not matter if God is found one day to be not as many have believed him to be, a spirit separate from ours. He may be made up of some quality, some spirit force, some essence of the spirit of mankind. We cannot know. What God is we may not know, but we can be aware of unity with that spirit and of living in its presence or out of it. There is none of us, I think, who has not been conscious of hours, moments, perhaps days and even years, when our souls have been made tranquil by a certain high way of life we have chosen for ourselves as being the best we know; and then when we have departed from that way, uncertainty and intranquillity have come. I suppose, individually, religion may be defined as the highest life of the soul, that is, the soul's firm determination to find its highest relation to the universe and live there in that relation; and that in the second place, this individual soul, in its relation to the universe, must take into consideration its relation also to its fellows. For I do not believe any individual religion can find even its highest individual attainment without such consideration to others. The religion, therefore, of the hermit can scarcely be complete even in an individual sense, since it omits part of the universe, that part which is comprehended in man's relation to man.

A FORMALIZED FAITH

But it is not my purpose here to go into a discussion of religion. I define it thus loosely only that we may know when it has passed away from any organized body. When an individual or a group of individuals—although one must always question group religion—has ceased to search for the highest it knows in personal completion and becomes satisfied with, or at least allows itself to become inert in, a set of formal experiences and beliefs which do not change with its own development and need, or with the development and need of society, religion is gone. When, in addition to this, there is complete ignoring of the relation of the soul toward others less fortunate and less able to bear life, death is complete.

One sees the religious impulse working in two ways in people, depending upon the temperament of the person, the first with the emphasis on the personal side, and finding through that intimate and lonely development a deeper understanding of, and pity for, humanity; or else with the emphasis on the understanding of, and pity for, humanity, and finding through that understanding and pity the higher personal development. But these two aspects of the soul's life must be present, and the soul goes halting and lame if there is only the one. If both be gone, the soul dies.

And when one discovers the church, the mission, any religious body, or any individual caring nothing for deeper and finer thinking and feeling and being, and caring little or nothing for human conditions in the world, one must look elsewhere for the soul, the spirit, which has flown.

So it is that to-day one finds that spirit in many strange and unexpected places, and working in its twofold life. The life which once was so vivid and

strong within the church, in the days when a few people gathered together secretly and fervently, rebels against the established order in the days when to believe in the strange new religion was treason—to-day that life is found in other groups, often outside the church, or if within, then often in the disfavoured minority. For as the church is losing its missionary strength, it is becoming self-absorbed and formal in its religious

routine and it is losing also that passion for spreading what it believes. There may be many processes of death, self-examination, trials for heresy, the setting up of a creed by which all must stand or fall, most of all, self-satisfaction. The spirit is passing out of the dead body into fresh hearts, which are eager and searching for new truth and cannot be confined by words and past beliefs of generations gone.

APAROKSHANUBHUTI

BY SWAMI VIMUKTANANDA

उच्यतेऽज्ञैर्बलाच्चैतत्तदानर्थद्वयागमः ।

वेदान्तमतहानं च यतोज्ञानमिति श्रुतिः ॥ ६६ ॥

पक्षः By the ignorant बलात् arbitrarily एतत् this च still उच्यते is maintained तदा then अनर्थद्वयागमः (भविष्यति) there will be room for two absurdities वेदान्तमतहानं abandonment of the Vedantic conclusion च also (भविष्यति will be) यतः from which ज्ञानं knowledge (उत्पद्यते arises) इति that श्रुतिः *Sruti* (भवति is) .

99. If the ignorant still arbitrarily¹ maintain this² they will not only involve themselves into two absurdities³ but will also run the risk of forgoing the Vedantic conclusion.⁴ Those *Srutis* alone⁵ wherefrom proceeds knowledge are, therefore, the real *Srutis*.

[¹ *Arbitrarily*. . . . By sheer force of interpretation based on one's own predilections, and not on the strength of sound reasoning.

² *This* i.e. the possibility of *Prarabdha* and its actions even after knowledge.

³ *Involve themselves into two absurdities*. . . . The upholders of *Prarabdha* are driven to this absurd position: In the first place *Moksha* or liberation from the bonds of duality, will be impossible for them, as there will always remain a second thing—a *Prarabdha*, along with Brahman; and in the second place the liberation, the sole aim of knowledge, thus being rendered impossible, there will hardly remain any utility of knowledge, and in that case they have to give up the *Sruti*, on which they build their theory, as useless, since the *Sruti* has no other purpose to serve than to give rise to knowledge. Such are the disastrous consequences one has to encounter if one is to maintain *Prarabdha* to the end.

⁴ *Run the risk of forgoing the Vedantic conclusion*. . . . The final conclusion of the Vedanta is that there is only one non-dual Brahman which is birthless, deathless and free from all other modifications. The world of duality is the creation of ignorance and will cease to exist when the latter will be destroyed by knowledge. So the persons who maintain that *Prarabdha* will remain even after knowledge and thus uphold a sort of duality even in the last stage, surely sacrifice the ultimate Vedantic truth which is essentially non-dual in its character.

⁵ *Those *Srutis* alone*, etc. . . . The realization of the non-dual Atman alone constitutes the real knowledge, and the *Srutis* are the only means to such knowledge.

But all *Srutis*, however, do not lead us to this knowledge. Those *Srutis* alone, therefore, which teach the non-dual Atman, and thus directly lead us to the final realization, are to be regarded as the real *Srutis*, and all the rest that support duality are to be treated as secondary, as they have no direct bearing upon the knowledge of Truth.

In connection with the main topic it may be said that one should abide by those *Srutis* alone which establish the non-dual Atman by negating all *Karmas* to it and not by those that maintain *Prarabdha* and thus lend support to duality].

त्रिपञ्चाङ्गान्यथो वक्ष्ये पूर्वोक्तस्य हि लब्धये ।

तैश्च सर्वैः सदा कार्यं निदिध्यासनमेव तु ॥ १०० ॥

अथो Now पूर्वोक्तस्य of the aforesaid (knowledge) हि (expletive) लब्धये for the attainment त्रिपञ्चाङ्गानि the fifteen steps (अथ) वक्ष्ये I shall expound तैः सर्वैः by the help of them all च (expletive) निदिध्यासनम् profound meditation एव verily तु (expletive) सदा always कार्यम् should be practised.

100. Now, for the attainment¹ of the aforesaid (knowledge), I shall expound the fifteen steps by the help of all of which one should practise profound meditation at all times.

[¹ Now, for the attainment, etc.—The verses 24—28 have set forth in detail the nature of knowledge which is the goal of life. But it is not sufficient only to know about the goal, one must acquaint oneself with the means of its attainment as well. The fifteen steps herein inculcated are the means which, if rightly and earnestly followed, will gradually lead the initiate to the desired goal.]

नित्याभ्यासादृते प्राप्तिर्न भवेत् सच्चिदात्मनः ।

तस्मादब्रह्म निदिध्यासेज्जिज्ञासुः श्रेयसे चिरम् ॥ १०१ ॥

नित्याभ्यासादृते Without constant practice सच्चिदात्मनः of the Atman that is absolute existence and knowledge प्राप्तिः realization न not भवेत् arises तस्मात् so जिज्ञासुः the seeker after knowledge श्रेयसे for the highest good ब्रह्म Brahman चिरं for a long time निदिध्यासेत् should meditate.

101. The Atman that is absolute existence and knowledge cannot be realized without constant practice. So one seeking after knowledge and desiring the highest good should meditate upon Brahman for a long time.¹

[¹ Should meditate upon Brahman for a long time.—The realization of Brahman does not come in a day ; it requires hard and strenuous effort of years. One should not, therefore, give up one's practice even if one meets with failure in the initial stages, but should continue it with renewed vigour and energy. Sri Ramakrishna used to say : a *bona-fide* cultivator would never give up his cultivation even if there is no crop for a few years ; he would rather continue it with ever-increasing zeal and enthusiasm till he reaps a good harvest. So a true aspirant should, by no means, be discouraged and disheartened if the success is not speedy but should carry on his practices till the goal is reached.]

यमो हि नियमस्त्यागो मौनं देशश्च कालता ।

आसनं मूलबन्धश्च देहसाम्यं च दृक्स्थितिः ॥ १०२ ॥

प्राणसंयमनं चैव प्रत्याहारश्च धारणा ।

आत्मध्यानं समाधिश्च प्रोक्तान्यङ्गानि वै क्रमात् ॥ १०३ ॥

यमः The control of the senses etc. षट्कानि the steps क्लमात् in order वै (expletive) प्रोक्तानि are described.

102-103. The steps,¹ in order, are described as follows: the control of the senses (*yama*), the control of the mind (*niyama*), renunciation (*tyāga*), silence (*mauna*), place (*desha*), time (*kālatā*), posture (*āsana*), the restraint of the root cause (*mula-bandha*), the equipoise of the body (*dehasāmya*), the firmness of vision (*driksthiti*), the control of the vital forces (*prāṇasa-myama*), the withdrawal of the mind (*pratyāhāra*), concentration (*dhāranā*), self-contemplation (*ātmadhyāna*), and complete absorption (*samādhi*).

[¹ The steps—i.e., the fifteen steps wherein are also included the eight steps of Patanjali but with a re-orientation of meaning as will be evident from the following.]

सर्वं ब्रह्मेति विज्ञानादिन्द्रियग्रामसंयमः ।

यमोऽयमिति संप्रोक्तोऽभ्यसनीयो मुहुर्मुहुः ॥ १०४ ॥

सर्वं All ब्रह्म Brahman (अस्ति is) इति विज्ञानात् from such knowledge इन्द्रियग्रामसंयमः the restraint of all the senses अयं this यम इति as *yama* संप्रोक्तः is rightly called (अयं this) मुहुर्मुहुः repeatedly अभ्यसनीयः should be practised.

104. The restraint of all the senses by means of such knowledge as “All this is Brahman” is rightly called *yama*¹ which should be practised again and again.

[¹ *Yama*.—Patanjali propounds it as “non-killing, truthfulness, non-stealing, continence, and non-receiving (11.30) ; but when one knows everything to be Brahman all of these follow as a matter of course.]

सजातीय प्रवाहश्च विजातीयतिरस्कृतिः ।

नियमो हि परानन्दो नियमात् क्रियते बुधैः ॥ १०५ ॥

सजातीयप्रवाहः The continuous flow of one kind of thought विजातीय तिरस्कृतिः the rejection of all that is foreign to it च and (इति this) नियमः *niyama* (वच्यते is called) (अयं this) हि verily परानन्दः The supreme bliss (अयं this) बुधैः by the wise नियमात् regularly क्रियते is practised.

105. The continuous flow of only one kind of thought¹ submerging all other foreign thoughts, is called *niyama*² which is verily the supreme bliss and is regularly practised by the wise.

[¹ One kind of thought—Such thought as “This Atman is Brahman,” “I am Brahman,” relating to the unity of the individual self with Brahman.]

² *Niyama*.—According to Pātanjali *niyama* is “internal and external purification, contentment, mortification, Vedic study, and worship of God.” These, however, are easily accessible to one who constantly dwells on Brahman.]

NOTES AND COMMENTS

IN THIS NUMBER

The opening article of this issue of *Prabuddha Bharata* gives the melancholy news of the passing away of one whose loss, we dare say, will be felt more and more as days pass by. For it is not always that one meets with persons who can talk about God and truths relating to the religious world from direct experience. The news will be a shock to many of those who have not known it already. Ordinary persons make distinction between life and death, but they have no meaning to those who have realized the Self. So we should remember that he is alike to us though he has crossed the limit of our vision. . . . The present section of the diary of M. is concluded in this number. From the next month we shall publish some posthumous writings of M., under the same heading. . . . Pramatha Nath Bose is an old contributor to the *Prabuddha Bharata*. It may be interesting to know that he is a product of the English education and Western culture. . . . Prof. Mazumdar will write next month on 'Different Religious Sects in Java?' . . . John Moffitt is a student of the Ramakrishna Vivekananda Centre, New York. . . . Prof. Mookerji belongs to the University of Lucknow. He is widely known for his learning and scholarship, and has several authoritative books to his credit. . . . The account of *Suka Deva* given here is based both on the *Devi Bhagavatam* and the *Srimad Bhagavatam*. . . . S. L. Shrivastava is a new comer to the *Prabuddha Bharata*. The burden of his thesis is that to know all as our inner Self is the goal of all philosophical quest. . . . *Glorifying Dead*

Bodies is taken from an article, published in the *Forum*, America. Mrs. Buck is a devout Christian and has worked for a long time in China. Her honest criticism of the Christian activities in China invited the wrath of the orthodox Christians, and she was compelled to resign as a missionary.

NEED FOR DISCONTENTMENT

If contentment is the foundation of happiness, discontentment is the root of all progress. The man who is satisfied with his lot, has no chance of improving his condition. And the man who does not go forward will automatically go backward. One who lives upon the past capital, will soon find his money all spent up and himself reduced to the position of a beggar. This is true in all walks of life—physical and economic, moral and spiritual. "Go forward—on and on" has been the watchword of the life of those who are considered to have been successful in life. Life means struggle, and no one will struggle if he is not spurred by discontentment.

A writer in the *Forum* describes how the overmuch of patience as a virtue has lain on the world a dead weight and hindered its improvement. According to him the story of humanity is a long tragedy of patience and if humanity has progressed at all it is due to impatience. "The Jews were patient in the land of Egypt and would, I suppose, still be there, had not the impatient man Moses (miscalled meek) lost his temper and marched them out. The world's reformers have always known that patience was their deadly foe: Florence Nightingale was loud in her complaints of it; so was Cobbett,

who could not induce in the people of England sufficient discontent with their lot to amend it. The abiding patience of the poor—what a hindrance this has always been to their advancement.”

But distinction must be here made between a calm resolution to reach the goal and the feverish and distracting anxiety for the attainment of one's desired end. One must surely be impatient with oneself if one does not want to put a stop to all progress. But there is a limit, to be impatient beyond which means so much the loss of power for action. So it is said that one must take care of the means and not always think of the end—one has got the right to action and not to the result thereof. To improve one's condition, one must have divine discontent; but in order that the maximum result may be achieved one must work in a spirit of Karma-Yoga. Unfortunately this is not realized by many. Some persons, while thinking that they should leave the result to the hands of God, harbour inertia in their life, whereas others spending too much thought on the necessity of attaining the end find little energy left for action, and if they at all succeed in carrying on work, cannot stand the shock if they meet with failure. Both these methods are harmful, and involve immense loss of energy.

A HAPPY EXPERIMENT

Those who have any doubt as to the advisability of making vernaculars the media of instruction will do well to know the result of experiment that is being done in the Osmania University, Hyderabad. There the medium of instruction is Urdu, but still the standard of education has not lowered, nor has the University to face any difficulty because of that.

While delivering an address on the occasion of the annual convocation of the University this year, Nawab Mahdi Yarjung Bahadur, Political Member, said, “Under the old system our language was relegated to an inferior position and it was accepted as axiomatic that no modern knowledge could be acquired except through the medium of a foreign tongue. This was largely responsible for the absence of original thought among us. Foreign languages were essential for the exchange of knowledge with other countries for the co-ordination of research but the acceptance of the supposition that our language is on an inferior plane and incapable of becoming either a store-house or a vehicle of knowledge, created a psychology which was fatal to original thought and action. This false doctrine of inferiority of our language which had gone unchallenged throughout the whole century is now disproved and opponents and pessimists alike are compelled to admit the ease with which Hindustani has adapted itself to modern requirements and its great power of expressing, drawing as it does its vocabulary from four or five richest languages of the world. Arts, Sciences, Mathematics are all fitted into it with a naturalness that is amazing.

“In short, all gloomy predictions about the failure of the University will soon be falsified and the University to-day is not only capable of teaching all subjects, including modern sciences with ease, but has also earned the recognition from several Indian and British Universities, showing that the standard attained by it does not fall short of those of other similar institutions.”

It is time that other universities should follow suit and substitute vernaculars for English, giving the latter only a secondary place in the school or college curricula.

STAGGERING

Two lakhs of tuberculous patients are spitting daily in clubs, hotels, public vehicles and thus spreading the disease. Ten lakhs of persons in Bengal are suffering from the wasting disease. The comparative mortality rate from T. B. per hundred thousand population is 72 in Denmark, 185 in India. In India, 210,000 mothers die every year, 340,000 babies are still-born, 1,570,000 infants under 1 year of age die, 1,250,000 children under 5 years of age die—giving a total of 3,370,000 deaths in a total of 6,690,000. The infant mortality rate is 40 in New Zealand, 60 in England, 180 in India and 250 in Calcutta. There are 600,000 totally blind people in India out of a population of 353 millions, that is, 170 people per hundred thousand, and for every blind person in India, there are three people partially blind. There are about a million cases of leprosy in India and a lakh of cases in Bengal. These figures are no doubt staggering. But how many persons even amongst our educated people know these, or if they know at all, think seriously about them?

The Health Exhibition which was held last month in Calcutta exposed the real condition of public health in the country and suggested in many cases easy remedial measures. The health consciousness is pitifully poor amongst our people, and even those who have some knowledge and idea of how to keep healthy are too lazy to carry them into practice. As such the importance of Health Exhibitions, showing the grim reality of the situation, cannot be too much emphasized. It is a happy sign that the Calcutta Health Exhibition was tremendously popular this year, as indicated by the rush of visitors to the stalls. To educate the public opinion, it is necessary that such exhibitions

should be held not only in provincial cities but in every district town and even in important villages. Of course this is but the first step. To improve the national health many other things are necessary, which should not be ignored.

A CRIMINAL IS NOT RESPONSIBLE FOR HIS CRIMES

A Sanskrit prayer says: I know what is right, but I cannot persuade my mind to do that; I know what is wrong, but I cannot desist from doing that. This is the usual lot of all men. If a man does only what is right,—to judge from one standpoint—he deserves very little praise for that; for it cannot be said that he lives a noble life because he has got full control over himself to direct his actions: he also does good acts led by an inner urge, just as a criminal does evil deeds goaded by an impulse. This clearly indicates that there is a world beneath our conscious mind about which we know nothing. We could more correctly judge the actions of a criminal—as a matter of fact of any man—if we could have access to the sub-conscious region of his mind. The study of human mind in this way would have been more fruitful than that of any other thing, as far as the progress of humanity is concerned.

An American writer says: "If in the last hundred years America had given the same concentrated attention to the study of human mind and its potentialities as we have given to the study of machinery and medicine and physics, we would have been by this time that much nearer Utopia." This is true not only of Americans, but of all the nations of the modern world. In ancient India because the physical wants of people were few and the condition of the environment and surround-

ings made them introspective, their thoughts turned more inwards than outwards, and the splendid Hindu philosophy was the result. Ancient Indians realized that the control of mind is the greatest thing in the world—on it depend the peace and happiness of mankind, and they devoted their whole attention to find out the secrets of controlling the mind. But the modern world puts very little emphasis on this important thing, and great chaos is the result. Unless we can put in the hands of a criminal or a sinner instruments by which he can control his mind, we cannot blame a criminal or a sinner. Indeed society hates a sinner or Government punishes a criminal, but that is a mere tyranny because in that no account is taken of the helplessness of the persons concerned. If we could see the whole mind of one who has gone wrong, perhaps we would have sympathy rather than contempt for him. We must not forget that this is the most fundamental thing to be considered in judging the actions of a man—good or bad.

A PRACTICAL SUGGESTION

When science was first applied to industry, many felt that it would bring untold happiness to the world. But now people have been disillusioned. They find that if the machineries have given men some advantages, they have proved themselves to be a curse from many standpoints. Industrialism has brought the world to a position where there is pitiful want in the midst of great abundance. Speaking of the condition of America, an American leading economist declares that there are there,

“Too much wheat and not enough bread!

Too much cotton and not enough clothes!

Too many bricks and not enough houses!

Too much drudgery and not enough jobs!

Too much goods and not enough money!”

This is the condition more or less in many countries.

Now if industrialism has proved a curse, is it possible to get rid of it? It is idle to expect that the world will ever go back to the days before industrialism. In spite of all opinions against it industrialism will continue. Science will discover more and more secrets of nature, and they will be put to the use of man. What is necessary is that things should be adjusted in such a way that industrialism is robbed of many of its evils. In regard to this, the *Forum* of America makes some very pertinent remarks. It says: “The outstanding achievements of that (last) century have been mechanical wonders and the adaptation of science, the laboratory, the machine to the uses of man. Is it not reasonable to hope that the new century stretching ahead of us will be distinguished not by any lessening of scientific and mechanical discovery but by the adaptation of man to the machine, by the advance of art and beauty and the harmonizing of life in the relations of men to one another?” Things have come to such a pass that man will be forced to find out that condition.

TWO MOST IMPORTANT THINGS

Man requires a good physique in order to face the struggles of life. A good physique is a great asset in life. But with a strong body only, one cannot expect to succeed in life, unless one has got a disciplined mind. Hence arises the necessity of moral development. Many persons fail in life because

they do not live a life of self-control and self-restraint. They are like a ship without a rudder. They have got many virtues which can give one success, but as they cannot command and co-ordinate all the forces due to lack of moral strength, they meet with failure.

This is as much true of the national life as of the individual cases. Benito Mussolini lays emphasis both on physical power and moral strength with respect to Italy. According to him, "Nations which neglect these physical and moral virtues which make the sum-total of power are not destined to hand on a great civilization to posterity. The nation which is alert shoulders the responsibilities of statehood, by conserving and promoting the physical forces and moral fibre of its citizens. These things will live on and continue in the minds of all men as a worthy bequest to posterity.

"Nations which have been filled with the pioneering spirit have had the blessing of these physical and moral values thrust upon them. And they have been able to continue to live while that pioneering spirit is present and transmit its virility and vitality to succeeding generations. Once these priceless heritages begin to leave the body of that

nation, once those great values give place to listless ease and riotous living, that state is from then onward, risking its national strength and even its existence."

It is interesting to know how Mussolini has been trying to improve the national health of Italy. Italy is nowadays dotted with atheletic fields and gymnasia. And their number is constantly on the increase through the encouragement of various organizations and governmental agencies. Mussolini's aim is that "no Italian child shall go without the proper physical training if Government has anything to do with it."

In India no systematic effort has as yet been made to organize physical culture activities on a national basis. People have not sufficiently awakened to the sense that the improvement of the national health is one of the most important things which require our great attention. There is a vicious circle in this matter. If a nation has got a low vitality, it cannot aspire boldly and strive persistently for anything, and because a nation is not fired with any serious ambition, it is not particular about improving the health of its people.

REVIEWS AND NOTICES

THE HEADQUARTERS OF REALITY. A CHALLENGE TO WESTERN THOUGHT.
By Edmond Holmes. *Methune & Co. Ltd.*, London. X+207 pp. Price 5s.

Prof. Max Müller predicted of a greater renaissance in Europe at the unravelling of the Indian thought than what she had witnessed on her contact with the Greek. And a large number of orientalists have since then been busy in feeding the Western mind with the best thoughts of India which have really begun to give a new orientation to the Western culture. The volume before

us justifies the truth of the above statement. This cultural contact of the East and the West has widened the mental horizon of both and is tending to create a better type of humanity.

In this book we find the author in search of the Holy Grail, the Real as such. Born and bred up in the West he naturally goes first to her, which directs him to search for the Truth in the 'without,' i.e., in the world outside the Self or the Knower. Without finding any satisfaction he turns to the East, to India, which directs him to

dive deep into his own Self, the Knower, leaving aside the known for the present. He does so and finds the Truth in its pristine glory. And this is the author's challenge to the Western thought. He wants to drive home the fact that the Knower is more real than the known, and he is indebted for this, he says, to India, to the Rishis of the Upanishads and the Buddha.

In analysing what has given this wrong direction to the West, he finds the whole of the Western thought-world divided between two tendencies, the naturalistic and the supernaturalistic, both of which have an outgoing tendency ingrained in them. For this he holds responsible the Jewish and the Greek frames of mind on the joint-foundation of which the modern Western thought has been built. From the very beginning the Jewish conception of the Ultimate Reality or God has been "spiritual and supernatural." "The Second Commandment of the Decalogue expressly forbade His worshippers to invest Him with any form of any kind or in any degree." "But they (the Jews) thought of Him as outside self, outside the life of man, outside the world of form that lay around them, outside Nature." "The distinction between Natural and the Supernatural is one . . . which they implicitly affirmed." "This current of speculative thought was met by, and mingled itself with, the current of Greek intellectualism."

Now the Greek mind had many qualities but it "had the defects of its qualities" too. They are chiefly two: "its undue reliance on intellect pure and simpl., and therefore on words as the instrument of intellectual thought; its assumption that the master problems of existence can be solved . . . within the limits of the normal man's normality." The Western mind imbibed most of its Greek influence through Aristotle who was made by the Church the "authority," "the Thinker" and "the master of those who know." And in reality "what was best in the Greek mind found its fullest expression in him." So our author directs half the energy he has spent in writing the book against dislodging Aristotle from his high pedestal of authority. Aristotle's main contribution to the Western thought being his logic and cosmology both of which have been adopted by the Church, Mr. Holmes batters these to

pieces by going at the very root of them, by challenging their very data or axioms. He dispenses with his "word-bound" logic on the ground that words are 'live' or admits of shades or degrees of meaning and not 'dead' or of fixed precise meaning as is supposed by Aristotle, and that reasoning based on mere words, cut off from things they signify in actual life, is useless and dangerous, inasmuch as it distorts and misrepresents facts. Likewise in criticising his cosmology our author does away with his conception of God on the ground that Aristotle, who has made matter and form correlatives, has no right to affirm a God of pure form, that a "form which is wholly divorced from matter is as unreal as matter which is wholly divorced from form" which Aristotle denies, that "the cancellation of either term in a true antithesis involves the disappearance of the other." Moreover his God being "eternally absorbed in self-contemplation" cannot satisfy our heart.

The Stoics removed this illogicality of Aristotle by ignoring the world of *pure form* altogether, thereby giving a more materialistic bend to the master's philosophy; and the result is modern neo-Stoicism which is absolutely sense-bound, refusing as it does to accept anything which is not certified by the senses, by "the normal man's normality." This Normalism of the ordinary man and the supernaturalism of the Church dominate over the whole thought-world of the West. Each of these is narrow and dogmatic—Normalism refusing to take into account clairvoyance, clairaudience, telepathy, and everything which is beyond the ken of "normal man's normality"; and Supernaturalism investing all reality to something beyond the world we see around us and reducing the latter to a mere shadow. In both these cases the Ultimate Truth excludes many things from Itself, is not all-inclusive. And what is of more serious consequence is that neither of the theories take any cognizance of the knower, the investigator.

Coming to the East Mr. Holmes is satisfied with the Brahman theory of the Upanishads and Buddha (who according to him and us preached the Truth of the former, not of course in so many words but in essence). Here he finds a marked difference both in the methods and in the attainment. Here the method is contemplation and not

ratiocination ; guiding principle is intuition and not the intellect and the senses ; and the attainment is an all-pervasive spiritual entity, where the world and the individual soul, instead of being reduced to shadows (supernaturalism) or to a vortex of blind physical forces (normalism), have been sublimated and transfigured into parts of a conscious living unity manifesting itself as both, in its process of eternal becoming—a unity in diversity, a conscious Being that is *becoming*. This Brahman alone is intrinsically real, really real, and the others are but derived realities, but by no means false or shadowy—each and all of them being included in that Whole. The universe then becomes “a living, breathing, palpitating, all-embracing all-sustaining, all-animating whole ; real as a whole, in virtue of its own inmost reality.” Brahman is “He who dwelling in all things, yet is other than all things, whom all things do not know, whose body all things are, who controls all things from within—He is your Soul, the Inner Controller, the Immortal.” Mr. Holmes quotes this and many other passages from the Upanishads and the Gita and he understands them in the way stated above.

He is again not against the doctrine of Maya which to him “far from limiting the range of the real, opens up a limitless field to our conception of it.” About this doctrine of Maya he says, “When the Indian thinker says that the apparent reality of the outward world is illusory, he does not mean that the outward world is non-existent. The dualism of the real and the non-existent has no place in his thought. What he does mean is that the air of intrinsic reality and of the exclusive possession of reality, which the outward world wears is illusory” ; that it is not “in itself what it seems to be.” We cannot sufficiently praise the author for his appreciation of this difficult doctrine of Maya as we cannot sufficiently deplore the Indian philosopher’s view : that no metaphysical monism contains any real solution of any human problem..... I explain the course of Indian philosophy as a prodigious attempt to emerge from pessimism. I understand ‘Nirvana’ as extinction viewed as the *summum bonum*.” Indeed the doctrine of Maya and the monistic conception of Moksha or Nirvana are things which very few scholars, specially those who have drunk deep of the Western lore, are in a position to understand. We

are glad to see that our author has been able to penetrate so deep.

But what does he mean by “ceaseless self-transcendence,” by “though we shall never reach that mountain-summit (i.e. goal), the climb, however arduous it may be, will always be its own reward,” as also by “peace of infinite unrest”? He evidently means that the goal is something that can never be fully attained, that it is an ever-progressing, never-ending becoming. But this is hardly what the Rishis of the Upanishads and the Buddha struggled for ; on the contrary, they repeatedly said that they had attained it and exhorted others to do so. In fact, to know Brahman or Atman is to become It, and that is Moksha or Nirvana. It is for this that the Rishis say : “Thou art That” already. We are not even to become it, we are ever That ; simply we are to know our true nature, to get disillusioned.

The author has done one more injustice to the Upanishads. He says that they give him the hint where to search for the Truth but do not show him *clearly* the way to It ; or that the path, they show, is meant for the recluse and not for the ordinary men. The clear injunction of the Upanishads is : The Atman is to be heard, reasoned about, and meditated upon ; thus is it to be seen or realized. And for this meditation one might not repair to a forest or a mountain-cave. What is required is that he must have an intellectual grasp of his own real nature first and then in order to convert this intellection into a thorough conviction he is to remember it as often as he can ; this conviction attained, he may do anything, it is quite immaterial to him ; but in fact nothing wrong or immoral can be done through that body and mind. Is there or can there be any other way to the goal? If public work as such (as the author seems to think with the Buddhists, as they are generally understood), can lead us to that, what is wrong with his normalist friends? With work we must have that knowledge of Atman if we want to attain the goal, otherwise it is as good as the positivist’s work.

But these are minor points and philosophical niceties. It must be admitted, however, that the author’s appreciation of the Eastern mind is as deep as his analysis and appraisal of the Western thought is true and precise. His criticism of Aristotle and

the Greek mind in general, his exposition of Normalism and his advocacy of what he calls intuitionist reasoning deserve universal approbation. We commend the book to all, specially to those of our countrymen who are closely following the Normalists of the West.

IMPRESSIONS OF A PILGRIMAGE TO KEDARNATH AND BADRINATH IN TWELVE LINO-CUTS. By Manindra Bhushan Gupta, Teacher, Government School of Art, Calcutta. Published by Dharendra Nath Sen, *Aryan Cottage, 52, Indian Mirror Street, Dharamtala, Calcutta.* Price Rs. 15 ; Foreign 30 shillings.

Mr. Gupta, a student of the celebrated Nandalal Bose of Shantiniketan, is a young artist of a very high order. The urge of creative art that is surging within him expresses itself through many materials; and we find him already an adept in wood-cut and Lino-cut, the two recent introductions to the Neo-Bengal School of Art. The method and technique of these two branches of Art require a boldness of execution of the artist who must have a sure eye to leave out details and take notice of broad essentials; and these our artist possesses in a pre-eminent degree. The artist has to rely on deep and surface cuts, to light and shade, merely; and to what a depth of imagination does he carry us with these in his "Waterfall," "Way to Badrinath," and "An Uphill Road!" With a minimum of light and shade the "Waterfall" gives us the maximum of sublimity. The "Way to Badrinath" with its numerous lines, mostly parallel and gliding and never abrupt and angular, has created an atmosphere at once solemn and rarefied, filling the hearts of pilgrims with reverence and calm resignation. The "Uphill Road" takes us on to the other side of those horizontal lines above and beyond the hills—so simple and so symbolic of infinity. These are all idealistic, while "Kedarnath," "Badrinath," "A Himalayan Village," "A Pahari Boy," "An Upcountry-man," "The Bather," "The Pilgrim" are realistic—or rather "The Bather" and "A Pahari Boy" combine in them a happy blending of idealism and realism. The "Rope-Bridge" is a real conjurer. Mr. Gupta is a true, Indian artist—true to the traditions of "the great Bharata." We wish this sincere lover of art all success.

RABINDRANATH TAGORE, HIS RELIGIOUS, SOCIAL AND POLITICAL IDEAS. By Dr. Taraknath Das, M.A., Ph.D., *Calcutta (Saraswati Library) 1933. Price One Rupee.*

This interesting book of 55 pages with portrait frontispiece and an introduction by Prof. Dr. M. Winternitz of the German University of Prague, is an admirable and timely study of the great modern Indian sage.

With his usual clearness and insight Dr. Das goes to the heart of the matter showing first the relation of Rabindranath Tagore to the spiritual, intellectual, social and political life of his native province, Bengal, then setting forth the relation of himself and family for more than a century to the general movements that have stirred India as a whole.

The chief religious ideals of Tagore, the problems of evil, of self, the individual and the universe, the realization of beauty, of the infinite, etc., are discussed in relation to present-day ideals of the civilization of the West, with which Dr. Das is widely familiar. He recognizes the achievements of the civilizations of Europe as wonderful, but in the light of Truth, as the end of civilization is to bring self into harmony with the infinite, not to use it for mastery of wealth, as love not greed means true conquest, thus the philosopher of the East has a most important and universal message, especially for the present age.

An intense lover of India, Tagore has not hesitated to face the facts of social injustice grown out of age-old institutions, and following in the footsteps of his father and grandfather along lines marked by them and by the great Bengali religious leader, Ram-mohan Roy, he has endeavoured to right the same, seeking always for this the inspiration of India's own spiritual ideals at their fountain-head. In his University at Shantiniketan, universal and international in scope, he has followed out his philosophy and given free play to his ideas of right education of the youth of both sexes, his aim being the "constant pursuit of Truth . . . dominated by a common aspiration . . . the need of sharing the delights of culture . . . the extension of sympathy and service" above and beyond the nationalistic prejudices.

As a patriot, Tagore is shown as a revolutionary, but not an advocate of violent revolution. Love and sacrifice are the key-notes of his ideals in this regard. He is not a democrat and believes in the rule of the

wisest. He has "ever raised his voice against the injustice of foreign rule and striven by his poetry and poetic prose to rouse India to be herself. He goes farther; he is an ardent advocate of Asian Independence." At the same time he hopes through mutual understanding and love "that a forward marching idealism" will in the end assimilate "the true gifts" of the East and West, until we finally go to "unity of human spirit."

This little book, which ends with choice selections from the poems of Rabindranath recommends itself as a charming gift to choice friends, and will be found to be an inspiration to which its possessor will unfailingly and often return.

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U. S. A.

SOUL-CULTURE AND YOGA by Agnes A. M. Mischkowski. Luzac & Co., 46, Great Russell Street, London. 58 pp.

The author proposes to give a clear and consistent idea of Yoga but the treatment is too short to do any justice to a subject of such grave importance. Some of the chapters, particularly the daily life of the layman, will no doubt be interesting to the ordinary people.

MIND by Mahendra Nath Dutta. Published by Pyari Mohan Mukherjee, B.L., 3, Gour Mohan Mukherji Street, Calcutta. 94 pp.

The author, who has done extensive study and travel, and is a younger brother of the great and illustrious Swami Vivekananda, has fully utilized the wealth of his experience in this book. It is a nice comparative study of Psychology of the East and the West. It is written in a fine and fascinating style. We strongly recommend this book to all students, particularly to those of philosophy, who will read it with great pleasure and profit. The get-up and printing of this book should have been better.

NEWS AND REPORTS

RAMAKRISHNA ASHIRAMA OF BUENOS AIRES, SOUTH AMERICA

The following is an extract from the report read by the Vice-president of the Ashrama, Dr. López González, on December 10, 1933.

Some years ago, the society known as "El Hogar de Amigos de Buenos Aires" was founded in this city, its aim being to engage in the Indian philosophic studies. Last year, thanks to the initiative of Dr. Bartolomé Alladio, Dr. Miguel Catalano, Mr. Schmidt and others, the society communicated with the Ramakrishna Mission at Belur with the request that a Swami might be sent to Buenos Aires, for the purpose of teaching the doctrines of Ramakrishna and Vivekananda, and expounding the philosophies of the East.

SWAMI VIJOYANANDA

Swami Vijoyananda, who arrived in Buenos Aires on December 10, 1932, has carried out, up to the present, the following activities:—

On December 18th he addressed us for the first time, and invited us to join the classes of meditation.

On December 25th he spoke to us about Jesus Christ and the Christmas celebrations.

On February 26th, 1933, we celebrated the anniversary of Ramakrishna, and Swami Vijoyananda delivered one of his finest addresses.

On March 17th the Swami founded the Ramakrishna Ashrama.

In the course of the present year, 1933, Swami Vijoyananda has given the following public lectures:—"What is religion?" "The Growth of religion," "Our Problems," "Force and Matter," "Christ the Saviour," "Is Purity a Necessity?" "Devotion," "The Supreme Gift," "My religion," "The Religion of the Strong," "Love," "God-vision," "Faith," "From Darkness to Light," "Mother," "The goal and the paths," "Maya," "Is it possible?" "Duty," "Education."

Besides the above, the Swami has given addresses in the Logia Raja Dharma and in the Biblioteca Teosófica, both of this city.

On December 19, 1982, Swami Vijayananda started his course of lessons upon Religion and Philosophy, and so far he has presided over approximately 294 classes. In these classes, the Swami has expounded and commented upon the doctrines of Sankhya, the Aphorisms of Patanjali, the Bhagavad-Gita, and the Vivekachudamani of Sankara. An average of 45 pupils have attended the morning classes. In the evening class, an average of some 68 pupils has been observed, with a minimum attendance of 58. The public addresses have been heard by from 500 to 1,000 persons.

On March 17, as already mentioned, Swami Vijayananda founded the Ramakrishna Ashrama in this city.

PUBLICATIONS

Up to date, the Ramakrishna Ashrama has published the following booklets in Spanish:—

By Swami Vivekananda

1. "Chicago addresses."
2. "Microcosm."
3. "Macrocosm."
4. "Religion—its methods and aims."
5. "The ideal of a Universal Religion."
6. "The Song of the Sannyasin."

By Swami Vijayananda

7. "Love."
8. "My religion" and "Faith."

For the ensuing year, it is proposed to publish the addresses of Swami Vijayananda in one volume; while another volume will be devoted to notes taken during his class-talks. A translation and publication will be made of the works of Vivekananda.

To sum up: the Ramakrishna Ashrama is a centre of Vedantic study. It also hopes to initiate the interchange of Argentine and Indian students.

The Ramakrishna Ashrama of Buenos Aires thanks you all for your punctual attendance and the singular interest you have shown in listening to the lectures given by Swami Vijayananda, and it invites you all to continue with your collaboration.

At the same time, the Ramakrishna Ashrama wishes to express its appreciation of the services rendered by "El Diario" and the "Cine Capitol," as well as by the "Standard," "El Mundo," "Noticias Gráficas," the press and the radio in general,

for having published announcements and comments upon the principles of our Mission.

THE RAMAKRISHNA MISSION SEVASHRAMA, LUCKNOW

REPORT FOR 1931 & 1932

From the very beginning the object of the Ashrama has been to render all possible help to the poor and the diseased and to impart primary education to those who cannot get it otherwise. In course of time the scope of its educational activities has been slightly extended to include a Students' Home where boys, getting education higher than the primary course, are housed and supplied with all their necessities. In addition to these philanthropic activities, it conducts religious classes, holds Bhajans and Kirtans, and celebrates the birthday anniversary of Sri Ramakrishna.

Ilcmanta Seva Sadan, the outdoor dispensary:—Both Allopathy and Homoeopathy systems of treatment have been adopted; and patients are treated according to their choice and necessity. The total number of patients treated during the years under review was 95,779 of which 28,540 were new cases. The total number of operations comes to 537 of which 10 were major cases. Eight emergent cases were treated as *indoor patients* all of whom were cured and discharged. The work of the dispensary was well appreciated by the Health Department, Malariology, U.P., the Municipal Board and Civil Surgeon of Lucknow to all of whom it was indebted for their valuable help.

Monetary relief:—(a) *Relief of widows and orphans:* Nine widows of respectable families, who had none to support them, obtained monthly allowances in cash. (b) *Relief of the aged and the invalid:* Nine persons, extremely poor and aged or invalid received similar allowances. (c) *Temporary Relief:* During the years under review 160 deserving persons obtained temporary help in cash or kind for provision of food, travelling and funeral. (d) *Providing accommodation:* 168 persons mainly strangers in the city and in distress were accommodated in the Sevashrama and some of them were fed.

Educational activities:—(a) *Free night school:* To impart primary education to the boys of the poor and the labouring classes "Brahmachary Viresh Chaitanya

Free Night School" is maintained by the Ashrama where books and other requisites are freely supplied to the poor and deserving boys. The numbers of boys on the rolls of the night school on the last days of the two years under review were 54 and 70 respectively. (b) *Students' Home*: Intelligent but poor students wishing to prosecute their studies are helped by the Ashrama—their present number being six only. (c) *Library and Free Reading Room*: A Library, to which is attached a reading room, and which is fairly stocked with books and periodicals, is also conducted by the Ashrama.

Missionary work.—Gita classes and Bhajans and Kirtans were held on Sundays. The celebration of the birthday anniversary of Sri Ramakrishna attracted a large number of people to the Ashrama, poor-feeding forming an important part of it.

The total receipts and disbursements in 1931 came to Rs. 11,181-6-7 and Rs. 3,789-11-0 respectively and in 1932 came to Rs. 11,517-0-4 and Rs. 4,084-18-9 respectively, leaving a balance of Rs. 7,432-2-7 only. All contributions are to be sent to: Swami Debeshananda, Hon. Asstt. Secretary, Ramakrishna Mission Sevashrama, Aminabad, Lucknow, U.P.

EARTHQUAKE RELIEF IN BIHAR

The public is aware of the acuteness of distress caused by the earthquake in North Bihar and of the urgency of carrying relief to the affected areas. Immediately after the news of the havoc came out in the papers, the Ramakrishna Mission sent a batch of workers to Muzaffarpur and since then has started relief centres in the towns of Muzaffarpur, Sitamarhi, Motihari, Samastipur, Darbhanga and Monghyr. Through these

centres relief is being extended to neighbouring villages. Besides, three centres have been opened in the rural area, one at Gangeya another at Jaynagar close to the Nepal border and another at Teteria in Champaran district. In villages urgent necessity is felt for making proper arrangements for water supply, building huts and finding work for the people by furnishing them with sugar-cane crushers or by helping them sell their stock of sugar-canes. In urban areas a vast sum of money is required for house-building.

The Gangeya centre comprises eight villages, namely, Gangeya, Aghori, Sandilpur, Bavari, Belua, Chandauli, Haripur and Gosanipur. The first distribution of relief at this centre was made on the 16th February to 147 families and medical aid was rendered to 507 patients. The first instalment of relief consisted of 11 mds. 20 seers of rice, 197 blankets, 171 new cloths, 126 old cloths, 138 yds. of hessian and 30 utensils. Besides these 77 huts are under construction and clearing of 7 wells have been undertaken.

The demand for relief is considerably more than what we can afford with the limited funds at our disposal. Contributions in aid of the sufferers will be thankfully received and acknowledged at the following addresses :—

- (1) The President, Ramkrishna Mission,
Belur Math P.O., Dt. Howrah.
- (2) The Manager, Advaita Ashrama,
4 Wellington Lane, Calcutta.
- (3) The Manager, Udbodhan Office,
1, Mukherjee Lane, Baghbazar, Calcutta.

(Sd.) SUDDHANANDA,
Secretary, Ramkrishna Mission.

Prabuddha Bharata

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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

“Arise ! Awake ! And stop not till the Goal is reached.”

THE MASTER SPEAKS

[FROM THE DIARY OF M.]

I

SRI RAMAKRISHNA IN COMPANY OF HIS DEVOTEES

It is 8 or 9 p.m. To-day is the day of the Dolyatra festival. Ramakrishna is surrounded by a large number of devotees—Rama, Manomohon, Rakhal, Nrityagopal and others. All are in an ecstatic mood, singing the name of God and dancing. Some devotees have gone into trance. In that state Nrityagopal's chest has become crimson. All having sat down, M. bowed down to the Master. He saw Rakhal lying down in a trance and having no consciousness of the outside world. The Master lays his hand on his chest and gently says, “Be quiet, be quiet.” This is the first time that Rakhal has gone into trance. He lives with his father at their Calcutta residence and comes to the Master now and then. During the period he went

to the Vidyasagar's School at Shyampukur for a few days.

The Master told M. at Dakshineswar that he would be coming to Balaram's house in Calcutta, and asked him to come there. So he has come to see him. Bright fortnight of the month of Phalgun; March 11, 1882; Saturday. Balaram has invited and brought the Master to his house.

Now the devotees are taking their evening meal in the verandah. Like an ordinary servant Balaram is standing; no one can guess that he is the master of the house !

M. is but a new-comer ; he is not yet acquainted with the devotees ; he had only a short conversation with Narendra at Dakshineswar.

SYNTHESIS OF ALL RELIGIONS

Shortly after this, Sri Ramakrishna is one day seated on the staircase of the Siva temples at Dakshineswar in an ec-

tatic mood. It is 4 or 5 p.m. M. is sitting close by.

A few minutes before, the Master was taking rest on the cot in his own room. As yet none of the devotees live with the Master for his service. Since the departure of Hriday he is feeling some inconvenience. M. arrived from Calcutta, and the Master, talking with him, came and seated himself on the staircase of the Siva temples in front of the temple of Radhakanta. At the sight of the temple, he has gone into trance.

The Master is talking to the Divine Mother. He says, "Mother, all say, my watch is going all right. Christians, Brahmos, Hindus, Mussalmans—all say, my religion is true. But, Mother, nobody's watch is right. Who can understand Thee aright? But whosoever calls on Thee with genuine and intense love can reach Thee through any path, if Thou be but gracious. Mother, do show me once how Thy Christian devotees pray to Thee in their Churches. But, Mother, what will the people say if I go inside? If they make a fuss of it, if they don't allow me to enter the Kali temple,—? Then rather show me that from outside the gate of a Church."

THE MASTER SINGS TO THE DEVOTEES.
THE LOVE OF THE NEATHERDS OF
VRINDAVAN. 'THE WINE OF LOVE.'

Another day the Master was sitting on the little cot in his room—a blissful figure with a sweet smiling countenance. M. arrived with Prof. Kalikrishna Bhattacharya.*

Kalikrishna did not know where his friend was taking him to. His friend simply told him, "If you would like to

go to a grog-shop, just come with me. There is a large jar of wine there." M. bowed down to the Master and narrated what he had told his friend. The Master began to laugh.

The Master then said, "The joy that one gets by taking the name of the Lord, by realizing Him, is the true wine—the wine of love divine. The end of human life is to love God, to adore Him. This loving adoration is the only thing desirable, worth possessing. Through discursive reason it is very difficult to know Him." Saying this He sang a song to the purport :

Who knows how Mother Kali is? Philosophies are dumb here. She is everywhere, She has become this universe—so She wills to be. Her whims are the greatest laws. To know Her? It is like crossing the ocean by swimming. Yes, my mind has understood it. But this does not satisfy my heart and so it cries for the moon.

The Master says again, "To love God—this is the aim of life—to love Him as intensely as the milkmen and milk maids and the neatherds of Vrindavan loved Sri Krishna. When Sri Krishna went to Mathura their pang of separation was so great that they went about crying and weeping." Thus saying the Master sings again with his eyes looking heavenward.

Purport of the song is : I saw a neat-herd young and tender, hugging a new-born calf to his breast and saying with bitter tears, "Where are you, brother Kanai (a name of Sri Krishna)? Where have you gone?" and flooding his breast with tears. His voice was choked, and with difficulty he could utter but the first syllable 'ka' of Kanai. He cried incessantly, "Where, where are you brother?"

At this touching song of the Master, M.'s eyes became wet with tears.

* Afterwards he became the Senior Professor of Sanskrit at the Vidyasagar College.

II

AT THE HOUSE OF PRANKRISHNA,
A DEVOTEE

The Master has come to-day to Calcutta. He is seated surrounded by devotees in the sitting-room of the first floor of Prankrishna's house at Shyam-pukur. Just now he has taken his meal along with the devotees. Sunday, April 9, 1882. It is now 1 or 2 p.m. The Captain (a pet name given by the Master to Viswanath Upadhyaya) lives in this part of the city. The Master wishes to go to his house after taking rest here; and from there he will proceed to Keshab Sen's house, 'Lily Cottage.' He is now sitting in the hall mentioned above. Ram, Manomohon, Kedar, Surendra, Girindra (Surendra's brother), Rakhal, Balaram, M., and many other devotees are present. Many gentlemen of the locality and invited guests too are present. Everyone is eager to hear what the Master would speak.

The Master : 'The Lord and His Powers.' This universe is the manifestation of His Powers.

But people are deluded by seeing merely this manifestation of His powers; no one seeks Him whose manifestations these are. Everyone is eager to enjoy wealth and sex pleasure. But sufferings outweigh enjoyments. The world is just like the whirlpool of the river. Visalakshi; once caught in it, the boat is undone. It is like getting entangled in the thorny bush of a 'Shiakul'; you have hardly disentangled your cloth in one part, when another part has been entangled. Once in a maze, it is difficult to get out of it. Man gets singed in this world!

A devotee : What's the way out then?

HOLY ASSOCIATION AND PRAYER ARE
THE MEANS TO SALVATION

Sri Ramakrishna : The way out is the association with the holy and prayer.

If you want to be cured of your disease, you must go to a doctor. Association for a day or two with holy men won't do; you will have to do it always, for a long time, for it is a chronic disease. If you don't live with a doctor for a long time and accompany him always wherever he goes, you can't learn to feel the pulse—how the throbs indicate the excess of phlegm, bile, etc. in the system.

The devotee : What good do we derive from holy association?

Sri Ramakrishna : It generates love of God. Nothing avails unless you feel an intense hankering for Him. Constant association with holy men produces this hankering for God—so much so that life without Him becomes intolerable. Just as is the case with the man, a member of whose family is lying dangerously ill—he knows no peace and constantly broods over how the patient will recover. Or as is the case with the one who has lost his situation and is hunting office after office for a job; even if he is told that there is no vacancy, he will appear the next day there and ask again if any post has fallen vacant. Such intense hankering is required.

There is another means—earnest prayer. Don't you know He is our own? We are to pray to Him, "Lord, revealest Thyself to me. Why hast Thou created me, if Thou wilt not reveal Thyself to me? Reveal Thou must." Some Sikhs once told me, "God is gracious." I replied, "Why should we call Him gracious? He has created us; so what wonder is there that He will do what is good for us? Is it very kind of parents to bring up their children? They cannot but do it—it is but natural.

Likewise we must demand our birth-right in our prayers. Is it not true, He is our own father, our own mother? If the child goes on a hunger-strike, parents at once give up his due share. Again when the child importunately asks his mother for some money saying, "Mother, I beseech you, just give me some money," the mother, though annoyed, seeing the earnestness of the child, gives him the money.

There is another gain in holy association. Right discrimination comes in—discrimination between things of permanent value and fleeting tinsels. God alone is real, of eternal value, all else are transitory. Whenever the mind goes astray, this discrimination should be applied. When an elephant stretches its trunk to eat a plantain tree belonging to another, the driver strikes it with the goad.

A neighbour : Sir, why does this evil tendency come?

Sri Ramakrishna : You will find all types of men in His world. He has created good as well as bad people. It is He who gives good tendencies as well as bad ones.

SINNER'S RESPONSIBILITY AND THE FRUITS OF ACTION

The neighbour : Then we are not responsible for our sins.

Sri Ramakrishna : God's law is such that sins will have their results. If you take chillies, will they not taste hot? Mathur did many things in his youth, for which he had to suffer from various diseases before death. In younger days one does not feel so much. In the Kali temple there are heaps of fuel with which to prepare Divine Mother's food. There is a kind of wood which, though partially wet, catches fire; then one is not aware that there is so much water

inside it. But when it has burnt for some time, all the waters force their way behind and with hissing sounds extinguish the fire. So one is to be very careful against lust, anger, greed, etc. (even from younger days). Just see, a devotee like Hanuman burnt Lanka under the sway of anger, forgetting that Sita lived in the garden of Asoka trees in that very city. Afterwards, when he came to his senses, he was restless with anxiety for her safety.

The neighbour : Why then has the Lord created bad men?

Sri Ramakrishna : It is His wish, —His play. In this phenomenal existence there is both good and bad, virtue and vice. Darkness too has its utility, it heightens the grandeur of light. Lust, anger, greed—these are evils, no doubt; why then has He endowed man with them? In order to produce great personages. Man becomes great by the conquest of these passions. What is impossible for a man of self-control? Through the Lord's grace he can even realize God. Look again at the other side of the shield, through this lust His creation continues!

Evil men too have their utility. The tenants of a certain landlord turned unruly, so one Golak Chowdhury was sent there (to quell them). At his very name the people began to tremble—he ruled so strongly. Every thing is useful in some way or other. Once Sita said, "Rama, it would have been very good, if all the houses of Ayodhya were brick-built and new; many houses, I see, are old and cracked." Rama replied, "Well, Sita, were all the houses new and beautiful, what would the masons do? (All laugh.) The Lord has created all sorts of things—good trees, poisonous trees, and also the weeds. In the animal kingdom there are good and bad creatures—lions, tigers, snakes, etc.

**HOUSEHOLDERS TOO CAN REALIZE GOD.
EVERYONE WILL GAIN SALVATION**

The neighbour : Sir, cannot one realize God, leading a householder's life?

Sri Ramakrishna : Surely, one can, if, of course, one does what I have said just now, viz. keeps company with the holy and prays incessantly. One must weep for Him. When the impurities of mind are thus washed off, one is rewarded with the divine vision. Mind is just like a needle covered up with dirt; when the dirt is removed, it is attracted by a loadstone. In the same way when tears wash off the dirt of the mind, i.e. lust, anger, greed, tendency to sin, worldly attachment, etc., the mind is attracted by the Lord—one realizes Him. When the mind is purified, God is realized. What will quinine do, when fever continues and one feels cold? Why should not one realize God, even though one leads a householder's life? But these things are necessary—company of the holy, earnest prayers, living in solitude now and then. If the young plants on the foot-path are not hedged, cattle will destroy them.

The neighbour : Then those who are in the world—even they would get salvation?

Sri Ramakrishna : Everyone will get it. But one must act up to the instruction of one's spiritual guide. If a man takes a wrong course, it will be difficult for him to come back. Salvation will be retarded. Maybe, he does

not get that in this life; or it may come, even after many lives. Janaka and others led householder's life and worked. But they were always in God—they were always conscious of God overhead, just as dancing girls dance with glasswares on their heads (their mind being always on those wares, lest they should fall and break). Haven't you seen up-country women walking with pitchers full of water on their heads, and at the same time talking and laughing?

The neighbour : You talked of the instruction of the spiritual guide. How am I to get one?

Sri Ramakrishna : Anyone and everyone cannot be a spiritual guide. Very big logs of wood go floating on rivers, and they carry on them other creatures too. But if anyone tries to climb on a piece of wood that is itself floating with difficulty, both the piece of wood and the man go down. So the Lord Himself comes down in all ages to instruct mankind. He, Existence-Knowledge-Bliss Absolute, alone is Guru.

What is Knowledge? And who am I? "God alone is the real agent and none else"—this is Knowledge. I am not the agent, I am but an instrument, a tool. So I say : Thou art the engineer, I am the engine; Thou art the master of the house, I am the house; I am a carriage and Thou art the driver; I go as Thou drivest, I do as Thou makest me do, I speak as Thou orderest me to speak. Lord, not I, not I; it is all Thou, it is all Thou.

PARADOXICAL?

BY THE EDITOR

I

Some persons tenaciously believe that only the religion they belong to is true and leads to salvation and the others are false and meaningless. Such beliefs possess them so much that they do not hesitate to make converts by hook or by crook, or to resort to methods which are by no means creditable to them. They are blinded by their own narrow view of religion and, as such, cannot appreciate the beauty of other religions or study them dispassionately.

In this they are helped by religious priests who, except in rare cases, are bigoted in their outlook or keep up a dogmatic attitude in order to show their own importance. Taking advantage of the credulity of unsophisticated minds they spread the view that their own religion is superior to all other religions in the world and it is a sacred duty of their co-religionists as well as of themselves to get new recruits. They believe and try to make others believe that to the extent one succeeds in doing that or in helping such works one will be more religious or reap greater reward after death in heaven.

Such views can be seen not only amongst people of particular religions, but also amongst different sects within one single religion. It is occasionally seen that different sects have arisen out of the teachings of one prophet, and each sect thinks that its own interpretation of the teachings of the prophet is correct while others' are wrong, and tries to thrust its own ideas upon others. Thus there is quarrel and fight not only among different religions, but also

among different sects within one religion.

Now, if there are two or three religions or religious sects of the type mentioned above in a country, then the religious life of its people becomes full of chaos and confusion. Men living under such a state unconsciously spend all their energy in fighting with those whose views are different from theirs, instead of trying to build up their own religious life. If we read the religious history of the world we find that most inhuman acts have been perpetrated in the name of religion, and persons who have greatly prided themselves in being religious were very often most irreligious.

Those who are bigoted will say that if one religion is true, another cannot have the same claim. According to them it is paradoxical to believe that two religions can be true at the same time; if A is true, B must be false—A and B cannot be true at the same time unless they are identical. It is from such beliefs that they claim that they have a right to convert the whole world to their own faiths. This is indeed doing good to the world with a vengeance.

II

Men become narrow in their views when through self-complacency they do not care to know the whole truth. Men become bigoted in their religious beliefs, when they have not realized the truth in their personal life or religion becomes a matter only of intellectual discussion or profession with them. When one has *realized* the truths in one

religion, one is sure to appreciate the truths in other religions as well. How can one dogmatically say that only a particular religion is true and others are false, when almost all religions can lay claim to persons who were blessings not to any particular race or country but to the whole humanity and the world? Almost all religions have produced saints who compel admiration and respect not only from the people of the particular creed they belonged to but from all humanity.

And if we study and compare the teachings of the principal religions of the world, we find that they have many things common or similar. This also shows that when the Truth is realized, all differences which are visible only in a lower plane of existence, cease to exist. From creeds men go to a state beyond creeds—to a stage where they find that the Truth is one.

Men develop a tendency to criticize the religions of other people, when their own religion is not a matter of serious concern with them,—when it becomes only a matter of intellectual discussion. Those who try to establish the superiority of one religion to another naturally put their whole energy to find out arguments in favour of their own religion and also those which go against other religions. But the superiority of one religion to another can never be established this way. Religion is not a matter of intellectual assent or dissent, not a matter of belief or disbelief, but one of realization. Only those who have realized any religion can say what it really is. With others it will be only a guess-work. And a guess-work can or should hardly be relied upon. Some blind men were asked to describe the physical appearance of an elephant. As they could not see what an elephant looks like, they began to feel the different parts of the

body of the elephant with hands. And each described the elephant according to the part he touched, and each thought that he gave a correct description. Similar is the case with those who think that their own religious views are right and others' are wrong. The person who has seen the elephant will realize that the blind men who described the elephant were each correct in their own way, but none described the whole elephant. And the man who has realized the Truth, finds that different religions are but imperfect attempts to describe the Infinite—as attempts they are all right, but no religion can describe the whole of the Infinite.

It is a simple logic that the Infinite cannot be fully described by the human intellect, which is finite. Therefore all philosophical enquiry as to the nature of the Reality will be simply groping in the dark. Carlyle rightly said that the net result of all philosophical discussions since the birth of humanity had been nothing but the waste of breath—simply words and words: all philosophers confidently gave out the quotient when the very divisor and the dividend were unknown. It is not through the development of intellectual power, but through spiritual practices that one can realize Truth. The Vedanta says that religion is a matter of 'becoming' and not of knowing. For how can knowledge know the Knower?

Truth is beyond the reach of mind and speech. Even a man of realization cannot fully describe the ultimate Reality. He can prescribe methods as regards how to attain that, but cannot describe what it is. When he makes an attempt to describe the Reality, he simply gives an indication as to what it is like, and indications are bound to vary according to the power of understanding of those for whom they are

meant. This is the reason why the same teachings are interpreted in different ways, the same prophet is understood differently by different persons—and diverse fighting sects arise.

III

Some may argue, why is it that different prophets—though each has got a direct vision of the Truth—seem to contradict each other when their teachings are studied from the philosophical standpoint? Some talk of dualism, some of qualified monism—others of monism. All prophets of the world can be put under one or other of these three classes. If they were all men who had known the Truth, why is it that the teachings of one differ from those of another? This can be explained only by the fact that each prophet was born to fulfil the demand of an age, and his teaching was suited to the people of that time. The same medicine does not apply to all diseases, the same teaching is not suitable for all minds. A truly great teacher will vary his teachings—though the essentials will be the same—even with respect to his different disciples according to the power of understanding and receptivity of each. A mother prepares different dishes to suit the health of her different children, but all the while taking care that all may have perfect growth.

Sometimes the same teaching also is understood in different ways by different persons according to their respective stages of growth and development. This is why one single prophet becomes the origin of different sects, each worshipping him with unflinching devotion, but at the same time fighting among themselves. The same thing appeals to different persons in different ways, and each gives an interpretation to that according to his own temperament and mental condition. People go to a reli-

gious teacher when they are seized with a great spiritual longing, and they become satisfied when that is appeased. They do not care to know how the spiritual thirst of others has been quenched, so they think that the teaching which *they* have got from the teacher is the whole of his teachings.

From one standpoint it is good that there are different religions in the world. So long as there are different men with difference of temperaments, there will remain the need of different religions in the world. Had there been only one religion, many people would have kept away from religion altogether. Can it not be found that there are different members in the same family professing different faiths? What a pitiable condition would it have been if these different members got no opportunity for their spiritual growth because there was only one religion and that did not appeal to all! In the matter of education we find that different subjects appeal to different persons. If there was only one subject for all, many would have intellectually starved. Similar is the case with religion.

Variety is the sign of life. Men must differ in their thoughts and opinions, because there is life within them. Dead uniformity can be found only where life is extinct. Existence of different religions in the world and people's tenacious love for their own religion or their tendency to take to one which suits them, indicate that religion is not altogether dead. It would have been well, only if, without disturbing the religious views of others, each would devote his undivided attention to his own spiritual growth. When people want to become the keeper of other men's conscience, without listening to the voice of their own, danger arises. Unfortunately the world is not as yet free from such dangers.

The Hindu system of worshipping one's own Chosen Ideal is a great safeguard against religious quarrels. A man may have respect for all deities, but he has a special devotion to one particular deity whom he calls his Chosen Ideal. In one family there might be different individuals having different Chosen Ideals, but none disturbing the faith of others. Each struggles in his own way, but they all supply inspiration to one another. This kind of freedom is absolutely necessary for the building up of one's religious life. If freedom is the condition of growth in the sphere of education, it is more so in the field of religion.

IV

All religious quarrels will cease to exist if people remember that temples and churches, creeds and dogmas, forms and rituals are but secondary things. They help one in building up one's religious life, but they are not the whole of religion. If merely by going to churches or worshipping in temples one would be sure of one's spiritual growth, everybody would have been a deeply religious man. But we find that every church-goer is not a Christian and every priest worshipping in temples is not religious. The value of churches and temples lies in so far as they help one to turn one's mind to God. It may be that one kneeling down before the Cross even thousand times during the day, feels only physical exhaustion, but no religious fervour, and others without going even a single time to churches find within them an overflowing love for Christ. Similar is the case with temple priests.

The test of religion is how far one has got genuine love for God. Having genuine love for God, even if one follows a creed which is not philosophically tenable, God will come to one's

help and rescue. Does not God see the heart more than what one professes with one's lips? Then the real question is, how to get genuine religious fervour? If a man be sincere in his spiritual longing, it may be that God will lead him to Himself through a path altogether new and as yet undiscovered. Real religion is a matter between man and his Maker, others can give him indirect help but no absolute guidance.

Thinking this way, a wise man will never like to disturb the faith of other men. More harm than good is done by those who thrust their own religious ideas upon others. One deserves no credit if one desists from such thing only from a spirit of toleration. To tolerate another man's religious views is good, but there is a lurking sense of pride underlying that. All paths lead to Rome; through all religions men are marching towards the same God. So one need not think that one's religious creed is superior to that of others. In the religious world the first becomes the last and the last becomes the first. Unless one has realized the Truth, one cannot say that one's own religion is better simply because it satisfies one's intellect. Of course it is good to have the firm conviction that one is following the right method, but one should have the sense enough to think that it is good for him whereas another method is equally good for another.

So it is said that man goes not from error to truth but from truth to greater truth. And a highly developed soul finds that the Truth is one but men call it variously: as different rivers run to meet the same ocean, different creeds lead to the same Goal. And from the mute longing of an illiterate savage to reach the Unknown to the scholarly discourses of highly intellectual persons regarding God and religion—all are imperfect lispings of a child to describe

the ultimate Reality. From the standpoint of the Absolute all are in the same boat, i.e. all these are futile attempts. Their value lies in the fact that, if genuine, they lead us one step nearer God. So one need not laugh at or look down with contempt upon another.

It is astonishing that as early as the Rig-Vedic times India discovered that the same Truth is described by various sages and religions variously. Because such a catholic idea remains behind Hinduism, the Hindus have not persecuted any man for his religious views. On the other hand, they have offered hospitality to people who have become the victims of religious persecution in other lands. India has not objected to anybody to preach his religious doctrines. Even the Charvakas were tolerated in India. Such attitude of the Hindus has been taken advantage of, no doubt, but it unmistakably indicates their catholic spirit, broad vision and high level of culture as far as religion is concerned.

V

In the modern age some may be found who believe in the truth of all religions only from theoretical grounds. But it required to be *practically* demonstrated that all religions lead to the same goal. Fortunately for the world this was very recently done in India, the meeting place of many religions. Though an orthodox Brahmin, in his spiritual practices Sri Ramakrishna followed not only the different systems of Hinduism, but also the methods prescribed by Christianity and Islam. Sri Ramakrishna was the first to demonstrate from direct perception that all religions are true. If we look into the past history of the world we find none else who performed Sadhana in a way different from the one prescribed by the particular faith he subscribed to. No

one before Sri Ramakrishna had followed in practice different religions, to come to the conclusion that they all are true. And when we consider the fact that Sri Ramakrishna came of a most orthodox family, the above fact seems all the more amazing.

In the past, different prophets have come to the world and have established different religions, but Sri Ramakrishna was unique in this respect that without founding any new religion he taught that all the religions that the world had seen were true. Thus he literally showed that a prophet is born not to destroy but to fulfil.

Here one need not make any invidious comparison between Sri Ramakrishna and other prophets who were born earlier, but this much may be said that each prophet is born in fulfilment of the demand of a particular age and the modern age was in need of the message of Sri Ramakrishna. In modern times we find that the religious faiths of people are shaken to a great extent due to various reasons. Modern mind has got a tendency to distrust religion in general. Over and above that if there is quarrel and fight regarding the superiority of one religion to another, people will naturally think that all religions are false. Sri Ramakrishna's life is a safeguard against such a catastrophe.

Because he talked from personal experiences instead of mere intellectual conviction, no one with a little bit of imagination and religious fervour can disbelieve that all religions are true. Thus he sounded the death knell to all bigotry and fanaticism in the field of religion and made the ground clear for all to choose the respective religions they liked. Even an atheist had a place in the scheme of religion Sri Ramakrishna gave. Even if an atheist sincerely prays to God—"I do not know

whether You exist or not,—some say You exist, other say You do not—but if You really exist please let me have faith in You," then he will realize God in time—such was the advice given by Sri Ramakrishna to those who complained of their lack of faith in God.

Similar were his views in regard to the vexed problems whether God is with or without form, whether image worship is good or bad, whether one should be a monk or remain a householder, and the like. According to him, every position was good provided one was sincere. He would take every man where he was and give him a start from that position. He had nothing but words of hope for one and all, and if he decried any one he decried only him who called himself or others sinners.

A cultured man without having liberal views is a misnomer. The test of culture is that it unfetters the mind from all prejudices, it develops in man a power and capacity to understand and sympathize with the point of view of others. Thus a man with a brilliant academic career may not be a man of

culture. In the same way the test whether one is developing spiritually is whether one can have sympathy for the religious views of others. Otherwise when feuds and discords ensue in the name of a single or different prophets, real religion flies away.

The religious history of the world has been darkened by bigotry and fanaticism of various people, it is time that they were dead and gone. Those who fight in the name of religion are its worst enemies. It is unfortunate that even in the twentieth century, when man boasts of the spread of education and the world's wealth of knowledge, religious bigotry is not altogether absent. There is jealousy, hatred, rivalry between different religions or religious sects. Even a man with liberal education becomes dogmatic when the question of religion comes in; he finds it difficult to believe that any religion other than his own can be true. He thinks it paradoxical and takes recourse to sophistry to defend his position. To such persons the life and experiences of Sri Ramakrishna should be an eye-opener.

WHAT DO GODS SIGNIFY

BY PROF. AKSHAYA KUMAR BANERJEE, M.A.

PHENOMENA OF DIRECT EXPERIENCE

We have direct experience of various kinds of phenomena, internal and external. Within ourselves we experience the feelings of hunger and thirst, pleasure and pain, love and hatred, anger and fear, wonder and admiration, attraction and repulsion, etc. In relation to ourselves and others around us, we have the experiences of birth and

death, growth and decay, health and disease, strength and weakness, etc. We are directly conscious of taking outside phenomena into ourselves through our knowledge and of producing changes and modifications in the external world through our will and effort. In course of our progressive acquaintance with our environments, we not only form distinct conceptions of the phenomena of

light, heat, sound, touch, smell and taste, we are also struck by the experiences of such natural phenomena, as rain and storm, mist and cloud, thunder and lightning, scorching summer and biting winter, flowing rivers and billowing seas, extensive forests and gigantic mountains. The diversities of phenomena relating to the sun and the moon, the stars and the planets, the sky and the earth, the day and the night, the dawn and the twilight, fire and water, the corn-growing fields and the barren deserts, the fruit-bearing plants and the disease-curing herbs—all these are of great interest to us. We are born with the instinct of self-preservation and self-development, and the more this instinct moves us onward in this path, the more do we become conscious of how much we have to depend upon those phenomena for the gratification of our desires and inclinations and for the preservation and development of our life. We thus experience a close relationship between ourselves and the phenomenal world in which we live and move.

In course of the development of our experience, we naturally occupy, or usurp, the central position in this phenomenal world and begin to interpret the phenomena in accordance with the felt needs of our life. We learn to conceive of some kinds of phenomena as good and beautiful since they confer benefits and pleasures upon us, and some as evil and ugly, since they inflict injuries and unpleasant sensations upon us. Some are found to be beneficial under certain conditions and injurious under others. Some are experienced to be beneficial and friendly, when we can turn them into good account by dint of our own efforts, and injurious and hostile, when we cannot properly adjust ourselves with them or employ them wisely to serve our purposes. In this way our experience of the relations between ourselves

and the internal and external phenomena expands, and we form the habit of describing them in terms of the diverse ways in which we are affected by them or have the possibility of being affected by them. Our knowledge of the phenomena, when thoroughly scrutinized, turns out to consist in the ideas, systematized or unsystematized, of the various relations, permanent or transitory, in which we stand to them and the various ways in which they affect or are expected to affect our senses and feelings. With changes in the planes of our experience and in our conceptions of benefit and injury as well as our standards of value, the characters of phenomena also are found actually to change.

DEMAND FOR EXPLANATION

If man had been merely an aggrandizing animal, with only a more complex instinct and a wider scope for experience than the other animals, he might have been contented with the experience of phenomena as such, with the accompanying feelings, hankerings and ideas. But man is a rational being,—a moral and spiritual being. This rationality is not a factor which is merely added on to his animality to make him a more complex animal. But it constitutes the essence of his nature, and occupies the most central position in his life. It governs from within the course of the development of his knowing, feeling and active life. Though apparently a creature among other creatures,—though possessing animality, which at certain stages of his life's career exercises almost irresistible influence upon his outlook and activity, and claims to employ and direct reason as its servant,—man in his essential character is really a unique being on earth, and the process of development in his nature is essentially different from that in the nature

of the other animals. The development of man's life does not consist in the growth of his physical and sentient existence, but in a far greater degree in his gradual ascent to higher and higher planes of thought, sentiment and action. His rational nature demands that, at every step of the evolution of his life, he should look upon the phenomena of experience from a higher and higher point of view, he should determine the courses of his activities in accordance with higher and higher ideals of truth, beauty and goodness, he should mould his feelings and judgments by reference to higher and higher standards of value.

This process of development should continue in the individual and the race, till the highest demand of his rational, moral and spiritual nature is perfectly satisfied, the ideal immanent in the innermost essence of his being is fully realized. His unique nature, though playing its part in the world of physical and sensuous phenomena, is governed inwardly by its own laws, and it is by strict conformity to those laws of his inner nature that he can rise to higher and higher planes, can progressively get hold of the truer and truer aspects of reality, beauty, goodness and happiness, and can finally fulfil himself by the attainment of perfect knowledge, perfect love, perfect holiness and bliss, which in their ultimate character are truly one.

This inherent demand for self-realization, in the phenomenal world, of the rational nature of man is at the root of the demand of the human intellect for the explanation of the phenomena of experience. The inherent outlook of the human reason is such that the phenomena, as they are actually experienced by the external and internal senses, do not appear to be sufficiently plain and intelligible to it. They seem

to involve in their very nature a reference to something else, which must account for their being what they are and make them clear and intelligible to reason. Thus man feels the need of explaining the phenomena of actual experience in terms of something underlying them—something more real than the phenomena themselves, something more akin to reason. The phenomena as they appear to sense-experience, cannot by themselves establish, as it were, their right to existence before the court of reason. The ground of their existence, the ground of their particular modes of behaviour, the ground of their diverse relations and interactions, the ground of the uniformities and adjustments prevalent among them, must be revealed to reason, in order that reason may recognize them to be what they are. In the early stages of its development, reason tries to satisfy its demand for explanation by referring some phenomena to some other phenomena, by deducing one kind of phenomena from another kind of phenomena, by tracing the unfamiliar facts to the familiar facts, or by accounting for the phenomena and their relations by reference to some such vague and indefinite agencies as Chance, Nature, Time, Law, etc. But the inadequacy of such attempts at explanation becomes soon obvious, and impels reason to move restlessly forward. Reason fails to find any satisfactory explanation of phenomena in the phenomena themselves or in any imaginary unverifiable agency or agencies. The question arises, what should be the nature of the explanation that reason truly demands?

DEMAND FOR CAUSE AND UNITY

With the development of the self-consciousness of reason and the progress of the knowledge of the phenomenal

world, the demand which was so long felt for the explanation of phenomena is gradually comprehended to be really an inner urge for the discovery of their causes. Human reason has an inherent belief or *a priori* knowledge that no phenomenon can occur or can be what it is without a cause. The law of causality is bound up with the nature of our thought, and it is recognized by reason to be the fundamental law, governing the characters, originations, modifications, dissolutions and relations of all phenomena of our experience. Even before reason becomes distinctly conscious of this inner law of its own outlook, it is impelled by its own nature to seek for the causes or grounds of phenomena. It is in search of the causes that reason restlessly looks hither and thither and hits upon the ideas of Chance, Nature, Time, Law, etc. But when in course of development its eyes are open to its own nature, it realizes that the problem of explanation is really a problem of the discovery of the true character of the causes of the phenomena.

Reason becomes conscious of another aspect of its inherent demand,—the demand for unity. It has in its intrinsic nature an undying faith that unity underlies plurality, and the consciousness of this ideal unity is awakened by the ever-widening and ever-deepening experience of uniformity and regularity, order and adaptation, invariableness of co-existence and sequence, among the phenomena of the world. Reason gradually realizes that, in order to make the phenomena fully intelligible to itself and in order to make itself feel that it has thoroughly comprehended the true character of the phenomena, it must find out some principle of unity as the real ground and support* and essence of the diversities of phenomena.

These two lines of advance of the

human reason towards self-fulfilment, though inseparably going together in all the stages of development, may be discussed somewhat separately for the sake of the convenience of study.

NATURE OF CAUSE

By thoughtful analysis of the idea of cause as demanded by reason, it becomes evident that it necessarily involves the notion of *Power* and *Priority of Existence*. A cause must exist before its effect, which it must have the capacity or potency to produce. Mere uniformity of succession or time-sequence does not imply that the invariable antecedent is the cause or sufficient ground of the invariable consequent. When the exponents of phenomenal causation attempt to make up for the defect by adding the idea of *unconditionality*, they virtually abandon the strictly phenomenalistic position; since *unconditionality* is unintelligible except in terms of some inherent power in the causal phenomenon, capable by itself of producing the effect. It is *Power* or *Energy*, which reveals and embodies itself in phenomena, which transforms itself in time and gives rise to time-sequence among the phenomena in which it embodies itself. To human reason, causation consists in self-revelation and self-transformation of *Power* or *Energy* (*Sakti*).

Phenomenon, Power and Substance are three inter-related concepts. Every phenomenon is necessarily of the nature of an effect (*Kārya*); it must have its cause (*Kāraṇa*) in some Power (*Sakti*); and Power is conceived as inherent in some Substance (*Vastu*). Power (*Sakti*) cannot be an object of direct sense-experience; it remains unmanifested (*Avyakta*) till it acts and embodies itself in its effect (*Kāryarūpeṇa parinamate*). Reason, following the law of its thought, infers its existence

and character from the nature of its self-manifestation in the forms of phenomena, experienced by the senses. Substance, again, is known through its Power—through the exhibition of its Power in the act of producing phenomena. Substance is conceived as the storehouse of Power or Energy. Power, which does not exhibit itself in phenomena, remains unmanifested and therefore undifferentiated from Substance, and Substance, the Power of which is unmanifested, exists in itself beyond the scope of direct experience and is indefinable (*anirvachaniya*).

When such conceptions of Power and Substance (*Sakti* and *Saktimut*), existing as the causes or grounds of phenomena beyond the scope of sense-experience, evolve in the human mind, there arises a natural conflict between *sense* and *reason*. Reason strives to transcend phenomena in order to find out their explanations, while sense tends to keep it down to the level of phenomena themselves. Reason is inwardly convinced that the grounds or causes of phenomena must be Substances and Powers, which must belong to a higher order of reality than those phenomena of sensuous experience, while the influence of sense upon actual thought stands in the way of the formation of distinct and well-defined ideas about them except in the shape of objects of sense-experience. Whenever reason makes an attempt to form a definite idea of the nature of a substance, sense almost compels reason to form an image of it as an object, occupying space, moving in time and producing impressions upon senses. Whenever reason tries to think of Power, it is almost unconsciously led to think of it as a property of some such object or phenomenon, or as a product of the interaction between some objects or phenomena. Time and space are the

inevitable forms, in which phenomena must be received by the senses; but reason under the spell of sense forms the habit of thinking that whatever exists or can possibly exist must exist somewhere in space surrounded by other co-existent objects, and must have beginning, modification and end in time. It is very difficult for human reason to shake off this limitation and to be true to itself, till it ascends to a very high plane of thought and is thoroughly disciplined in what is ordinarily called abstract thinking. Before this stage is reached, the powers originating the phenomena and determining their characters are generally interpreted as physical, chemical, electrical, magnetic, etc., and they are considered to be inherent in some material bodies or evolved out of their relations and interactions. This is the plane of thought in which the sense-ridden modern science is moving.

A deeper insight into the nature of the material bodies and the powers manifested in them leads reason to discover that the former are not the true sources of the latter, but on the contrary the latter are the sources of the former. The material bodies are the phenomena of experience, and they have to be explained in terms of the Powers which produce them,—which manifest themselves in the sensuous plane in the forms of the material bodies. It is the Powers which give existence to and sustain the existence of the material bodies, and their existence therefore is presupposed by that of the latter. The world of phenomena is really constituted of Powers,—it is *Saktimaya*, the transformation of Powers. It is in a world of *Sakti*, in which we live and move and have our being. When we can reduce the phenomena of experience into the Powers which constitute their essence and determine their

characters in time and space, the demand of reason for explanation is to a great extent satisfied. The modern doctrines of Conservation of Energy and Electronic constitution of matter, rightly understood, have greatly advanced towards this kind of dynamic explanation of material phenomenon. Here matter has been actually dematerialized and resolved into *Sakti*. But what is the true nature of *Sakti* or Power? How can reason be sure of its objective reality?

DEEPER ANALYSIS OF THE NOTION OF POWER

A still deeper analysis of the notion of Power and the character of knowledge throws a new light on this dynamic conception of the phenomenal world. Power is not originally a concept of knowledge at all. Knowledge in its restricted sense cannot form within itself any definite idea of Power. We have immediate intuition of Power in another department of our inner experience, from which knowledge borrows it. When we ourselves act voluntarily, in the very exercise of our will we become conscious of *Sakti*, power or energy exerted by ourselves from within. This consciousness of Power within us becomes still more clear and definite, when by our self-exertion we have to overcome resistance from without. In every case of voluntary activity there is the experience of an encounter between Power and Power,—Power within opposed by and struggling with Power without. In whatever form of experience we play the role of mere passive spectators, simply observing and noting phenomena as they appear, we can know only change or time-sequence, but cannot apprehend any dynamic attribute,—any indication of Power. It is in the department of will that we experience Power.

Thus the idea of Power is inalienably associated with the notion of will. The fact that the demand for causal explanation is inherent in the nature of our thought and that the idea of causality involves in our thought the idea of Power, indicates in deeper analysis the deep-seated operation of will in the process of knowledge, the demand of will inseparably associated with the demand of reason. This does not of course mean any superimposition of the demand of will upon the otherwise distinct character of knowledge-seeking reason; it really points to the ultimate unity of reason and will—the unity of the self, of which reason and will are, in their phenomenal appearance, mutually distinguishable, but related, aspects. The unshakable demand of reason for the dynamic explanation of phenomena really originates from the dynamic aspect of our self, viz. will. The will is the real repository of powers. This is directly experienced in the manifestations of one's own will. When one's own will in its self-exertion meets resistance from outside, it feels the operation of some other powers, and reasonably infers that those powers also must be due to self-exertions of Wills behind them. Reason generalizes this experience and concludes that all phenomena are of the nature of actions, that there can be no phenomena without powers behind them as their causes, and that there can be no powers without Wills behind them as their sources. Thus all phenomena are conceived as the products of Wills, and all cases of interaction among phenomena as the expressions of interactions among Wills behind them. As in the previous stage of development, the reason found out the cause of the *world of phenomena* in a *real world of Powers*, so in the light of the present wisdom it discovers

a *real world of Wills* as the ground of the *world of Powers*.

All chemical, mechanical, magnetic, electrical and vital powers are secondary powers; the origin of each of these kinds of powers is not in itself, but in something else. Each of them only transmits what it gets from its source. In truth these powers also are phenomena; they are called powers only to distinguish them from the grosser phenomena of sense-experience. The real powers are behind them as their grounds of sources. It is Will alone that can freely originate the powers. The powers inherent in Will are never spent up, because there is no fixed quantity of powers of a definite kind stored up in Will, as in the cases of the seats or embodiments of the secondary powers. Will is the inexhaustible spring of Power in general. It freely transforms itself into various kinds of powers and their phenomenal embodiments, without losing itself in them, without any diminution of the potentiality of its further self-transformations. Such self-transformation of Will into a variety of powers of different forms and through them into a plurality of phenomena of various kinds, without losing its identity and indefinite potentiality, is what is known as Creation. The capacity for creation belongs to Will. Will is thus the Creative Power, which may express itself in various forms of powers and phenomena. If the phenomena of experience are to be derived from Powers, they must ultimately be derived from Will or Wills, which are the free grounds of powers,—in which there are indefinite potentialities of powers. As Martineau says, "By Power we mean *Will*; neither more nor yet less; the word has no other possible signification." He further asserts, "The ultimate identity of meaning in the words Cause and

Will, and the dependence of the former on the immediate consciousness of the latter, are indirectly attested by the frequent recurrence of even the most practised scientific intellects to the springs of human action as the true key to the dynamics of outward nature."

WILL AND PERSONALITY

Now, as the notion of Power in causation leads human reason necessarily to the notion of Will behind nature, so the notion of Will is found necessarily to involve the notion of Personality. Will is experienced to be inherent only in self-conscious and self-determining Persons. As Power is the self-expression of Will, so Will is the self-expression of Personality. Will really means self-determination. Where there is Personality, *i.e.* Self, Ego or I, there and there only is found self-determination. Where Personality is absent, self-determination is absent, and therefore Will is absent, Creative Power is absent. The Substances in which Will is inherent, which is the original ground and source of Powers, must therefore be conceived as *Persons*, putting forth the creative energy from within themselves, bringing out from within themselves by acts of self-determination a variety of powers for the production of the diversities of phenomena. So long as Will does not exhibit its nature by self-transformation into powers and phenomena, it remains unmanifested in the Person, and the Person also exists as an *Impersonal Substance*—a pure Spirit.

When the idea of Personality is introduced into the idea of causation, we should be very cautious about the true significance of the idea. We should carefully remember that Personality does not essentially imply the physical body. The physical body, as a sensible object occupying space and undergoing

change in time, is itself a phenomenon of sense-experience and demands explanation in terms of Power, and hence in terms of Will and Personality. A Person is a spiritual substance, characterized by the attributes of self-consciousness and self-determination inherent in its essential nature. The physical body, gross or subtle, is a phenomenon brought into being by the creative power of Will. Thus a Person, who is essentially a spiritual entity, may embody himself with a physical body and make various expressions of his will-power in and through it. He is the ground, source, cause and essence of the body, and is therefore presupposed by the body.

In actual experience, which can grasp only sensible phenomena, we do not meet with a Person except in a physical body, we fail to recognize the presence of Will and self-consciousness anywhere except in a living human organism. But that is due to the imperfect character of our experience, and the lower plane of our knowledge. It does not necessarily mean that Will and self-consciousness are essentially dependent upon the physical organism for their very existence. Such a conclusion would involve us in a vicious circle, for Will, according to the very nature of our reason, is found to be presupposed by the phenomenal body as its cause or ground. In his essential nature, a Person is a self-conscious and self-determining spirit, and, as such, is a transcendent reality, free from the domination of the physical organism.

Thus the conclusion is reached that the causes of the existence and character of the phenomena of experience,—their origination and sustenance, modification and transformation, evolution and involution, mutual co-operation and counteraction, etc.—must ultimately

be a number of Persons or Spiritual Beings, who are free agents possessing self-consciousness and self-determination as their essential characteristics and freely manifesting themselves in and through the various kinds of Powers and the diverse departments of phenomena. The world is thus recognized to be created, sustained, governed and transformed in respect of its particular departments by the free powers of spirits.

It should be noted that this conception of the causality of the phenomenal world establishes a sort of kinship between man and nature. Man finds in nature a manifestation of thought and will, which are his own essential characteristics. Men as spiritual Beings can act and react, as a matter of right, upon those unseen spiritual Beings, that are the causes and lords of the world they inhabit. Their life and destiny are influenced and ruled by those spirits, and they also expect and claim to exert influence upon those spirits' modes of self-manifestation,—upon their wills and actions,—by dint of the proper exercise of their own thought and will. A man inspired by this conception deals with nature as one would deal with another class of rational beings. The distinction between Spirit and Matter, which was supposed to be absolute, almost vanishes in this plane of thought. It is something like humanizing of Nature.

THE DISCOVERY OF THE GODS BEHIND NATURE

The Persons or Spiritual Agencies, that are thus conceived to be the real causes of the natural forces and phenomena, are as a matter of course looked upon by men as a higher order of Beings in comparison with themselves. The self-conscious and self-determining

spirits, who by the power of their will originate and rule over the phenomena of the Sun and the Moon, the land and the sea, the sky and the earth, the rain and the storm, the thunder and the lightning, the births, growths, diseases and deaths of men and animals, who by a single stroke can frustrate the most organized efforts of the most powerful races of men and can raise the weakest and humblest of men to the highest pinnacle of glory, must be bowed down to and adored as far superior, wiser and more powerful and magnificent Beings. As they are the Lords of the phenomena upon which the preservation, development and fulfilment of our life depend, as they determine the conditions, which being favourable, our efforts can produce the desired effects, and which being unfavourable, our best efforts become fruitless, they must be conceived as possessing far more powerful wills than we do, and our relations to them must be those of the weaker to the stronger, the smaller to the greater, the dependants to the masters. Though their characters are analogous to ours, they are far higher orders of Persons in many respects.

These unseen supernatural superior Persons, who are the grounds of all powers and phenomena of the world, the recognition of whose existence is found by reason to be necessary for an adequate explanation of the phenomena of experience, are known as Gods or Deities or *Devatās*. The different departments of the phenomenal world are the products and domains of the will-powers of the different Gods. The laws of nature are the uniform modes of the self-expressions of the Gods. The variety of interrelations among the different forces of nature and the different departments of natural phenomena indicates a corresponding variety of interrelations among the Gods, think-

ing and willing and operating behind them.

The number of Gods must be as uncertain as that of the ultimate forces of nature and the ultimate divisions of the departments of nature. The scientific classifications and divisions of the self-manifestations of the Gods in natural phenomena lead to the corresponding classifications and divisions among the Gods themselves, in the same way as they lead to the classifications of the powers into physical, chemical, electrical, magnetic, vital, etc. Some Gods are more allied to each other and belong to the same general class, and some have important points of distinction from them and hence belong to a separate class. As there are departments within departments in the world of experience, some classes of phenomena being included in some other higher or wider classes, so there is a hierarchy of Gods, the domains of some being included in those of others. As some kinds of phenomena indicate exhibitions of greater powers than others, some Gods are conceived as more powerful than others. In this way a universe of Gods or Spiritual Beings is revealed to human reason as a result of a bold and unrestricted search for the ultimate explanation of the phenomena of direct sensuous experience.

In the foregoing discussion I have attempted to indicate, perhaps too briefly, the line of thinking which led the early Hindu mind step by step to the conception of a plurality of Gods determining the courses of natural phenomena. Though we have been compelled to omit many intervening steps in the evolution of the mind, as recorded in the original intellectual productions of the ancient Hindus, we have noticed here, how to satisfy the demand of reason for the adequate explanation

of the phenomena of experience, the Hindu mind arrived at the conception of the Will-powers as the true ultimate Powers that can fulfil the conditions of causality, and the conception of the Personal Gods or the self-conscious and self-determining Spiritual Agencies as the true substances possessing those Will-powers that transform themselves into the world of phenomena.

While I am going to conclude, I must confess that the conception of the Gods given above is obviously partial and incomplete, since it has been inferred from one aspect of sensuous experience. The Gods have been described here as possessing only *natural* attributes—the attributes of the different grades of thinking and willing powers. But as Personal Spiritual Beings they are characterized also by *moral* attributes, and these are inferred from the *moral* aspect of the world of experience, which we have not considered here. Secondly, we have here dealt with the world of experience as consisting merely

of a plurality of phenomena, and consequently we have stopped with the conception of a plurality of Gods as their ultimate causes. But the demand for unity, as we mentioned previously, is as fundamental to the nature of reason as the demand for causality. Metaphysical reflection upon the world of experience, impelled by this essential demand of reason, leads to the conception of *One God*, One Absolute Spirit, of whom the plurality of Gods are self-manifestations. This aspect of the ultimate unity of the Gods has not also been considered in this article. The inner rational significance of the struggles between the *Devas* and the *Asuras* has also been left out as beyond the scope of this discussion. The ultimate relation between Substance, Power and Phenomena has also been left out of consideration. Here we have only approached the Gods and looked at them from a considerable distance, but we have not tried to form any intimate acquaintance with them.

ASSURANCE

By ERIC HAMMOND

Lift up your hearts! Stand unafraid
Amid the clash of hosts arrayed,
Neither vain-glorious nor dismayed.

Faith firmly holds her scale between;
By faith we rest in hope serene;
The calmer is the mightier mien.

War's harsh alarms crowd to our ears;
Fierce fights are compassed by
sad tears;
Faith's courage shrinks from
coward fears.

Though strife should circle us for long,
Right seem to be out-weighed by wrong;
Quiet, assurance, make us strong.

LUXURY

(*Diary Leaves*)

BY NICHOLAS ROERICH

I

The book *The Fiery World* indicates :

"It has been ordained that luxury should leave humanity. Not without reason have people made of this a special conception. It cannot be replaced by anything else. Luxury is neither beauty, nor spirituality, nor perfectioning, nor construction, nor bliss, nor mercy; not one benevolent conception can be substituted for it. Luxury is the destruction of means and possibilities. Luxury is decay, because every up-building without rhythm will be but decomposition. One may sufficiently notice, that earthly luxury is already shaken. But one must find co-ordinated co-operation in order to heal the infection of luxury. Selfhood will try to affirm that luxury is a deserved abundance. They will also say that luxury is regal. But this is slander. Luxury was the sign of downfall and obscuration of spirit. The shackles of luxury are the most terrible also for the Subtle World. There one needs progress and continuous perfectioning of thought. The exposition of encumbrances will not lead to the next gates."

Were these words said for some hoary antiquity? Or are they needed to-day in the same measure as then? It is very deplorable if commands against the ignorance of luxury are needed also to-day. But be this as it may, who will dare to deny that luxury precisely now must be eradicated? How often has the world been told that luxury is a sign of extremely bad taste! How

often were examples of the fall of Babylon, Rome and many other empires pointed out, when instead of beauty, education and enlightenment humanity became obsessed by vulgar luxury!

Let us not forget how Chingiz-Khan, wishing to avoid the possibility of the spreading of luxury amidst his warriors, carried out in front of the whole people most instructive demonstrations. He told some of his closest friends to dress themselves in the finest Chinese silk robes and went with them through thorny bushes, dry tamarisk and other sharp prickly plants. When they arrived at the meeting-place of the people, their silk robes were naturally torn to pieces. And the leader pointed out to his people the uselessness of luxurious dresses. He also showed with the help of his friends, how luxurious food only causes illness, thus teaching them to return to milk and a simple healthy diet.

Such examples of endeavours to turn the consciousness of the people to a beautiful, sound living one may quote in plenty, from all ages. But it appears that even now a sound foundation has not been realized, and the machine, revolting against the weak human common sense, overpowers the wise distribution of forces. Just at present it is especially necessary without fearing derision and mockery, to remind again about healthy beauty and goal-fitted living. Some countries already announce premia for handicrafts and home industry, and this is not a retreat from

civilization. In this way wise leaders try again to attract attention to the necessity of high quality of workmanship and to applying one's leisure time for skilful self-perfectioning.

Even recently vulgar luxury was ascribed only to the ignorant *nouveaux riches*. Of course these new-comers to the golden calf, often complete ignoramuses, are easy prey to the dark whisperings of luxury. But let us not close our eyes that far beyond the circle of *nouveaux riches* there grows the desire for easy earnings and for vulgar forms of the luxurious perversion of life.

The book *Fiery World* wisely reminds that precisely egoistical ignoramuses will always defend luxury and the same book far-sightedly points out that there are many signs that luxury in the world has already been shaken. This means that one must very attentively watch that the next step of existence be really surrounded by truly noble creations. But this necessary condition of life must be watched not by some official inspectors, but by the population itself, in order to create as soon as possible a conscious understanding of the harmony of daily life.

II

Luxury in objects must leave humanity also for that reason, that this abhorrent conception treacherously involves people into spiritual luxury, which is still more harmful, and infectious. In self-centeredness people become careless towards the workers in the field of education. The excesses of luxury have created similar hideous excesses of enticement for outer physical strength, all sorts of races and competitions and admiration of muscular force. One abnormality always leads to another. The growth of the material side of life calls forth a doubtless downfall in spirituality in all countries and in

all creeds. More than that, every striving towards spirituality and sublime problems of "be-ness" is considered inadmissible in the daily life of materially "civilized" society.

It is true, some nations, and amongst them mainly India, keep to ethical methods of thought, but even amongst these nations there are already just complaints that the young generation loses the understanding of high foundations of life. From other countries there come the most deplorable news about the growth of militant atheism and about unhealthy idolatry before crass materialism. The real workers of spiritual education are pushed back into the back rows. People are not ashamed to state that at present there is no time altogether to speak about living ethics. And one may add many examples of similar horrors. Of course, also from ancient history we know that Confucius, the Just One, was prosecuted by unwise rulers. And Plato was sold as slave. We know also that Aristides, who was given the by-name the Righteous, was expelled by his co-citizens from his native town. Such records sometimes seem like slander upon humanity. It is too difficult to imagine that Aristides the Righteous, could have been so maltreated by bestial ignoramuses, who dared to commit such a strikingly harmful step for the state, as the expulsion of their best citizen. But during the latest excavations in the Acropolis of Athens,—what a shame—there were found ceramic tablets which represented votes against Aristides. How terrible is it to witness the actual tablet with the inscription "for the expulsion of Aristides!" This corresponds to the most awful vandalism, when absurdly and as a shame for the whole of humanity were destroyed irreplaceable treasures of great beauty!

When we read about the destruction of the most remarkable libraries, when we see lists of already non-existent creations of art, will not even the most shameless heart shudder? Some Herostrats of antiquity and their followers of our days proudly announce that they want to destroy museums and temples. We see such insane statements in print. But not one of these Herostrats will realize that he follows the commandments of most ignorant luxury. If luxury is the destruction of means and possibilities, if it is decay, then every barbaric destruction of great creations will be already luxury, a vile luxury. Herostrat, when burning great monuments, of course did not understand the high meaning of creativeness. In the same way the servitor of luxury, surrounding himself by hideously pompous, guilted encumbrances, is like the same Herostrat in regard to noble true art. If we think of new forms of life, if we want the happiness of our near ones, then is it not our duty to replace ugliness by lofty noble forms of living, be this in the material or spiritual respect?

III

With great difficulty people begin to understand such axioms that friendliness opens the gates to co-operation. But when we have to fight in the days of Armageddon, against selfhood and rudeness, this may be achieved only by consonance of co-operation. In this incessant and joyful co-operation we shall cognize that the best people so beautifully understood the meaning of beauty in the whole complex of life. The great Teacher Swami Vivekananda tells us :

"Don't you see I am above all a poet?" "That man cannot be truly religious, who has not the faculty of feeling the beauty and grandeur of art." "Non-appreciation of art is crass ignorance."

Rabindranath Tagore finishes his book *What is Art* with such words : "In Art the person in us is sending its answer to the Supreme Person, who reveals Himself to us in a world of endless beauty across the lightless world of facts."

The *Fiery World* ordains : "One should avoid prejudice as in great things so also in small. Many possibilities were interrupted because of preconceived thinking. Precisely the fiery energy is very sensitive to prejudice, but knowing such a property of energy one can counteract it by suggestion," and "a benevolent thought is the basis of a good action. Thought is luminous before action, therefore let us count the camps of good according to the lights of thought."

These reminders about the harm of prejudice and about the bliss of light-bringing good thought are so needed now, when the battle takes place with all dark phantoms, with ignorant luxury and with vile treason. The refined heart will permit to distinguish where is the border line between the noble searching for beauty and where is self-devouring wild luxury, which decomposed even powerful empires.

Let the Banner of Peace as a symbol of realization and construction of Beauty remind and warn where begins the dark kingdom of spiritual cannibalism.

Verily luxury must depart from humanity.

THE BHAGAVADGITA'S MESSAGE FOR THE MODERN WORLD

By S. K. MAITRA, M.A., Ph.D.

I

The Bhagavadgita is pre-eminently a book which the world needs most at present. Of course, all great books have an eternal appeal and therefore all ages feel equally the need of them. But the Bhagavadgita is pre-eminently fitted to give us guidance at the present moment. For the Bhagavadgita deals with a moral crisis, and the modern world is faced with a gigantic moral crisis, the like of which perhaps it has never faced.

The moral crisis which was the genesis of the Bhagavadgita is well known. It occurred in the life of the Pandava prince, Arjuna. The wrongs which the sons of Dhritarashtra had done to him and to his family cried out for redress, and the only way in which this could be done was by declaring war upon the Kurus. But this meant bloodshed and the killing of a number of people who were mere relations of his. What was he to do? Which way lay his duty? He was completely puzzled and sought the advice of Lord Krishna.

This moral crisis is not peculiar to Arjuna. It occurs in every age and to every individual. The Bhagavadgita's message, therefore, has an appeal for transcending the limits of the time and place in which it was delivered.

The solution which it offers is a solution for all moral crises for all times. It is the completest solution of all moral perplexities. To solve the problem of Arjuna it is necessary to go to the root of the whole question of conduct. And

in order to answer the question of conduct, it is necessary to bring conduct into relation with knowledge and devotion. Moreover, the roots of ethics lie deep in metaphysics and the problem of conduct inevitably raises the metaphysical problem of the nature of the Self (पुरुष) and of the Supreme Self (पुरुषोत्तम).

The problem, in fact, is not so much the problem of conduct as the problem of Man. What is the essence of man? What is the true nature of a man's Self? To Arjuna's perplexities, the Gita has an answer in one sentence : Be a man. Be your real self (आत्मवान् भव). The Gita gives us a picture of the whole man, and not merely of the man of knowledge, or the man of action or the man of devotion. Be the whole man, the complete and perfect man—this is the message of the Bhagavadgita.

It is because the Gita deals with the whole man, with all the aspects of his complex personality, that it has been mistaken for an eclectic treatise. It is not an eclectic work. Its object is not simply to mix different colours but to paint a picture in which all the colours are in their due places. Eclectic works are like a professor's class notes; they serve admirably the limited purpose which they are intended to serve, but they cannot kindle any heart, they cannot fire any soul. The Gita, however, from first to last shoots out sparks which kindle and vivify whatever they touch. It is the most vitalizing and inspiring work that exists in the world.

It is never dull. It is a vitalizing message from beginning to end. "Are you down-hearted?" No. Man's greatest enemy is feebleness of spirit, weakness of heart. "नायमात्मा बलहीनेन क्षयः" You can never realize your self if you remain weak. The Gita's Message therefore is clear.

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।

Raise yourself by your self; do not let your self go down. To the weak, vacillating, willless Arjuna it gives its advice in unequivocal terms :

तच्छास्त्रमुक्तिष्ठ यशो लभस्य ।

What this means for the downtrodden nations of the earth, what hope it gives to those who have lost all hope, I need hardly point out.

II

मां हि पापं व्यपाश्रित्य शेषि स्युः पश्यीतयः ।

स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिम् ॥

We need not take this verse literally. Its meaning is quite clear. The lowest in the social scale have also no cause for despair. Provided they can take shelter in the Lord, they will obtain salvation equally with the others.

'Provided they can take shelter in the Lord'—in these words is expressed the whole philosophy of action of the Bhagavadgita. The Bhagavadgita looks upon the whole life of man as a Yoga. The word 'Yoga' is derived from the root 'Yuj,' to join. To what is it joined? The Gita's answer is, to God. At the end of every chapter of the Gita we find the following statement :

इति श्रीगीतासु उपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे
followed by the name of the chapter which also contains the word योग such as अर्जुनविषादयोग, शांख्ययोग, कर्मयोग, etc. The different Yogas are the different ways in which we are to realize our fellowship with God. The multiplicity of the Yogas indicates the complexity of human personality.

Yoga thus means a union or conjunction with God, and right conduct is that which promotes this union or conjunction. But every conjunction, as Dr. Dasgupta has pointed out,* means also a disjunction. It means disjunction from selfish ends and purposes. The Gita, therefore, enjoins complete disinterestedness (अनासक्ति).

तथादस्य सततं कार्यं कर्म समाचर ।

The Gita also expresses this idea by saying that actions should be done without regard for consequences :

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।

Here by 'consequences' the Gita means consequences for one's self, not the consequences for mankind, for the Gita equally lays stress upon the fact that actions should be performed for the sake of लोकसंग्रहः ।

लोकसंग्रहमेवऽपि संपश्यन् कर्तुमर्हसि ।

What लोकसंग्रहः means we shall explain presently. Actions done perfectly disinterestedly can alone be called skilful actions. For this reason the Gita defines Yoga as कर्मसु कौशलम् (skill in action). And a man who is wholly free from selfish thoughts, who can always take a dispassionate and disinterested view of things can alone hold the balance even between man and man. Hence Yoga can further be characterized as समत्व (equality). Thus from the essential characteristic of Yoga as union with God, we derive all the other characteristics, namely freedom from attachment (अनासक्ति) skill in action (कर्मसु कौशलम्) and समत्व (equality). Patanjali's conception of Yoga as चित्तवृत्तिनिरोध (cessation of mental activity) does not, as Dr. Dasgupta has shown,* find favour with the Bhagavadgita, although it is quite familiar with the process of breath control through which Patanjali seeks to achieve

* Vide History of Indian Philosophy. Volume II. pp. 447-48.

complete stoppage of mental activity. The object of the Gita is not to stop the activity of the mind but to lead it along its proper channel to union with God.

This gives the Gita its peculiar value. This is the reason why the modern man can find as much guidance in a moral crisis from it as any man in any previous age could. If it was merely a message of total cessation of all activities, its appeal would have been only to a limited section of humanity. The course of action which it prescribes is precisely a course of action for the man of the world, not for the ascetic. No greater mistake can be made than to suppose that the teaching of the Gita is meant only for the world-renouncing ascetic.

The Gita makes it quite clear that it does not believe in the total cessation of action. It shows what due consequences would result even from a momentary stoppage of action :

यदि ह्यहं न वर्तेयं जातु कर्मस्य तद्रितः ।
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥
उत्सीदियुरिमे लोका न कुर्यां कर्म चेदहम् ।
संकरस्य च कर्ता स्यामुपद्रवामिमाः प्रजाः ॥

In fact, it is impossible to remain entirely without action.

न हि कश्चित् क्षणमपि जातु तिष्ठत्यकर्मकृत् ।

Even the maintenance of the body becomes impossible with a complete cessation of action. शरीरयावाप्त्यपि च ते न प्रसिद्ध्येद कर्मणः ।

What is essential, therefore, is not the cessation of action (for that is impossible, or, even if possible, is not at all desirable), but the performance of it in the right manner. And the right manner consists in doing it in a perfectly disinterested way.

तस्मादसक्तः सततं कार्यं कर्म समाचर ।

III

As the late Lokamanya Tilak in his classic work *Gitarahasya* has pointed

out, the Gita follows the ethical doctrine of the Bhagavata sect. That doctrine was an intermediate one between the Vedic doctrine of sacrifice and the ascetic doctrine of complete renunciation of all actions. The intermediate doctrine asserts that the renunciation which has ethical value is not renunciation of all actions, but renunciation of the consequences of action (फलसङ्गातः). The great merit that is claimed for renunciation of action, namely that it frees one from bondage and prevents rebirth, really attaches to renunciation of the consequences of action.

योगयुक्ती विशुद्धात्मा विजितात्मा जितेन्द्रियः ।
सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥
ब्रह्मण्याधाय कर्माणि संकृज्ज्या करोति यः ।
लिप्यते न स पापेन पद्मपत्रमिवान्धसा ॥

He who acts by placing all actions in Brahman is completely unaffected by sin, even as a lotus leaf is unaffected by water. It is this condition of being, unaffected by action even while doing it, which is the thing to be aimed at.

युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम् ।
अयुक्तः कामकारिणं फलं सक्तो निबध्यते ॥

It is only when one is in a position to give up all thought of the consequences of actions that one can attain peace; so long as there is regard for the consequences, one is bound.

This philosophy of action with renunciation of consequences, which may be called the Bhagavata Dharma or the Narayaniya Dharma, is, as the late Lokamanya Tilak has shown, found in the *Mahabharata* and is described there as the doctrine of Pancasikha. It is called there the third path :

प्रहायीभयमप्येवं ज्ञानं कर्म च कौशलम् ।
दत्तैर्यथं समास्थिता मित्रा तेन महात्मना ॥

The Gita thinks that the object of those who advocate renunciation of the world will be equally achieved by self-

less action, by action, that is, in which the consequences beneficial or injurious to oneself are not taken into account at all. It should be noted, however, that when the Gita says that consequences are to be ignored, it means consequences for oneself. Consequences for the world, for humanity are certainly not to be ignored, for the Gita expressly lays down that the goal of action is the spiritual well-being of mankind. Whatever conduces to this well-being, far from being left to chance, should be striven after assiduously.

कर्मण्येव हि संसिद्धिमास्थिता जनकादयः ।

लोक संयद्धमेवापि सन्त्यस्यन् कर्तुमर्हसि ॥

The late Lokamanya Tilak explained this word "लोकसंयद्" as meaning the promotion of the well-being and mutual goodwill and co-operation not only in the world of human beings but also in other worlds, such as the world of the Devas and the Pitris. Leaving out the world of the Devas and the Pitris, we may say that the goal of action according to the Bhagavadgita is the promotion of the spiritual welfare of the entire human race.

IV

The Gita enunciates the principle of "my station and its duties," as Bradley happily puts it in his "Ethical Studies." The duties belonging to a man's station are far more binding than those which are remote, however exalted the latter may be. It is far better to die doing humble duties in one's sphere than doing noble duties in spheres other than one's own :

श्रेयान् स्वधर्मो विगुहः परधर्मात् स्वनृतितात् ।

स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥

This is a thing which we very often forget in our enthusiasm for internationalism. There can be no true in-

ternationalism without nationalism. The Gita exposes the hollowness of that kind of pseudo-morality which would advocate the sacrifice of the interests of one's country for the sake of the supposed interests of humanity. We must do the duties that lie nearest to us. If we do not do them for the sake of what we conceive to be our duty to humanity, we are only practising an exquisite form of self-deception.

The Gita shows the only method by which World Peace can be achieved. Conference after conference has been held during the last five years to settle the problem of disarmament but nothing has yet been achieved. And no wonder. For all the nations that have attended these conferences have gone there with their minds packed with hatred and jealousy. It is not with such minds that any real advance can be made towards the solution of the problem of disarmament. For the disarmament that is most necessary is the disarmament of the disruptive forces of the mind—the forces of hatred, jealousy and greed. No world peace is possible unless the nations purge their minds of these forces of disruption. Our greatest enemy is ourselves "आत्मैव रिपुरात्मनः ।" What is wanted is the conquest of our lower self by our higher Self.

The Gita's message here rings quite clear : (उद्धरेदात्मनात्मानम्) 'Raise yourself by your self.' We may have thousands of Disarmament Conferences and World-Economic Conferences, but we shall not advance a step towards world peace until we succeed in disarming the forces of evil in our minds. If we want 'war that will end war,' we must wage incessant war against all tendencies in ourselves which stand in the way of our realizing our true selves.

THE HEAD OR THE HEART ?

BY PROF. SURESH CHANDRA SEN-GUPTA, M.A.

I

Logicians say that men are different from animals because of their reason. Man ratiocinates, but the animal cannot. When I see curls of smoke on a hill, I infer that there is fire there but my dog has no such perception. Therein lies, I am told, my superiority to the animal. I do not pretend to be able to look into the mind of the animal, so I am not in a position to say whether the logician is right or wrong. But I know this much that the animals also show at times wonderful powers of discrimination. The great French philosopher Descartes thought that a dog is no better than a machine and its cries of pain at being hurt are only the creakings of the same. We have thus in our heartless vanity tried to establish our kingdom over the dumb creation and pass on as its lords.

If, however, without any bias or prejudice of our own greatness, we closely and scientifically observe the lives as led by us and also those led by the animals, we shall find that in some very important functions we are really their cousins, as the famous scientist Darwin said. The sight of good food tempts me as much as a piece of raw meat tempts a dog. I seek to ruin a prosperous neighbour as one dog bites another. I give as loose a rein to my worst passion as animals do. Ah, wherein then lies my superiority? I live in better houses and know how to protect myself from the inclemencies of the weather. I take cooked food with all sorts of rich delicacies. I clothe myself and that in all the decencies of art. I read and

write books. I fall ill and at once avail myself of the remedies which science has brought to my door. Yes, all this is wonderful, and if the animal might think and feel, it would perhaps chafe at its inferiority to see itself comparatively helpless. But let us search our hearts and then see if the real superiority which we claim over the animal world is what consists merely in our achievements of the head. Is a man really better and higher than an animal?

If God were to send down His angels to give Him a report of His creation, would they not stand aghast to see the quarrels and wars which man wages against man and also the mean diplomacy which passes as wisdom? The poet sighed to see Nature red in tooth and claw. Are we, men, really better? When the most educated and prosperous nations are found to fall out with one another like so many Kilkenny cats, what hopes may we have for our future? We have caged the ferocious animals in the zoological gardens and thereby shown our superiority to them. But if angels were to reign over the earth, they would start by shutting us in, so that we might not break the divine commandments.

I am perhaps striking too melancholy a note in this manner of comparing animals with ourselves and creating a sense of disgust in my hearers. But please bear with me and think carefully over this comparison and then tell me if our general mode of life in all its essentials—Ramakrishnas and Vivekanandas apart—is really higher than that of the animal. It is not

in mere reason, as I understand it, or in intellectual discrimination or power that the superiority of man to animal is to be seen. That superiority or greatness lies in another direction, namely, his feelings or heart, which is the seat of God in man. God dwells in our heart, not in our head. The head of man, even of a Newton or an Einstein, is too small to contain the Infinite with all Its wonders. But his heart is really without any boundary, and so may be fitly regarded as the Temple for the Limitless. My head raises my Brahminical or racial pride but my heart revolts at it—for before it there is no distinction between this man or that man. My head warns me when I run to the rescue of a drowning man but my heart impels me to it. My head tells me that I should be careful of going near a diseased man but my heart rebukes me if I do not offer him the help he needs. My head tempts me to lay my earnings by for my family but my heart sighs to see my hoardings beside the sights of poverty and suffering before me. So it is the heart which is the most valued possession of man, and he who starves it forfeits his claim to his higher heritage over the brute and is to be pitied.

II

The true food for the heart is a living faith in God. I say 'living' because faith in God is not to be understood as lying within a few dead formulae or creeds. A faith is living when it is inspired by our love of our kin and fellowmen, by our perception of all that is truly good and beautiful in Nature and man. And it is this living faith which Swami Vivekananda pined for and which ultimately poured itself into his ardent heart from the great fountain of the Sage of Dakshineswar. With Swami Vivekananda religion was

a dynamic reality, and he never believed in religion being a mere monotonous round of rites and ceremonies.

I must not be understood, while emphasizing the place of heart in religion, as being carried by merely blind impulses. The natural instincts of hunger or wrath must not be confounded with the religious sense. The former are blind but the latter is clear-sighted. A man's faith in God, if pure, will never mislead him but will help his intellectual and moral growth. It is a mistake to hold that my moral life is to supply the necessary energy to my spiritual life. The latter, if true, is the real source of all strength and in itself vitalizes one's moral life. You may as well think of developing your limbs, one by one, without reference to the whole body and its vital organs, as think of building up your moral nature without any reference to your religious life. If you really believe and live in God, your moral attributes will necessarily develop from such a belief.

Similarly one's intellectual life also may derive its mainspring from God. The pure-hearted who believe in the Almighty never find their reason clouded, and they find it easier to pursue their intellectual career than those who are only thinking of their own abilities and powers. Think of the Source of all power in the Universe, your power then will come better and fuller to yourself. If I may be excused a personal note, I may tell you how a friend of mine who was of mediocre ability as a student in his early life came to shine more and more, as he advanced every day in his spiritual life. I remember—he was my chum in the same hostel—the taunts and ridicule to which he was often subjected for his piety and his indifference to a life of thoughtless jovialities. He is now an eminent educationist serving

in an important college in Bengal. Thus will it be seen that a pure heart which cultivates love of God is not a hindrance but a help in our growth, intellectual and moral. And Swami Vivekananda's life is a monumental epic of this truth.

III

Swami Vivekananda began his career, maddened by his love of the Unseen Hand that was drawing him irresistibly on. Lo, the Master came and lifted up the veil and he was face to face with the Object of his quest. Doubts vanished and gloom gave place to the light that never more faded from his ken. With his vision illumined and his heart full of the bliss of devotion, he pressed forward and made an easy conquest of all he came in contact with, both in the East and in the West. Like the great historic figure, he went, he saw and he conquered. The sceptic West that had hitherto regarded Eastern countries as steeped, more or less, in the shadows of ignorance, rubbed its eyes in wonder to hear the Orange Monk of India thundering, prophet-like, in his unending stream of eloquence, some of the deepest truths ever revealed to man. He took the world around him as if by storm and the spirit of a Caesar or an Alexander might well envy him!

But it was a far different conquest that he made, it was a conquest of the heart of man! It was not merely the intellectual superiority of Swami Vivekananda that made its impression upon the keen Western minds but it was his devotional fervour and unerring spiritual vision, as shown in his clear and wonderful interpretation of the Vedantic cult, that had their effect. And if once the wise men of the East had gone Westward with their offerings of devotion to the holy Messenger of

the gospel of love and peace, now did the wise men of the West come to show their homage to this new prophet from the East expounding the high philosophy of the Absolute Brahman. The ties between the East and the West became renewed and more solid than ever before, and this was not surely an achievement of an idle visionary. Nor was it a mere *tour de force* of the intellect or a magical feat. The head and the heart of a man who had drunk deep of the Fountain of divine love and thought were there to bring about the miracle of transforming the love of gold into the love of God.

IV

Thus when truly understood, religion is not the mere image of a goody-goody fancy but is the highest and loftiest realization to which a man may aspire. That the Vedantic idea is not a mere empty abstraction but a reality which a man may live every moment of his daily life was announced by the Swami in unmistakable voice. The recluse who hates others and shuns society as an evil may weave out his fancies in his solitude but he is no guide to be followed. The man who priding himself on his birth or caste wants to dictate his opinions has no place in the spiritual world, which is a perfect democracy. Democracy is more difficult of fulfilment in religion than in society or politics. Was not the Harijan movement of to-day shadowed forth by the sage who had realized the presence of God in the poor masses, and is not the network of humanitarian organizations all over this country and beyond the direct effect of that realization? And could this be the work of one who had only dreamt of shadows? No, the idea of God is not a shadow but is intensely real, more real than anything we see. We shall

perish but that idea will unfold itself in its ever-expanding glory to newer and newer generations of Ramakrishnas and Vivekanandas.

Let us remember this supreme truth and try to live up to it. Let us not forget that our real superiority, if we must claim any such thing, to the

animal world lies, not in our fine intellectual powers or the achievements thereof, but in our ability to add the ethical values of life to the scientific, and, in realizing, above all, the sanctity of the heart as the Temple where dwells the Mighty Source of all that is good, beautiful and noble.

DIFFERENT RELIGIOUS SECTS IN JAVA

BY PROF. RAMESH CHANDRA MAZUMDAR, M.A., Ph.D.

I

After giving a brief description of the principal features of the two great religious systems, viz. Buddhism* and Pauranic form of Hinduism,† we may conclude this account with a reference to the various religious sects that flourished in Java. These religious sects are enumerated in different texts, but the lists do not always agree. Goris has drawn up a classified list of these sects by an analysis of ten different literary texts. These are—

(1) Saiva or Siddhanta (var. sidanta, sridanta), sometimes also called Saiva-siddhanta or Sidhanta-Saiva.

(2) Pasupata.

(3) Bhairava.

(4) Vaishnava.

(5) Bauddha or Saugata.

(6) Brahmana.

(7) Rsi.

In addition there is reference to Alepaka or Lepaka, a Saiva sect, and Yogita which cannot be identified.

* cf. *Vedanta Kesari*, January and February, 1934.

† cf. *Prabuddha Bharata*, February and March, 1934.

The epigraphic data in general confirm the above list. The Bendosari inscription mentions Bhairava, Sora and Bauddha sects. Sora has been identified with Siddhanta, but may also stand for Saura (Sun-worshipper), which would then give us a new sect.

II

The Tanttu Panggelan, to which reference was made in our article published last month as a source of mythological stories, also tells us a great deal about the origin of the different Mandalas or Orders of religious ascetics called Viku, no doubt derived from Indian 'Bhikshu.' The first order is said to have been founded by the Great God called Guru and the lesser gods and demigods completed the task. While the stories of the foundation of the different Mandalas by different Gurus no doubt belong to the domain of mythology, the Tanttu clearly testifies to the existence of these different orders, and gives us some idea not only of the localities which formed their headquarters but also of the nature of their organization.

In connection with the Mandalas the Tanttu refers to the various religious sects (Paksa) to which they belonged.

Among these specific mention is made of Saiva, Saugata (Buddhist) and Bhairava sects, with the addition of two more, viz. Paksa Kasturi and Paksa Tyaga, which were offshoots of the Bhairava sect. The Tanttū gives a detailed account only of the Bhairava sect, a circumstance which agrees well with what has been said above regarding its wide prevalence in Java during the last days of Hindu civilization. As the account also throws light on its relations with other sects it would be well to give a short summary of the passage.

"The Great God, Lord Guru, took the form of a Viku, a Bhujangga of the Saiva sect. He was called Mahampu Palyat or Empu Mahapalyat. He dwelt in the cemetery of Kalyasem, south-east of Paguhan and began to practise the religious performances (Tapa) in accordance with the usages of the Bhairava sect. He ate human flesh at midnight. Twelve years later he attended an assembly of the king of Galuh with a human skull (for drinking) and a pot (Kantora) for drying human flesh. The king said, "As he eats human bodies and destroys the creation of Brahma, expel him from Java and throw him into the sea." Palyat merely uttered a wild laughter (Hahaha) and returned to the cemetery. Next morning the king's agents threw him into the sea, but the day after he was again back at his cemetery. Then they tied him with a stone and again threw him into the sea, but he again came back. Then they burnt his body and threw the ashes into the sea, but Palyat could not be killed. Amazed at the exhibition of the magical power by the Pandita, the king's emissaries fell at his feet when the latter said, 'I belong to the island of Kambangan and have a Bhujangga-mandala there. As the king is angry,

I shall go back to my own land, a piece of stone will I take as my boat.' The bewildered servants of the king became his disciples and accompanied him. They were consecrated with the names Empu Janadhipa and Empu Narajana. When they returned to Java the king of Galuh appointed them respectively as his Guru and Purohita (priest).

"Some time later Empu Mahapalyat came back to the island of Java. He divided his body in two parts and there arose one Saugata (Buddhist), Empu Waluh-bang and one Saiva, Empu Barang.

"Empu Barang settled in mount Hyang at the cemetery of Kalyasem and a large crowd of men belonging to the Bhairava sect soon gathered round him. They collected heaps of dead bodies and ate human flesh and drank from human skulls. The king of Daha thereupon sent two brothers, both Buddhist, to kill Empu Barang. Although the two brothers were really incarnations of Brahma and Vishnu and they threw Empu Barang into sea, and burnt his body, they did not succeed in killing him. Then Empu Barang went to Jambudvipa (India), accompanied by the two brothers. There he converted, by his magic power, the Brahmanas who were worshippers of Hari-candana. He came back to Java and was welcomed by the king of Daha, and presented to him a golden image of Vishnu which he had modelled after the one which was worshipped in Jambudvipa.

"The Buddhist Waluh-bang now approached Empu Barang and requested him to found the Kasturi sect. Empu Barang founded the first Mandala of the Kasturi sect. Similarly he became the founder (Devaguru) of the Tyaga sect. Thus both Kasturi and

Tyaga sects were offshoots of the Bhairava sect."

The above account leaves no doubt about the growing importance of the Bhairava sect. It also shows that any hard and fast distinction between different sects was fast disappearing. Buddhism, Saivism and Vaishnavism are all brought into close association with the Bhairava cult, which evidently arose out of them and was now exercising supreme influence in its turn.

III

The same impression is produced by a general study of the religious literature of the period. Although different sects are named and there are treatises dealing specifically with different religions, the theoretical or practical distinction between them is not quite clear. Pigeand observes from a study of the *Tanttu*, *Koravasrama* and *Paruraton*, "that the religious faiths in Java were marked by a strong influence of Tantrism, but of different sectarian dogmas or church-organizations there is little trace." There were no doubt different religious groups or orders but the characteristic differences between them are nowhere made explicit. The *Tutur*, *Mantras*, etc., in religious books are neither Saiva nor Buddhist, but applicable to both and the sectarian predilection of the author can only be gathered by the names of gods which he invokes. Most likely the different orders were distinguished only by different rites and ceremonies. This conclusion is strengthened by a passage in *Koravasrama* in which the three sects are named *Sri-danta*, *Brahmana* and *Buddha*, and distinct rituals are laid down for each. The names of sects are peculiar and the distribution of the gods among the different sects is equally so, *Buddha*, for example, being identified with *Mahadeva*. But the

climax is reached when *Brahmana* is substituted as the name of a sect, in place evidently of *Saiva*, and it is expressly laid down 'that the *Brahmanas* born in Java are much superior to those born in *Jambudvipa*, who indeed deserve to be called *Sudra*.'

The passage, however, lays great stress on observances and rituals, and these seem to be the hall-marks of the different religious orders. We may well imagine, therefore, that the decadent phases of Hinduism in Java were not unlike those in Bengal where Buddhism, Saivism and Vaishnavism were gradually merged together and a body of rituals and ceremonies came to be the chief characteristics of religious faiths, at least among the masses.

IV

It is refreshing to note, however, that better minds in Java, as in India, could soar above these trivial externals and catch a glimpse of the highest spiritual truth. As a specimen of this we may refer, at some length to *Caturpaksopadesa*, a treatise dealing with sects.

It divides the orders of ascetics into five classes (*Paksas*) named after five elements (earth, water, fire, air and sky) and describes the vows, religious practices, manners of living and various usages and customs of each. The object of their *Vrata* (vow) is either to become rich, powerful, beautiful, accomplished, successful, etc., or to attain *Svarga* (heaven) or *Moksha* (liberation).

The means of attaining all these ends are enumerated as *Tapa*, *Vrata*, *Yoga*, *Samadhi* (*Samadi*), *Punya* and *Dharmma* (*Darmma*). There are five classes of ascetics, viz. those who live on fruits (*Phala Vasi*), roots (*Mula*), water (*Salila*), air (*Pavaka* or *Pavana*?) or nothing (*Nira*). The text then proceeds to say that *Raga* (passion) and

Dvesa (jealousy) are the two chief enemies of the ascetics, against which they should always be on guard. If the five classes of ascetics fall victims to these two, then they should, respectively be like monkey, swine, the Vadavanala (mythical submarine fire), serpent and stone. If men are only free from passion and jealousy, then it is immaterial where they live, whether in hill, wood, cave, sea-beach or island. One who is not free from passion and jealousy does not deserve the name of Pandita.

This high moral tone is in keeping with the spiritual insight of the author who realized the unity of the all-pervading soul in spite of the seeming varieties of religious faiths, beliefs and practices. He illustrates this by two homely examples. As a man puts on clothes of different colours, but still remains one and the same, so is He, the Creator, one and the same, although He appears in different garbs in different men or different sects. Again, if there are thousand pitchers full of water, men would see thousand suns reflected in them, but if they would only look up they would see only one sun whose images they are. So only one God pervades all creatures though we mistake them for many.

Speaking of the different sects with different practices the author says that they are like men who obtained different kinds of jewels or precious stones and then each claimed that his was the best of all. Each put his precious jewel in a case and left it as a legacy to his successors. Gradually, owing to neglect or want of proper care, the jewels were lost and there remained only the empty cases. So are the present religious sects or orders. They have lost the costly jewels, *i.e.* the noble spirituality of their founders, and their outward observances and ceremonials are merely like those empty cases. How did they lose the costly jewels, *i.e.* the noble spiritual truths? By passion and jealousy. Let them therefore be on guard against these two and without stressing too much on their peculiar dresses and habits, let them make an effort to get back the costly jewels, and preserve them by keeping a vigilant watch.

Passages like these furnish striking examples of the higher tone of morality and spiritual insight that continued down to the latest days of Hinduism in Java. The treatise, on the whole, confirms the picture we have drawn above of the religious sects.

AN EDUCATIONAL EXPERIMENT IN AMERICA

BY MRS. ELIZABETH DAVIDSON

I

In assuming the responsibility of motherhood, I hardly realized that my two small daughters, Peggy and Subala, would lead me into a serious study of the techniques of modern education. During their early childhood we lived

in the country; consequently the little three-room rural school of our district became their first centre of formal instruction.

Education is compulsory in the United States, and there are thousands of these small schools in the country dis-

tricts. Wherever the population is sparse, one room and one teacher provide all the facilities of instruction through the eight grades required in elementary education. The children are taught reading, writing, arithmetic, American history and geography.

The modern text-books used in this very simple type of public school, were a revelation to me. Particularly in the lower grades, the experimental work done in private institutions has borne fruit, and even methods of teaching have been transformed. The children's first readers are printed in large type and have simple but attractive illustrations. Stories describing familiar events in a child's world are narrated with words chosen from a vocabulary within the child's range of experience and use. Each additional reader progressively adds to this vocabulary and to the development of good taste and imagination. Arithmetic text books are equally delightful, with illustrations of objects to be counted, and a very gradual advancement from one process to another, so that the abstract method grows quite naturally from the concrete observation. In history and geography, the emphasis is on different customs and the ways in which people live; their villages, homes, food, sources of food supply, etc., are described both historically and geographically.

The real transformation in method of teaching is, I believe, in the changed view-point which considers it of greater importance to arouse the child's interest and enthusiasm by making study a pleasure, rather than overwhelming him with details at an early age. Meaningless drudgery deadens the mind, and Froebel, Montessori and countless others following their inspiration, have entered into the heart and soul of child-life to make their educational approach more real. Experience is our one great

teacher, but unless an experience is simple, vivid and related to earlier experiences, it results in lack of co-ordination and confused thinking. It has been found by the more advanced schools that the drama, or actual participation in historic scenes, leaves a far more profound and meaningful impression on children than mere reading.

II

To return to a brief view of the rural school which Peggy and Subala attended, let us follow them into the Assembly Hall where all the children gather at nine o'clock in the morning for a brief period of prayer, group-singing and salutation of the American flag, required by the State. After this, the four upper and four lower grades file into their respective class-rooms. These rooms are equipped with desks and seats, with black-boards and small book-cases. The teacher's desk faces those of the pupils, and the grades occupy parallel rows in such a way that the teacher may use the nearest black-board for an entire line, one child sitting behind the other. In this way there is the least confusion among the grades during the different class-periods led by the teacher. While one group is reciting on a particular subject, the children of the other three grades work at written assignments or reading. The atmosphere of the school-room, especially in the lower grades, is friendly and cheerful. The children learn many of the most elementary subjects, such as spelling, through games; playing store with bright sample packages from grocery dealers adds zest to their number work; and drawing pictures or modelling is an incentive to further study and observation.

Very definite efforts are made to teach the country children simple principles of nutrition and sanitation. An hour,

from twelve to one o'clock is allowed for their luncheon. On cold winter days, if there is sufficient co-operation between parents and teachers, some hot dish like soup or cocoa is served. The pupils either bring their own little jars of food to be heated in a large boiler; or else the school provides it at a minimum cost. Many of the smallest schools have wash-rooms and toilets. Outdoor playgrounds for the recess periods are considered an important factor in developing normal and alert children.

Unfortunately by the time the boys and girls enter the fifth grade, the school regulations have to be enforced more rigidly, because discipline and idealism are often lacking in the average American home of to-day. The rarely gifted teacher may still inspire the students with enough respect and loyalty to counteract the other disruptive influences, but that is rather the exception than the rule. Because of these difficulties, the upper grades of the public schools cling to old methods and less liberal text-books. This change to conservatism damped Peggy's ardour with that of the older children in our district, and we realized that the country school was no longer adequate for our needs.

We were fortunate in finding a progressive city school, and for one year Peggy, our eldest, lived with her grandparents, so that she could take advantage of a more enlightened method of instruction and a larger range of subjects. The following year we moved to New York, and I had the pleasure of delving deep into the mysteries of the most up-to-date and ideally equipped school anyone could wish for. It might be interesting to note some of their theories of education first, and then follow them by describing their practical application.

III

The underlying principle of the Dalton School is to teach a pupil to make use of his own powers. It does not disregard the 'tools' of knowledge, that body of facts organized by the traditional school, but insists that the school environment must be planned in such a way that the result of the school life, including the methods of work used, will be integrated personalities. The habits developed in school should be those habits which will be of use in the outside world, long after school subjects are forgotten. Ordinarily 'school habits' covering a period of twelve years, must be later discarded because they are inadequate for the work of the world. The Dalton School believes that habits useful to adult life are easy to build at the outset. They have tried to reorganize the social conditions under which pupils live while doing their school work, because these same conditions serve as a stimulus to shape attitudes and determine habits.

Life outside holds a definite job for every individual, therefore the Dalton plan provides a job for each pupil. The job is in the form of a 'contract' or assignment in each of the various subjects; a block of work so fashioned as to be thought provocative and stimulating. While doing his work, a pupil is 'apprenticed' to the teachers—experts who make it possible for the student to learn methods suiting his own particular needs—through contacts with experienced workers, in all the subjects he is expected to study.

The students are given freedom from rigid time schedules so that they may be free to work without interruption and learn to stick to a job until it is finished. This freedom means assuming the responsibility of 'budgeting' their time and not merely doing what they please.

Both pleasant and unpleasant details are incorporated in a job, and no job is considered finished until it is done in all particulars. Whenever possible, the work is planned in such a way that individual students are given their special share in a class enterprise, and this again brings them in close touch with each other, giving them the experience of co-operation, so important for useful living in the outside world.

IV

Let us follow our seventh grader or Junior High School daughter, through some of her daily activities. The seventh and eighth grades are divided into 'Houses' or 'laboratories,' each House having a special subject and instructor. The two grades mingle freely in their 'House meetings,' an informal assembly, presided over by the child 'class president.' Special conferences on different subjects are announced, and a few minutes of group discussion precede the day's work. There are five Houses: English, History, Science, Mathematics and French. Each House includes some fifteen to twenty children under the care of the instructor who also acts as their 'House-adviser.' As we have seen, House meetings are gatherings in which two grades with their House-adviser take up matters of general interest. Conferences are on special subjects and according to grade; all the seventh graders, for instance, who are ready to undertake an experiment in science, will meet together with the science instructor in Science House. After consulting with him in a group as to the nature of their experiment, each child will finish his job individually. Another special conference is called as soon as a sufficiently large number have completed their experiment and are ready for reports and further discussion, which in turn leads to the next new problem.

Regular conferences are held once a week on each subject, and must be attended by all the pupils. These may be compared with the classes of the traditional school, giving the outline of the subject to be studied, which is filled in according to the individual effort and planning of each pupil.

Some of the conferences take the form of a highly entertaining and altogether spontaneous dramatization of certain interesting features of a particular subject. These unpolished 'plays' are brief, but allow the students all the joy of discovering the characteristic content of some event in history, some bit of literature from the English 'laboratory,' a combination of colloquial phrases in French;—even science and mathematics have their Newton and Pythagoras!

The Creative Arts are taught in a very free and individual way. Music, painting, dancing, modelling, crafts (carpentry) and dramatics have their special teachers. The pupils select their studies in the Arts according to their talents and inclination. As the school day lasts from eight-forty-five in the morning till four-thirty in the afternoon, with an hour for lunch and another hour or two for gymnastics and organized play, it is obvious that the responsibility of time 'budgeting' is very real. A psychologist works with the staff to help the children adjust their individual difficulties, and it is astonishing to see how quickly they learn to make intelligent decisions. By the end of the school year, the pupils have acquired all the facts of knowledge taught in the traditional schools, plus constructive and courageous attitudes towards the problems before them.

V

Each section of the Dalton School has its own definite aims. The Primary

School seeks to develop co-ordination and self-control among its very young members, within their capacity, largely through organized play. In the Elementary School the so-called 'tools of knowledge,' reading, writing, etc., are begun. The emphasis, however, is placed on orienting the child in relationship to the world about him, giving him a few basic concepts on which to build his future knowledge. This work is carried on in the Junior High School. Boys, although in a minority, attend the Primary, Elementary and Junior High Schools, but the Senior High School is maintained exclusively for girls, as it has been found that adolescent boys and girls work more seriously without the added problem of mutual adjustment.

The first year of Senior High School gives the students a preliminary survey of subjects, with more advanced requirements and greater responsibility than in the lower grades. Along with their academic work, all the girls receive instruction in the care and feeding of babies. This is a unique feature of the Dalton School, and the effect of the 'nursery,' where four babies of different ages depend on their youthful guardians for their food, bathing and other bodily comforts, is excellent. Ordinarily the girl of high school age feels remote from the problems of family life, partly because of her intellectual ambitions, and partly because at this particular time her self-esteem and self-importance flourish vigorously. In the actual care of these helpless little ones, the gentler and more unselfish impulses latent in every girl's nature find expression without sentimentality and in a most spontaneous and co-operative spirit. Two girls, under the guidance of a nurse and a physician, take charge of each baby, from eight in the morning to three-thirty in the afternoon for

periods of a week, and are then replaced by their class-mates.

Another course which is thought-provocative and somewhat unusual is that of Social Science and Housing. Girls are taken to various sections of the city to study actual living conditions and to observe for themselves the different ways in which social problems are being handled to-day. They are asked to suggest and discuss their own ideas regarding the standards of living so observed. Hospitals, libraries, factories, wholesale and retail stores, public schools and churches are included in their survey.

A majority of Senior High School girls prepare for college; the others, who prefer art or a business career, are encouraged to select their studies accordingly. The Carnegie Foundation has recently provided funds for a carefully supervised experiment intended to eliminate the antiquated system of college entrance examination. Such examinations are based primarily on memory and routine academic study. The new method is to select girls that are suitable college material from a prolonged record of their general ability, intelligence, independence, originality and rate of progress. These records will extend throughout their college years, continuing for two years after graduation. Such a radical experiment in the field of higher education seemed imperative because present-day college graduates have failed to adapt themselves to positions of responsibility and initiative.

The new aim in the entire field of modern education, is to teach young people to function effectively in a changing world, a world which demands not only efficient service, but vigorous leadership and originality. How far methods of education can bring about this growth in character and ability, only the future can decide.

A WORLD COMMONWEAL ?

BY SHIV CHANDRA DUTT, M.A., B.L.

I

Life in the modern age is in many respects different from what it was in any previous age. The conquest of distance made possible through modern methods of transportation and communication, the abolition of irksome toil and the possibility of unlimited comfort and luxury made possible through modern methods of production, the prolongation of our lives in a healthy condition brought about by the advance of modern systems of medical aid, have fundamentally changed the social life of mankind. But our idea of social behaviour have not kept pace with the enormous change in the circumstances of our life. The result is that mankind to-day is far from happy, and is continually on the brink of a terrible war. Mr. H. G. Wells in his book *What are we to do with our lives?* suggests that the establishment of a World Commonweal is the way out.

He thinks that considering the past history of mankind, the relation of human beings to the world of life and matter outside it and the material conditions of modern life, mankind has been moving, and is bound to move, towards the establishment of a World Commonweal.

What are the characteristics of the World Commonweal as thought of and elaborated by him?

First, the present militant political states would cease to exist. Secondly, organizations would be established to help and direct the economic and biological affairs of mankind on a world

basis. Mr. Wells does not appear to be contemplating a control too close and minute—as that is likely to kill individual initiative and creative effort. Indeed, he is anxious that individual liberty must be protected and must further develop. He only wants a group of intelligent men to be in charge of economic affairs and another in charge of biological matters. So far as questions economic are concerned, he desires that a Bureau should be established which can provide all the necessary intelligence on any economic question which any individual or organization may require. For the sake of economic progress he thinks it desirable that the contents and extent of private property must be revised. A collective body or bodies must own the sea, the land, the raw materials of the earth, the staple commodities, etc. Besides, the systems of money and credit must be controlled by a central body. Apart from these, the people must be free to direct their lives as they think best. Wells, however, lays stress on one fundamental principle in this connection which must be emphasized here. He says that our present economic methods are extremely wasteful of human wills and potentiality and hence these must be altogether changed—we must find out as to how the need for food, clothing and shelter of every human being may be satisfied with the least compulsion and friction.

As regards the biological side he emphasized that there are no doubt certain instincts in the feminine make-up which compel a multiplication of species, but with a change in our social

and political organization and clearer knowledge and straightforward practice, it would be possible to control the birth-rate. Because of mankind's possible ability to control the population pressure, he would be able to escape the competitive pressure for sustenance prevalent among the lower animals.

Thus the pressure of population, the waste of warfare and the private monopolization of the sources of wealth being out of the way, he expects that scientific and artistic endeavour will lead to unlimited developments of men's power and activity. Our life from day to day would not be stereotyped. Change and novelty will be the order of the day. That will add greatly to our happiness. There is no happiness in a static life.

This is, in short, what Mr. Wells thinks of the World Commonweal and about the benefit he expects to ensue therefrom.

II

The question then is, how to establish it? For that he relies upon—what he calls—the Open Conspiracy. Individuals and groups aspiring for the end sketched out above and trying for its realization are termed as constituting an open conspiracy. It is termed a Conspiracy (the name does not appear to be very inviting) probably because it is conceived as aiming at the destruction or suppression of the present Government to the extent that they do not regard themselves as provisional. And the epithet 'open' is used in its connection because, as explained, in order to enlist public sympathy the movement must never go underground and must avoid all secrecy. As a movement aiming first at the dissemination of ideas, it is described as having begun already. But it is not merely a movement for the dissemination of ideas. Wells thinks that in the case of wars

between States its members should refuse military service to the States to which they belong. But, he stresses that they should learn to fight and should combat the present Governments and fight for the World Commonweal, if need be. After the World Commonweal is established, its directive force is also expected to come forth from the ranks of the members of the Open Conspiracy.

Persons prospering because of the existence of the present political system, viz. kings, princes, Government officials and their friends, relations, women, servants, etc., present-day educational institutions, such as Schools, Colleges, Universities, Churches, etc., the rich assimilated in the higher social classes connected with the political top-men and labourers led over the idea of a class war, are not, according to Wells, likely to be enamoured of the idea of a World Commonweal but, on the contrary, to resist it. He also opines that the peoples of India, China and Russia are likely to regard the attempt to establish a World Commonweal as simply an attempt to further, extend and consolidate the control of the white over the coloured peoples—hence they also are equally likely to resist it.

For the advance of the Open Conspiracy the only spot of this globe to which Wells can look hopefully is the States bordering the Atlantic. "There we have an amplitude and range of thought and discussion not possible elsewhere." The Open Conspiracy, it is stressed, can in the beginning flourish most fruitfully there and nowhere else in the world.

Even in those regions of the world, it cannot at the outset hope to convert the people in their entirety. It is pointed out that it is only the intelligent, progressive, original and active among

the functioning classes, that is, the industrialists, bankers, landowners, etc., who can be expected to take up the idea enthusiastically. It is they only who can act as the directive force of the movement.

In our schools and colleges we are taught ideas which mainly help the continuance of the present political and social systems. Hence, if the world is to be organized anew on a world basis, Wells thinks that adults must be educated afresh and ideas regarding the World Commonweal should be infused into the minds of our boys from a very early age. Thus, a new type of homes and schools is pointed out as being necessary.

The greatest enemy in the way, it is argued, is in our own selves. We are so very accustomed to thinking in the old fashion, in allowing matters to drift and in regarding the present political and economic systems of the world as permanent, that our mental attitudes and habits really constitute the greatest obstacle in the way. "Confusion of mind, and want of courage, want of curiosity and of imagination, indolence and spendthrift egotism, these are really the fundamental obstacles and these must be put down with a firm hand."

III

In the last few paragraphs we have tried to state briefly what Mr. Wells thinks on the subject under discussion. We would now offer a few criticisms.

First of all, we differ from him as regards the means whereby the proposed World Commonweal is sought to be attained. If it be thought that a World Commonweal of the type described is at all desirable, we have nothing to object so far as the necessary ideas are sought to be spread by discussion, propaganda and teaching.

But we do not believe that the exercise of force would play any great part or any part at all in the establishment of a World Commonweal in which individual liberty is expected to be protected and developed. For, whichever party or organization exercises the necessary force in order to bring it about would ultimately create not a World Commonweal but a world despotism. Besides, the facts of modern international life point to the fact that the last Great War, both because of its destructive character and because of the meagre profit it yielded to its victors, has proved a check on the tendencies for war even where they exist in a very aggressive form, and that the principle of persuasion and the force of public opinion are and have been exercising a much more powerful influence over the currents and cross-currents of modern international life than the principle of violence. Hence, we do not think that the establishment of a World Commonweal through violence is either possible or desirable. Whatever be our view as to the future economic and political constitution of the world, the best interests of the race demand that we should eschew the short-cut path of violence and resort to the more rational, and in the long run the more effective, course of teaching, discussion and propaganda.

We also differ as regards the end to be aimed at. The World Commonweal as described by him may be very attractive to many minds. It is also possible that at some time in distant future a World Commonweal somewhat on the lines conceived by him, may be a reality. But, considering the circumstances of to-day, and considering the present stage of man's development, a World Commonweal just at present would appear to be nothing but an idle dream. The Governments of the ad-

vanced nations apart, even the peoples under their care do not appear to be over-anxious for a World Commonwealth or any form of a World State. Persons who have the breadth of vision and heart to regard the whole world as their country and every human being as their brother or sister, though on the increase, are still few and far between. Even among the most progressive of the world's nations the advancement of national interests seems to be a consideration, which in their eyes, would outweigh all other considerations. On the other side, the backward peoples of the earth are either living an uncultured and non-political life or are just passing through those phases of economic and political nationalism through which the advanced nations of Europe and America passed decades ago. On the one hand these backward peoples are keenly anxious to learn what they can from the advanced West but, on the other hand, they are acutely jealous of the achievements and extremely impatient of the domineering attitude of the advanced nations—the big brothers of the modern human family. These facts are not at all favourable pre-conditions for the establishment of a World Commonwealth. Besides, once methods can be found, and it appears that satisfactory methods may in course of time be discovered for the pacific settlement of international disputes of all kinds, the development and sublimation of the spirit of nationalism—a no mean force in the ennoblement of the human race even in the present period—and the

establishment of nation-States the world over as the protector of national interests as also as the joint custodian of the interests of humanity at large would, at least for centuries to come, contribute to a diversity and enrichment of human life as no World State or World Commonwealth possibly can in the present stage of man's development. These considerations lead us to think that modern mankind must, in the interests of the different sections as also of the entirety of the human race, concentrate on the evolution of a larger and larger number of nation-States mainly, but not entirely, of the type of the advanced nation-States of to-day. A World Commonwealth can become a question of practical politics only when the advanced sections of mankind have genuine respect and love for the backward ones and that is possible only when the backward peoples have ceased to be backward, that is, when the nations of the world have, if at all, arrived at a more-or-less the same stage of development and do not differ from each in their characteristics so fundamentally as they do to-day. A World Commonwealth established prematurely and forcibly by some sections over the rest can, in spite of the utmost benevolent intentions of the former, only result in the enslavement of the latter under the joint overlordship of the former. That may prove to be a blessing to the nations in the vanguard of humanity to-day, but it would prove a crushing blow and a killing dead weight for those who are yet learning the A B C of politics and economics.

APAROKSHANUBHUTI

BY SWAMI VIMUKTANANDA

त्यागः प्रपञ्चरूपस्य चिदात्मत्वावलोकनात् ।

त्यागो हि महतां पूज्यः सद्यो मोक्षमयो यतः ॥ १०६ ॥

चिदात्मत्वावलोकनात् Realizing the all-conscious Atman everywhere प्रपञ्चरूपस्य of the illusory universe त्यागः abandonment हि verily महतां पूज्यः honoured by the great त्यागः *tyāga* (renunciation) (अस्ति is) यतः because (अयं this) सद्यो मोक्षमयो of the nature of immediate liberation (अस्ति is).

106. The abandonment of the illusory universe by realizing the all-conscious Atman everywhere is the real *tyāga*¹ (renunciation) honoured by the great, since it is of the nature of immediate liberation.

[¹ *The real tyāga*—Some explain *tyāga* or renunciation as the giving up of all kinds of *karma* whether *sāstric* or mundane, and thus attaining to a state of inactivity. This, however, is far from what is really meant by *tyāga* which, in its deepest sense, is all positive. It is when one realizes the Atman everywhere and thus covets nothing, that one is said to have real renunciation. The *Sruti* also declares, "Envelope everything in this transitory world by God and thus maintain thyself by that renunciation, etc." (*Isha. i.*).]

यस्माद्वाचो निवर्तन्ते अप्राप्य मनसा सह ।

यन्मौनं योगिभिर्गम्यं तद्वेत् सर्वदा बुधः ॥ १०७ ॥

यस्मात् From which वाचः words (तत् that) अप्राप्य without reaching मनसा सह with the mind निवर्तन्ते turn back यत् which योगिभिः by the *yogins* गम्यं attainable तत् that मौनं *mauna* (quietude) बुधः the wise सर्वदा always (तत् that) भवेत् should abide in.

107. The wise should always abide in that *mauna*¹ wherefrom words² together with the mind turn back without reaching it, but which is attainable by the *yogins*.³

[¹ *That mauna*—It denotes here the Atman which is quiescent from the very beginning.]

[² *Wherefrom words, etc.*—It is a reference to the *Taittiriya Upanishad* (11.9).]

[³ *Attainable by the yogins*—because it is their very self.]

वाचो यस्मान्निवर्तन्ते तद्वक्तुं केन शक्यते ।

प्रपञ्चो यदि वक्तव्यः सोऽपि शब्दविवर्जितः ॥ १०८ ॥

इति वा तद्वेन्मौनं सतां सहजसंज्ञितं ।

गिरा मौनं तु बालानां प्रयुक्तं ब्रह्मवादिभिः ॥ १०९ ॥

यस्मात् From which वाचः words निवर्तन्ते turn back केन by whom तत् that वक्तुं to speak of शक्यते is able यदि if प्रपञ्चः the phenomenal world वक्तव्यः to be spoken of सोऽपि even that शब्दविवर्जितः devoid of words वा or इति this (यत् which) सतां among

the sages सद्गुरुः known as *sahaja* तत् that मौन *mauna* भवेत् is गिरा by (restraining) speech मौन *mauna* तु on the other hand बालानां for the children ब्रह्मवादिभिः by the teachers of Brahman प्रवृत्तं ordained.

108-109. Who can speak of that (i.e. Brahman) whence words turn away? If the phenomenal world were to be spoken of, even that is beyond words. This also may be termed *mauna* known among the sages as *sahaja*. (The observance of) *mauna*, on the other hand, by restraining speech is ordained by the teachers of Brahman for the ignorant.

[¹ Even that is beyond words—Even this world, when one attempts to describe it, is found to be inexpressible, since it cannot be called either *sat* (existent) or *asat* (non-existent). If it were *sat* it would not disappear in deep sleep, and if *asat*, it would not at all appear now. Therefore this world is also *anirvachaniya*.]

[² This—i.e. the inexpressibility of Brahman and the world.]

[³ *Sahaja*—the state of perfect quiescence native to the Atman.]

आदावन्ते च मध्ये च जनो यस्मिन्न विद्यते ।

येनेदं सततं व्याप्तं स देशो विजनः स्मृतः ॥ ११० ॥

आदौ In the beginning अन्ते in the end च and मध्ये in the middle च and यस्मिन् in which जनः people (i. e. the universe) न not विद्यते exists येन by which एदं this (universe) सततं always व्याप्तं is pervaded सः that विजनः solitary देशः place स्मृतः is known.

110. That is known as the solitary place,¹ wherein the universe does not exist either in the beginning, the end, or in the middle, but whereby it is pervaded at all times.

[¹ The solitary place—Here it is Brahman that is indicated by “the solitary place,” for Brahman alone is solitary since It admits of no second at any time.]

कलनात् सर्वभूतानां ब्रह्मादीनां निमेषतः ।

कालशब्देन निर्दिष्टो ह्यखण्डानन्दकोऽद्वयः ॥ १११ ॥

ब्रह्मादीनां From Brahmâ downwards सर्वभूतानां of all beings निमेषतः in the twinkling of an eye कलनात् on account of producing अखण्डानन्दकः undivided bliss अद्वयः non-dual कालशब्देन by the word *kāla* हि (expletive) निर्दिष्टः is denoted.

111. The non-dual (Brahman) that is bliss infinite is denoted by the word *kāla*, since it brings into existence,¹ in the twinkling of an eye, all beings from Brahmâ downwards.

[¹ It brings into existence, etc.—The whole creation is nothing but a *samkalpa* in the mind of God. When He has a desire for Creation the universe is produced in no time. A parallel case we find in our dream when the whole dream-world is brought into being in an instant by a mere wish.

Not only the power of creation but also that of preservation and destruction is meant.]

NOTES AND COMMENTS

IN THIS NUMBER

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The present instalment of *The Master Speaks* is translated from the Bengali book—*Sri Ramakrishna-Kathamrita, Part V*. M. passed away while the book was in the press. Fortunately he had kept all the manuscripts ready for printing. The translation will be continued. . . . Quarrels among different religions and religious sects have often marred the peace of the world. This month's editorial is an attempt to show how all religions lead to the same goal . . . Prof. Akshaya Kumar Banerjee is on the teaching staff of a college in Bengal. In the present article he has tried to indicate the line of thinking which led the early Hindu mind to the conception of a plurality of Gods. He does not, however, forget that the demand of reason leads to the conception of One God, of whom the plurality of Gods are self-manifestations. . . . Eric Hammond is an old contributor . . . Prof. Nicholas Roerich needs no introduction to our readers. His 'Banner of Peace' movement for the protection of treasures of art, etc., is gaining ground. . . . Dr. Maitra is head of the Department of Philosophy in the Benares Hindu University. *The Bhagavadgita's Message for the Modern World* was the subject of an address delivered at the University . . . The writer of *The Head or the Heart* is the vice-principal of a college in Assam. The article is taken from an address delivered at the Ramakrishna Mission, Sylhet, on the occasion of the birthday anniversary of Swami Vivekananda. . . . *Different Religious Sects in Java* will form a chapter in the author's forthcoming

book—*Ancient Indian Colonies in the Far East, Vol. II*.

Mrs. Davidson is a student of the Ramakrishna-Vivekananda Centre, New York. Her short article indicates how much care is taken in America for the education of children. Should one compare with that the state of affairs in India?

Our old readers may remember that Shiv Chandra Dutt has previously written many articles on the subject of economics.

RELIGION IN ASIA

Sometimes it is questioned if religion forms an essential part of life in Asia, at least if that is the indication of the past history. Rev. J. T. Sunderland in an article 'Asia's Place in World Civilization' gives a clear answer to this point. He says, ". . . our own religions, Christianity and Judaism come from Asia. When we are tempted to look down upon Asia and Asiatic peoples, it will do a little to take away our senseless arrogance and our groundless race pride if we call to mind that Moses, Isaiah, David, Solomon and the other great characters of the Old Testament, and Paul and Jesus of the New Testament were Asiatics. Our Bible comes from Asia. Neither Europe nor America has produced any religion that has endured, nor any sacred book, nor any great religious prophet or teacher that the world places even in the same category with those of Asia."

The above facts, however, are only an answer to the racial pride of the Westerners; they will not help the

Asiatics in their present struggles of life except in so far as the past history of a race gives inspiration to face the present problems with courage and hope.

STRUGGLE AGAINST MORAL WEAKNESS

Many persons do not care for living a good, moral and pure life. They delight to live in the senses and never believe that there is any higher life. But the number of those also will not be small who greatly struggle to live a better life, but find the weakness of the flesh too great. They do not know what is the way out, and at times are plunged into a great despair. Some in their ignorance perform great asceticism and penances, but find them of no avail. For, simply the control of the body is of little value unless the mind is under control. And the mind will have many vagaries, unless it is lifted up to a higher plane. Many people do not understand this, and carry their zeal for asceticism to a ridiculous length. In this connection the *Universe*—a Christian weekly of London—gives some helpful suggestions. It says: "Such being the forces which lie wait for our souls, what ought we to do in the moment of temptation? St. Alphonsus, when asked by what means temptation should be fought, said: 'The first means is prayer, the second prayer, the third prayer; and if you ask me a thousand times, I should answer a thousand times the same thing.' Prayer, then, is the great weapon. . . .

"So much for supernatural weapons. We all know that we are bound to avoid all occasions of sin. In a similar way we can often avoid and escape temptation. If you are alone when it comes, then seek company; if at leisure then get busy with a book or occupation which diverts the mind. You will, of course, be tempted to do

nothing; perhaps it will be suggested to you that you should rely on prayer alone. Don't believe it! Use every natural means at your disposal; God gave you an intellect for this purpose, among others. . . .

"If you follow these counsels you will see that there is no exaggeration in St. Paul's words: God is faithful, who will not suffer you to be tempted above that which you are able."

But why is it that even a man with sincere desire to improve himself is not free from trials and tribulations which at times make him helpless? With regard to this Thomas A Kempis would say, "Fire proves iron, so temptation tests a just man." Moral trials inevitably point out how much faith in God one has got. For, with perfect faith in the saving powers of God one will remain unperturbed under any circumstances.

Free from all moral weakness will be only he who has realized God. And that man also is safe who is consumed with a longing to realize Him. One who goes one step towards the East will be so much away from the West. One will be free from sense-attractions to the extent one's mind is given to God—that is what all saints and sages have declared.

UNCONSCIOUS VICTIMS OF EDUCATION

Illiteracy in India is appalling. Some are of opinion that unless there is compulsory education illiteracy in India will not be removed even in the distant future. It is true that every effort must be made to spread education among the masses. But we must make a distinction between the education that educates and the education that does not educate. Education that does more harm than good is no education at all.

But unfortunately the present system of theoretical education puts many rather to great disadvantages. The educated people suffer more from pecuniary difficulties, because their wants have greatly multiplied. And unemployment among them is greater. Similar phenomenon can be witnessed even amongst those who have received only the primary education. Very often it can be found that those who have passed even a few years in a primary school do not like to go back to their ancestral occupation—they seek some 'service.' And as service is difficult to secure nowadays, they pass their time idly as a burden to the family. Not that education should be stopped to avert this evil, but a great care should be taken to find out what type of education will do them real good. The purpose of education is to make one fitter for the struggle of life, but if it makes one worse, what is the use of receiving education only in name? In this connection Mahatma Gandhi gives some very useful suggestions. With respect to the education of Harijan boys he lays some plans which if carried out will be of practical help to them in life. And thereby the boys will learn in a short time much more than what the boys do in ordinary schools. He says :

"The first daily lesson, therefore, will for some time consist of applied hygiene and sanitation and simple needle-work. I should use no books probably for the whole first year . . . The teacher will not give discourses but adopt the conversational method. Through conversations he will give his pupils progressive instruction in history, geography and arithmetic. History will begin with that of our own times, and then, too, of events and persons nearest us, and geography will begin with that of the neighbourhood

of the school. Arithmetic will begin with the sums applicable to the pupils' homes, It is criminal to stunt the mental growth of a child by letting him know as much only as he can get through a book he can incoherently read in a year. We do not realize that, if a child was cut off from the home life and was merely doomed to the school, he would be a perfect dunce for several years. He picks up information and language unconsciously through his home, not in the school-room. Hence do we experience the immense difference between pupils belonging to cultured homes, and those belonging to uncouth homes, and those no homes in reality."

We wish that at least the *principles* underlying the above scheme be followed in a wide scale.

AN AUSTRIAN ABOUT RAMAKRISHNA-VIVEKANANDA

We find the following in a letter written by Mrs. N. C. Vetter of Vienna, wife of President Dr. Vetter, to Mrs. Kumudini Basu (Calcutta) :

"Through Mr. S. C. Bose we got the works of Vivekananda for our National Library. Both my husband and I have been studying them in parts, but the outstanding personalities of Vivekananda and Ramakrishna are so little known in our country that President Vetter thought it his duty to speak about them publicly. He intends giving a lecture about the lives of these extraordinary men after Christmas at the Hindusthan Academical Association of Vienna. We often meet the members of this Association, and have arranged with them for a social gathering in two days, when a lecture on India will be held with lantern slides. So you see, we have quite an active life in that

Indian Circle, and Vienna is more active to form new friendship with

India and Indians" (*The Calcutta Municipal Gazette*, February 10, 1984).

REVIEWS AND NOTICES

THE WORK PROMETHEAN. INTERPRETATIONS AND APPLICATION OF SHELLEY'S POETRY. By James H. Cousins, D.Litt. Published by Messrs. Ganesh and Co., Madras. 122 pp. Price Re. 1-8.

This little book is not merely or not at all a literary criticism of Shelley's poetry. It is an attempt to bring out the central theme or the underlying philosophy of the thought, will, life in general and society. As such those who would approach the book to find a fine specimen of literary criticism are sure to be disappointed. This is not because Shelley's works lack in literary beauty or Dr. Cousins is incapable of holding it before his readers, but because both the poet and the critic are dealers in more precious gems,—they are concerned with things of abiding values.

It is increasingly brought home to us that the best minds of the West—its poets, philosophers, saints and prophets—are better understood by Indians or men truly acquainted with the Indian culture than even by their countrymen, the secret being that these best minds always see synthetic visions which are represented by the Indian culture. This is the case with Shelley as with many others.

We need hardly say that Dr. Cousins has eminently succeeded in the attempt, thanks to this very synthetic vision which his own original and other writings never fail to impress upon his readers. His philosophical penetration and charmingly expressive phrases and sentences, with which the whole book is profusely strewn, are the two other contributory causes of his success. This little book may lead some to re-read Shelley.

We are not concerned with what other critics of Shelley have or have not said about him. Suffice it to say that his present critic has fully established what he means to prove, viz. that *Prometheus Unbound* is not a "romantic love affair" but is "the symbolical expression, in

terms of human relationships, of the mystery of the cosmic duality-in-unity of the two aspects, life and form, of one Being and one process" that "operate in the atom as well as in the stellar sphere"; that "Shelley's ideal for humanity" is "not a mere elevation of unregenerate life through accumulations of substance and external capacity" but the release and perfect unfoldment of his higher self which is "eternal love" working through and ultimately rising above the necessary tortures and "limitations of temporal Law"; that in religion Shelley "is transcendentalist as well as pantheist," that according to him, 'the "plastic stress" of the "one Spirit" is felt within all nature and humanity' sweeping "through the dull, dense world" of matter, bursting "in its beauty and its might from trees and beasts and men" and finding its culmination in "the heaven's light," that his God is both 'almighty' and 'merciful'—'the Power which wields the world, wields it "with never wearied love" '—a love which "is the very essence of universal Life."

Human life, individual and social, in all its varied expressions in arts, literature and philosophy, in all its psychological aspects of thinking, feeling and willing, in all its relations and dealings between nations and sexes, is but the expression of this Eternal Love working out through the limitations of time and space and hence of laws and their 'brokennesses' at last emerging into Liberty, Beauty and Power which are altogether different from what we ordinarily mean by them. This sublime theme of the poet has been ably indicated by our critic.

S. S.

COUNTER ATTACK FROM THE EAST.

By C. E. M. Joad. *George Allen and Unwin Ltd., Museum Street, London.* 269 pp. Price 7s. 6d. net.

The author in this volume tries to bring out some of the salient features of Prof.

Radhakrishnan's philosophical ideas expressed in his *Hibbert Lectures*, *An Idealist View of Life*, and other works like *The Hindu View of Life*, *The Religion We Need* and *Kalki*. In Radhakrishnan he has found the ancient wisdom of the East along with the vitality of the West; so the Hindu sage is a liaison officer connecting the East with the West for the good of humanity.

According to Radhakrishnan the Universe is a spiritual unity. The real is an Absolute—perfect, changeless and eternal. The cosmic process of change and evolution is not the Absolute, but an aspect of it only. It is one of the many possibilities which the Absolute has chosen to realize itself. God is a self-determining principle manifested in a temporal development which includes nature and man. Reason demands the Absolute and experience, God. A man is bound by his heredity and environment, but he is free as a spirit. Reality is known by intuition. Moral life leads to a spiritual life which brings final emancipation in harmony with the rest.

Permanence and change, intuition and intellect, freedom and determination, personality and salvation find an equal place in the system of Radhakrishnan. An Eastern mind thinks that he has put Western spirit in a Western frame-work, while a Western mind thinks that he has put Western spirit in an Eastern bottle. In fact his notions are taken from both. It is really a synthesis of what appeals to a follower of Ramanuja and an admirer of Hegel. The world and everything in the world must be true, it changes,—nay, evolves, a process by which the Absolute realizes itself.

It should be noted here that an idea that appeals to a modern mind need not be necessarily true and an eclectic effort does not prove to be a strong and sure method. Specially in a system where intuition plays such an important part, the weaving of concepts does not appear to be quite consistent.

The chapter on intuition is the special feature of the book. The analysis and treatment of the subject is lucid and illuminating. Intuition is a genuine revelation of truth and reality. It is the instrument of the philosopher and mystic for knowing the real. It is direct, and gives immediate certitude, it involves a jump to a new level of apprehension. "We invent by intuition, though we prove by logic." Intuition is not to be confused with instinct or with

the libido of the Psycho-analysts. There is no definite gap between intuitive and intellectual activity; intuition and intellect are not separate and distinct faculties. Both of them belong to the Self, but while the former involves a specialized part, the latter employs the whole Self. Their activities are interdependent.

Here we do not follow the relation between intuition and intellect. If it is the view of Radhakrishnan himself we have nothing to say, but if it is represented as the Hindu view, we beg to differ. Intellect is purely material, mind is a subtle form of matter, while intuition is supra-mental, it begins where the material or mental plane ends. They are quite different in nature. Does it then destroy the unity of the world? No. Spirit and matter, Self and not-Self, Atma and Anatma or Purusha and Prakriti are synthesized in a higher principle called Brahma or the Absolute, the real nature of which cannot be brought under any mental category; but this much can be conceived that it can unite both the opposing elements. This notion has been developed in the principle of *Purushottama* in the *Geeta*. Bergson is perfectly right when he says that intellect does not give us metaphysical truth. Reality is fully distorted by mind, hence arises the necessity of intuition. They vary not in degree, but in kind. The idea that intellect gives partial truth is also wrong, for there is nothing like half-truth, a thing is either true or not-true.

Mr. Joad on page 118 tries to prove that the Absolute contains or comprises error, by a piece of argument which is quite illogical. He seems to argue this way. Things appear to be many; if they are really so, the Absolute ceases to be what it is, and if the very idea is an error, the error itself is real; therefore the Absolute contains error. Here the writer has confused a Psychological error with a metaphysical error. An error of mind cannot be superimposed on the Absolute. Errors result from a partial view, there is nothing like error or illusion from the Absolute or Eternal standpoint.

The counter-attack is made on those Western thinkers who believe that Indian philosophy should be rejected as dogmatic or superficial.

Many ideas in this book are thought-provoking. It is likely to clear much misunderstanding about Eastern thought, so it is strongly recommended for a serious study.

U. C. DATTA

NEWS AND REPORTS

THE RAMAKRISHNA MATH AND MISSION

We are requested to announce that Swami Akhandananda has been elected President of the Ramakrishna Math and Mission, Belur, in place of the late Swami Shivananda, and Swami Virajananda the Secretary of the Math and Mission in place of Swami Suddhananda.

SRI RAMAKRISHNA MISSION STUDENTS' HOME, MYLAPORE, MADRAS

REPORT FOR 1933

The institution is more than a mere *Students' Home*, its management conducting, over and above *the Home*, (i) a Residential High School, (ii) an Industrial School, and (iii) a Branch School at Mambalam teaching up to Form IV.

THE HOME:—*The objects of the Home* are to provide a home to poor and deserving boys giving them free board and lodging and to educate them under the Gurukula system where the school and the home are parts of one organic life. The total strength at the end of the year was 138 comprising students of Lower Secondary, High School, Industrial School, School of Arts, and College. Examination results were satisfactory. Two students of the Industrial School completed the final year course in Mechanical Engineering. Two of the old boys secured First Class First in Philosophy and Physics.

About a third of the students were in receipt of scholarships and fee concessions. A very important aspect of the life in the Home is the Tutorial Guidance. For this purpose the pupils are divided into convenient groups or wards under the guidance and control of a ward-master, care being taken to put only boys of almost the same age together. In order further to instil into them the habits of self-reliance and service, the major portion of the household work and management is vested in the hands of the boys themselves.

The pupils of the Lower Secondary and High School classes had drill and group games in the morning on alternate days. A select group of boys also practised Yoga Asana exercises and Dandals. Playing games

for an hour in the evening being compulsory, all the boys took part in one or other of the major games, hockey, football, or badminton.

All the High School boys did regular garden work for half an hour daily and maintained a flower garden and two kitchen gardens. The flower garden, besides adding to the beauty of the place, supplied flowers for daily worship.

The health of the boarders was satisfactory during the year, there being no cases of serious illness. All minor ailments and seasonal colds and fevers were treated by the visiting doctor in charge.

The reading room with a number of current journals, and the large and well-furnished library provided ample scope for intellectual recreation. 282 books were added to the general library during the year, bringing up the total to 6,780 volumes. There were 1,350 issues, indicating a fairly good use of the library. The High School and the Industrial School have separate libraries of their own, which too were well used.

Religious classes are held both in the morning and in the evening, the nature of instruction varying according to the mental development of the pupils. The morning classes are mainly devoted to the chanting and memorizing of the Gita and the Upanishads. The presentation of high ideals of life with apt illustrations from the Puranas and the Epics forms the subject-matter of the evening classes for the juniors. The course of instruction for the senior boys comprises the teachings of Sri Ramakrishna and Swami Vivekananda, the Gita and a comparative study of religions.

Boys with an innate taste for music were selected for music classes which were regularly held twice a week. There were 7 students in the senior class and 11 in the junior.

Some of the senior students were members or associates of the "Thondar Sangam" organized by Swami Rudrananda to carry on work in slums, conducting night schools, organizing thrift societies, delivering lantern lectures, etc.

The boys who stayed in the Home for the summer vacation, in addition to their usual duties, whitewashed the whole buildings and

repainted the doors and windows in a neat and careful manner.

The Home Day celebration served to discover the talents of each student through the School Exhibition, sports and competitions. All the Hindu festivals including the Navaratri and the birthdays of saints and sages were celebrated in a fitting manner through the co-operation of friends and sympathizers.

THE RESIDENTIAL HIGH SCHOOL:—The Departmental syllabuses were mainly followed and the optional subjects open to the boys of V & VI Forms were History, Mathematics and Physics. Tamil continued to be the medium of instruction in History, Geography and Elementary Mathematics, and the students answered these papers in Tamil at the Public Examination. *The Literary Society* of the boys continued to do useful work by holding frequent discussions, reading essays and arranging for talks by outsiders. In connection with the *Education Week celebrations* the boys won prizes in English elocution and Tamil oratory. The *manuscript magazines* in English, Tamil and Arts, conducted by the boys, continued to appear quarterly. *The Boys' Court* did its work to the entire satisfaction of the students and the management, settling all matters of petty dispute and indiscipline amongst the boys. In the *manual training classes* the subjects taught were carpentry, weaving and rattan work. Every Form devoted two afternoons a week for manual training.

THE INDUSTRIAL SCHOOL:—The strength of the School was 24 in December, 1933. Five students appeared for the Government Technical Examination in Drawing and four came out successful. Technological certificates countersigned by the Inspector of Industrial Schools were issued to all the six students who completed successfully their five years' course. The school manufactured all the steel structural work needed for an aerodrome and also had them erected at Chettinad. A polishing lathe for the School of Arts was made and supplied to them on their order. The workshop machinery is being overhauled and renovated wherever necessary. All the necessary materials needed for the above were fabricated in the workshop itself. A half-ton capacity cupola has been designed and erected in the workshop. In anticipation of Government sanction, the syllabus for the automobile engineering course has been put in operation

from the beginning of the school year. Necessary arrangements are being made to equip the new automobile workshop, the structural portion of which was completed last year.

THE MAMBALAM BRANCH SCHOOL:—The Branch School at Mambalam has completed the first year of its existence. It was started at the earnest request of the residents of the locality who subscribed towards the initial expenses and also helped towards the equipment of the School. The number on the rolls which was under 200 in the beginning rose to nearly 300. With the permission of the Department, the management opened Form IV which now contains more than 40 pupils. Last year's total receipts of this Branch School amounted to Rs. 5,984-4-7 and the expenses to Rs. 5,565-8-10, leaving a balance of Rs. 418-11-9. The Branch keeps a separate account of its own.

FINANCE OF THE HOME:—The Home's financial position is however far from being satisfactory. Its total receipts for the year were Rs. 36,578-13-0 and the expenditure Rs. 38,305-13-10, resulting in a deficit of Rs. 1,727-0-10. We hope the public will appreciate the value of the institution and remove its financial difficulties.

SWAMI VIVEKANANDA BIRTHDAY CELEBRATION IN NEW YORK

In celebration of the seventy-second birthday anniversary of Swami Vivekananda, a special service was held in the chapel of the Ramakrishna-Vivekananda Center of New York, on Sunday, January 14, 1934. The altar was covered with a large number of flowers brought by the students and friends of the Center, and a large portrait of the Swami was decorated with a beautiful garland made by several of the devotees. A violinist of the Philadelphia Orchestra, playing under Leopold Stokowski, came from that city specially for this occasion to furnish the music. The hall was filled to capacity. Swami Nikhilananda, leader of the Center, addressed the congregation on, "Swami Vivekananda and Modern Problems." Pandit Shyama Shankar, father of Mr. Uday Shankar, the famous dancer, also gave a few words of greeting after the sermon. At the close of the service, Hindu sweets were served to all present.

The following Sunday, a dinner was held in further celebration of the Swami's birthday, at which eighty guests were present. Dr. William Norman Guthrie, Rector of St.

Mark's-in-the-Bouwerie, Dr. Arthur Christy of Columbia University, Mr. Dhan Gopal Mukherji, the Hindu author, and Swami Nikhilananda addressed the guests. A spirit of peace and harmony prevailed on both these occasions.

EARTHQUAKE RELIEF IN BIHAR

The Secretary, Ramkrishna Mission, writes on 15-3-34:—

We have already informed the public that the Ramkrishna Mission is conducting Earthquake Relief work in four districts of Bihar, Viz., Monghyr, Muzaffarpur, Champaran (Motihari) and Darbhanga (Laheria Sarai). The work is not confined to towns but has been extended to rural areas.

Up till now our activities lay in the direction of

- (1) Distribution of food-stuffs.
- (2) Medical aid.
- (3) Distribution of cloth, blankets, utensils etc.
- (4) Construction of temporary huts and supply of materials.
- (5) Clearing of wells.
- (6) Purchase of housing materials.

So far we have spent about Rs. 40,000 for the various items of relief mentioned above, and we are now short of funds. Efficiency with economy is our motto. How far we have succeeded in carrying this in practice, may be already known to all those who have seen our work in the affected areas.

The main task before us is the construction of semi-permanent houses in urban areas with roofs of corrugated iron or country tiles (Khapra) according to circumstances. This work has already been taken up and will require over Rs. 50,000 at the least computation.

Arrangements are being made at Monghyr, Muzaffarpur, Sitamarhi, Motihari, Laheria Sarai and Samastipur for constructing semi-permanent houses for those who do not possess land of their own. Suitable sites have been made available through the government and the local people for this

purpose. During the period under report 30 such houses have been constructed for those who have their own plots of land and some more are under construction.

From this month distribution of food-stuffs, etc., has been restricted to the suffering middle-class families only.

At Gangeya relief activities extended over 15 villages. During this period 57 mds. 38 srs. of rice were distributed among 967 persons belonging to 390 families. 350 blankets, 58 rugs, 710 new cloths, 400 old cloths, 21 carpets, 215 new dress, 10 old dress, 132 utensils, 6 lanterns, 610 yds. hessian were distributed and 5 wells were cleared. Bamboos and straw for hut construction were supplied to 207 families.

The activities of the Pupri centre covers 30 villages. From the 5th March to the 12th March 72 mds. 20 srs. of rice, 11 mds. 35 srs. of dal were given to 977 persons of 368 families. 60 blankets, 55 rugs, 219 new cloths, 129 old cloths, 148 new dress, 278 old dress, 97 utensils were distributed. Pecuniary help for constructing 145 huts was given.

The activities of the Tetaria centre extend over 23 villages. From the 4th March to the 11th March 97 mds. 34 srs. 8 ch. of rice were given to 822 people of 253 families, 213 blankets, 268 new cloths, 200 old cloths and 595 yds. of hessian were distributed.

The activities of the Jaynagar centre covered 10 villages. So far 4 wells were cleared and materials for hut construction were given to 142 families.

The need for relief is considerably more than what we can afford with the limited resources at our disposal. Contributions in aid of the sufferers will be thankfully received and acknowledged at the following addresses:—

- (1) The President, Ramkrishna Mission,
Belur Math P.O., Dt. Howrah.
- (2) Manager, Advaita Ashrama,
4, Wellington Lane, Calcutta.
- (3) The Manager, Udbodhan Office,
1, Mukherjee Lane, Calcutta.

Prabuddha Bharata

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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

“Arise ! Awake ! And stop not till the Goal is reached.”

THE MASTER SPEAKS

[FROM THE DIARY OF M.]

III

SRI RAMAKRISHNA AND KESHAB SEN
IN THE “LILY COTTAGE”

Sri Ramakrishna went to the Captain's house, and thence he has come to Keshab's “Lily Cottage.” With him are many devotees—Ram, Manomohan, Surendra, M. and others. All are seated in that hall on the first floor. Pratap Mazumdar, Trailokya and many other Brahmo devotees are present.

The Master loves Keshab very dearly. When the latter with his followers was engaged in spiritual practices in the garden at Belgharia in 1875, the Master met him there some time after the Maghotsav (a Brahmo festival in the winter). Hriday, his nephew, was with him. It was in this garden that he told Keshab, “It is only you whose tail has fallen off, i.e. you alone of all these

are able to renounce the world or live in it, just as you like; even as a tadpole, when its tail has fallen off, can live either in water or on land.” Thenceforward the Master has, in course of conversation, given instruction to Keshab at many places—at Dakshineswar, in the Brahmo Samaj, in the “Lily Cottage.” “Man can realize God through many paths, through many sects and religions; devotees should now and then go to retreat for devotional practices; after acquiring love for the Lord one may live in the world; Janaka and others lived in the world after having realized Brahman; He reveals Himself to one who calls on Him with a passionate yearning; what you do, this worship of the Formless, is very good. When you have realized Brahman you will have the conviction that God alone is true, everything else is ephemeral. Orthodox Hinduism believes in both the

conceptions of God—with and without form. It worships God in many ways. It establishes various relations with Him—the ordinary relation of one man with another (Sânta), the relation of the master and the servant (Dâsya), the relation as exists between two friends (Sakhya), the relation in which the devotee looks upon the Lord as his dearly loved child (Vâtsalya), and the relation subsisting between husband and wife, the Lord being conceived as the husband (Madhura). In the soft symphony called Rasun-chauki there are two pipers. Although both the pipes have seven holes, one of the pipers uses only one of them (thereby maintaining the main note) while the other uses all the seven and plays many tunes.

“You do not accept forms of God, it does not matter. But you must have a firm faith in what you accept, viz. the formless conception of God. But try to have the loving yearning (for the Lord) of those who believe in God with forms. If you call on Him as Mother, your love and devotion will increase all the more. He is variously looked upon by various devotees at different times—sometimes as the master, sometimes as a friend, sometimes as a child, sometimes, again, as a lover. I simply love Him, there is no selfish motive behind it—this is very good, it is selfless love, love without a ‘why.’ I don’t want anything—money, wealth, name or fame. Devotion to Him is the only thing I want. The Vedas, the Puranas, the Tantras—all proclaim but the same God and His Divine Play. They speak of both knowledge and devotion.

“Live in the world like a maid-servant. She does all the works of her master, but her mind is fixed on her own home. She nurses the master’s children and calls them her own—‘My Hari, my Rama,’ but she knows it well, they are none of her. You are practising devo-

tion in solitude—that is very good. You will get His grace. King Janaka underwent hard spiritual practices in solitude. It is only after such hard practices that one acquires the capacity of living in the world unattached.

“You deliver lectures to do good to others; but if you do so after realizing God, seeing Him, then it will really benefit others. One must be commissioned by the Lord to preach Him. Without having such commission, one cannot do any good. One can’t get His commission without realizing Him. There are signs that show that one has realized God. He becomes a child so to say. Sometimes he acts like a mad man; sometimes he is inert like a stump; at times he is unclean as a genie. Sukadeva and others are examples to the point. Chaitanyadeva sometimes acted like a child, sometimes danced like a mad man—he laughed, wept, danced and sang apparently like a mad man. When he was at Puri, he was often found deeply immersed in Samadhi, lost to outward senses.”

KESHAB’S INCREASING REVERENCE FOR HINDUISM

Thus at various places did the Master give instruction to Keshab in course of conversation. After his first meeting at the garden of Belgharia Keshab thus wrote in the *Indian Mirror*: “We met not long ago Paramahansa of Dakshineswar, and were charmed by the depth, penetration and simplicity of his spirit. The never-ceasing metaphors and analogies in which he indulged, are most of them as apt as they are beautiful. The characteristics of his mind are the very opposite to those of Pandit Dayananda Saraswati, the former being so gentle, tender and contemplative, as the latter is sturdy, masculine and polemic.” (*Indian Mirror*, 28th March, 1875).

"Hinduism must have in it a deep source of beauty, truth and goodness to inspire such men as these" (*Sunday Mirror*, 28th March, 1875). During the Maghotsav in January, 1876, he spoke in the Town Hall on "Our Faith and Experience"; in that lecture too he spoke at length on the beauties of Hinduism.*

Sri Ramakrishna's love for Keshab was as great as the latter's reverence for him was deep. Almost every year Keshab would go to Dakshineswar during the Brahmo festival and on other occasions and would bring him to the "Lily Cottage." Sometimes he would reverentially take him alone, as one very near and dear, to the first floor of the 'Cottage' and in solitude worship God and rejoice.

During the Bhadrotsav of 1879 Keshab invited and took him to his hermitage at Belgharia. It was on Monday, September 15. Again he took him to the "Lily Cottage" to join in the ceremony on the 21st. On this occasion when the Master went into Samadhi he was photographed with the Brahmo devotees. The Master was standing immersed in Samadhi and was supported by Hriday. On the 22nd October Keshab went to Dakshineswar to see him.

On October 29, 1879, Keshab went again with his followers to see the

* "If the ancient Vedic Aryan is gratefully honoured to-day for having taught us the deep truth of the Nirakar or the bodiless Spirit, the same loyal homage is due to the later Puranic Hindu for having taught us religious feelings in all their breadth and depth.

"In the days of the Vedas and the Vedanta, India was all communion (Yoga). In the days of the Puranas, India was all emotion (Bhakti). The highest and best feelings of religion have been cultivated under the guardianship of specific divinities."
—Lecture delivered in January 1876: *Our Faith and Experience*.

Master at Dakshineswar. They went there on board a steamer with which were a large Jolly-boat and eight other boats of various sizes. Altogether there were eighty souls. They were carrying flags, flowers and leaves, drums, cymbals, bugles. Hriday received Keshab on the steamer,—singing, "Who is he, calling on the Lord, on the bank of the Ganges? Is it my Nitai, preaching the gospel of love?" From the Panchavati the Brahmo devotees too began to sing the Lord's name in chorus, "Absolute Existence-Knowledge-Bliss condensed is the Lord's blissful form." In their midst was the Master, now and then absorbed in Samadhi. On this evening Keshab held prayer on the brick-built Ghat in the light of the full moon.

The prayer over, the Master says, "Just say, 'Brahman, Atman and Bhagavan (are one), Brahman, Maya, Jiva, and the Universe (are one); Bhagavat (the scripture), Bhakta (the devotee) and Bhagavan (are one).'" In that moon-lit night Keshab and other Brahmo devotees repeated in chorus and with fervency these sacred formulæ. But when Sri Ramakrishna asked them to repeat similarly, "Guru (the spiritual guide), Krishna (Personal God) and the Vaishnavas (the devotees) (are one)," Keshab smiled and said, "Sir, not so far at present; if we accept the last formula, people will call us 'bigoted.'" Sri Ramakrishna too laughed and said, "Well, well, accept as far as you (the Brahmos) can."

A few days after this, in November, 1879, just after the Kali Puja festival, Ram, Manomohan and Gopal Mitra met the Master for the first time at Dakshineswar.

On a summer day in 1880 Ram and Manomohan came to the "Lily Cottage"

to see Keshab. They felt a great desire to know Keshab's opinion about Sri Rámakrishna. They said, "On being asked, Keshab gave out as follows : 'The Paramahansa of Dakshineswar is not an ordinary man. There is none at present on earth so great as he. He is so sweet, so uncommon, that he must be taken great care of. His body will fall off, if sufficient care be not taken of him. He is like those precious things that are kept in a glass-case with great attention.' "

In January, 1881, during the Maghotsav, Keshab paid a visit to Dakshineswar to Sri Ramakrishna.

Then Ram, Manomohan, Joygopal Sen and others were present there. On July 15, 1881, Keshab took up the Master on board a steamer from Dakshineswar.

In November of that year when Manomohan arranged for a grand festival and invited the Master to his house, Keshab too on invitation joined in it. Trailokya sang his beautiful songs on the occasion.

In December, 1881, the Master went on invitation to the house of the late Rajendra Mitra on Beechu Chatterji Street at Thanthania. Keshab also came there. Rajendra was a relative of Ram and Manomohan. Ram, Manomohan, the Brahmo devotee Rajmohan, and Rajendra invited Keshab and gave him the information of the Master's coming.

When the invitation was sent to Keshab, he was in mourning for Brother Aghorenath. Brother Aghore died at Lucknow on the 8th December. Everyone thought Keshab would not be able to come. On getting the information of Sri Ramakrishna's coming Keshab said, "What do you talk? The Paramahansa will come, and I will not go! Go I must. I am in mourning; so I will take my seat alone in a separate place."

Shyamasundari Devi, Manomohan's mother, a rare devotee, served the Master. Ram was standing when the Master was taking his meal. It was on this day that Surendra took the Master to China Bazaar and got him photographed. The Master was standing and in Samadhi.

Mahendra Goswami read the Bhagavat on the occasion.

In January, 1882, the Maghotsav of the Simulia Brahmo Samaj was held at the house of late Jnan Chowdhury. There were prayer and devotional music. Both Sri Ramakrishna and Keshab were invited and present. It was here that the Master heard Narendra's song for the first time and asked him to go to Dakshineswar.

On February 23, 1882, Keshab together with his devotees paid another visit to the Master at Dakshineswar. With him were Joseph Cook, an American preacher, and Miss Pigot. The Brahmo devotees and Keshab took up Sri Ramakrishna to the steamer. Mr. Cook found Sri Ramakrishna enter into Samadhi. Nagendra too was on board. It was from him that M. heard in detail of the Master and came to see him at Dakshineswar for the first time.

Three months later, in April, Sri Ramakrishna came to the "Lily Cottage" to see Keshab. Details of this meeting will be narrated in this section.

**SRI RAMAKRISHNA'S LOVE FOR KESHAB;
PROMISES TO GIVE OFFERING TO THE
DIVINE MOTHER FOR KESHAB'S RECOVERY**

Sri Ramakrishna is seated, surrounded by devotees, in that hall of the "Lily Cottage." April 2, 1882. Keshab was in the inner compartment when news was sent to him. Wearing his dress he came and bowed down. He was going to see Kalinath Basu, a devotee and

friend. The Master has come, so Keshab postponed his going there.

The Master : You are a man of multifarious duties. And above all you are to conduct a paper. You have no time to go there (at Dakshineswar). So I myself have come to see you. Hearing of your illness I vowed an offering of sugar and green cocoanut to the Divine Mother. I told Mother, "Mother, if anything goes wrong with Keshab, with whom shall I talk when I go to Calcutta?"

Sri Ramakrishna is having a long conversation with Pratap and other Brahmo devotees. Seeing M. sitting by, he is telling Keshab, "Well, just ask him why he does not go there (i.e. to Dakshineswar), though he says he does not care so much for his family." M. is but a new-comer, frequenting Dakshineswar for a month. Since his last visit he is rather late in going there. So the Master talks in that strain. He told M., if he could not come so frequently, he should drop a letter.

Pointing to Samadhyayi, the Brahmo devotees are saying to the Master, "He is very learned, he has a deep study of the Vedas and other scriptures." The Master says, "Yes, his heart can be read through his eyes, just as the things inside a room are seen through glass-doors."

Trailokya is singing. Songs continuing, evening lights are lighted; Songs are going on when all of a sudden the Master springs up to his feet and enters into Samadhi. After a while he returns to his normal state and sings and dances.

Purport of the Song :

I am tipsy; is it under the influence of spirituous liquor? Those, who are drunkards themselves, say so—those who have drunk deep this liquor of worldliness. It is not the spirituous

liquor that has made me tipsy, but *spiritual* liquor. It is the maddening love of the Divine Mother that has taken my senses away from worldly things.

The Master is looking at Keshab with eyes beaming with affection, as if he is very, very dear to him, his very own; and as if he fears lest Keshab should be another's, i.e. of the world. With eyes directed towards Keshab, he sings again.

Purport of the Song :

I fear to speak out my heart; and I dare not keep it within myself. It is this : I fear lest I lose you, my dear. I have given you that holy secret syllable which I know. Now all depends on your own mind. This is the syllable that takes one beyond all difficulties.

"I have given you the holy secret syllable" etc. means, renounce all and call on the Lord; He alone is eternally true, all else are fleeting. Without Him life is all gall and wormwood. This is the "holy secret syllable" of great potency.

He sits down and talks with the devotees.

Arrangement for light refreshment is going on. In a side-room attached to the hall a Brahmo devotee is playing on a piano. Sri Ramakrishna has a smiling countenance. Like a boy he goes to the piano and looks at it. A few minutes later he is taken to the female quarters. He will be treated there to a light refreshment, and the ladies will be given an opportunity to bow down to him.

He partook of the light refreshment. Now he gets up into the carriage. All the Brahmo devotees are standing near the carriage, which starts from the "Lily Cottage" towards Dakshineswar.

THE LURE OF INDIVIDUALITY

BY THE EDITOR

I

People are nowadays very eager to preserve and assert their individuality. The ideal man according to the modern conception is he who has got 'individuality.' As such everybody is eager to develop his individuality, and frets and fumes if anything interferes with that work. It is a discredit to any man, if he is told that he has no individuality of his own.

What that individuality is, and what constitutes it, very few people care to know. Generally people think that he is a man with individuality who has got strong will and opinions of his own, who is not easily influenced by the opinion of others and who can assert his own will upon the persons he comes in contact with in life.

This tendency is so very strong in the mind of the modern people that its influence is visible everywhere—in every sphere of life and activity. A child is not ready to obey the will of his parents; boys come into conflict with the opinion of their teachers; different opinions are at cross-currents in social, national and other collective fields of activity—so much so, that actual action is hampered by too much of theorizing.

It is true that everybody should develop in his own way. If one is always tutored as to what is right or wrong for him and what he should or should not do, he will remain always a minor though he may grow old in years. Man learns by experience, and one's mistakes are as much one's teachers as one's actions in the right direction. As such no one need mind if he commits mis-

takes by following his own will and intuition. One mistake that he commits by following his own tendency of mind, will give him much greater benefit than thousands of ready-made advice got from others. That man is not an inert, lifeless machine is indicated by the fact that a man is capable of making mistakes. A wall does not do any wrong, but it is not better than even he who commits thousands of mistakes or is a menace to the safety of society. For man has got always possibilities of coming round, whereas a wall will always remain a wall. Therefore a man should follow his own will rather than being ruled by the opinion of others however well-meaning they may be. This is the modern tendency of thought in regard to individuality.

II

A normal man has got two prominent tendencies in him. First, the instinct of self-preservation and secondly, the desire to improve his condition. All actions of his life are regulated by the above two things. His immediate concern is how to preserve himself. And with that he tries simultaneously to improve his condition—economic, physical, moral and spiritual. These two characteristics are visible in the life of a normal man. By normal man we mean one whose actions are regulated by sober thought and a definite aim. Not that he always becomes successful in that effort, but still there is struggle in him to be better in spite of all failures. Though we call such a man a normal man, the majority of men are not of this kind. The major-

riety of men do not follow any definite, sustained aim, their actions are not guided by any forethought—they follow their instincts and become a prey to the vagaries of their mind just like an animal.

Now, when a man says that he should follow his own will in order that he may develop his individuality, if in that desire he is prompted by a genuine purpose to better his life, there can be no objection to that. But if in that he follows only his own animal instinct, his well-wishers and the society he lives in have got every right to give him a warning. Unfortunately it will be found that when people talk of the freedom of thought and action, they are moved more by gross tendencies than any laudable purpose. In the name of developing individuality, they become only selfish and egotistic and a sad cause of dissension and disruption in their fields of activity. Why is there so many parties in politics in every country? Why do organizations break up? Why are there different bodies even of one religious institution? On clear analysis, it will be found that the main cause is the existence of some individuals who are given more to self-aggrandisement than to the collective interest, who are actuated more by love of power than by that of service.

It is true that everyone should follow his *स्वार्थ*, everyone should be true to himself and try to develop in his own way. For freedom is the first condition of growth. But while a man should be particular about his growth, he should see that he does not stand in the way of the growth of another individual. Society comes to chaotic condition, if everyone looks to his own interest and does not at all consider the needs and difficulties of his neighbours. To have considerations for others means some restriction of one's personal free-

dom. A man cannot live in any way he likes, if he has got civic consciousness, if he has got love and sympathy for others. And very few of the modern men are ready to control their thoughts and desires, actions and deeds out of considerations for others. Just to follow the codes of social etiquette one may sacrifice one's interest now and then to some harmless extent, but when there is a real clash of interests, one will not hesitate to follow one's own interest though that may cost the life of another. Our refinement is only skin-deep. If we penetrate deeper, we are sure to meet with a very ghastly spectacle.

III

One cannot afford to follow one's unrestricted will, not only because it will disturb the peace and happiness of society, but also because it hampers one's own growth. However cultured and refined a man may be, the animal instinct still lives in him and at any moment it may bring him down to the level of brutes, unless he has lived a disciplined life.

Discipline is greatly necessary, so that one may enjoy freedom. Freedom without previous discipline will spell ruin to any man. Social rules and regulations are so many methods of discipline, so that one may grow easily and also society may give the greatest possible scope for the growth of different members. To grudge those rules and regulations is to court disaster. It is true that social rules and regulations should not be rigid—they should be flexible and capable of changing with changing circumstances—but some amount of discipline there must always exist.

Nowadays social rules and regulations are everywhere looked upon with suspicion and subjected to severe criticism

as so many fetters to one's personal freedom. But one should see whether in one's desire to do away with all social conventions, one is not seeking an opportunity to follow a life of animality. Things are nowadays rapidly changing. Social restrictions which would be respected ten years ago, with the passing of that period are regarded as meaningless conventions, and people take delight in breaking them. There is greater difference in the thought and outlook of persons who have now got a difference of only ten years of age than what would be the case in the past amongst persons with a difference of fifty years. Everyone is now out for newer and newer wine of experience and greater and greater delight of breaking the time-honoured customs and usages. And at the bottom of all these will be found the desire to live an animal existence. Has anyone the strength and capacity to control his desires and passions? Otherwise how can he judge which is right and which is wrong? Without having proper discipline, one cannot think dispassionately; therefore one's judgment is coloured more by personal feelings than by balanced considerations of *pros* and *cons*. This is like the case of what they say that the medicine which will exorcise an evil spirit has become the seat of that. How many people have got healthy minds, so that they will be able to think properly? Unless a man has got the fullest control over himself, he cannot think independently of personal inclinations. The result is that one always tries to find not what one should do, but justification for what one *likes* to do. Such being the case, can one expect proper judgment from those who talk glibly of personal freedom and criticize every restriction that has got the sanction of time? In India social codes were framed by those who were Rishis, i.e. who

were not only great thinkers but also lived a very regulated life. But nowadays social laws run the risk of being regulated not by those who live a good life but by those who have got the power of the intellect to frame things to suit their personal desires. Therefore the result portends to be disastrous. Because they have got a powerful intellect and a persuasive eloquence, they try to create a public opinion, so that their personal conduct will be above reproach or criticism.

Nowadays it is very often said that a leader may not be very good in his private life, but still he may serve the cause of the country well. There can be nothing more absurd than this. A man living a vicious life, being impelled by a momentary impulse may do something which is praiseworthy, but he cannot continue long in that. When the temporary impulse of patriotism passes away, the interest of the country will not be at all safe in his hands. It sounds very nice to hear that the writings of a person may be good though his own life may not be similar, but it is also another absurdity. A writer, whose private life is not good will through the power of his pen lead his country to a wrong path. Though his writings will be enjoyed by many, very few readers will be able to escape the injurious effects of his writings. A man of loose morals cannot be expected to talk of high ideals of life. If he be a repentant and struggling soul, his case is different. Otherwise he is bound to dwell on things which suit his temperament and taste. But because he wields a fascinating pen, he will get readers even from those who otherwise dread the foul air he breathes out. It is in this way that many become the unconscious victims of dangerous poisoning. No doubt a writer cannot afford to or should not be always didactic. But this is also true that one

will always draw one's readers down to the level of one's own life. As such, a good writer, not living a good life, may give much enjoyment to his readers, but his writings will not be conducive to the healthy growth of a society.

IV

For a large majority of people it is absolutely necessary that they should follow the social rules and regulations that have stood the tests of time. That will be a great safeguard against going astray. To bring in a metaphor from the Christian theology, Satan is always on the alert to lead man astray. If a person has not the power to stand against the allurements of Satan, it is better that he should be protected by social restrictions and the influence of public opinion from falling into many pitfalls of life. One cannot afford to learn everything from personal experience. One should be clever enough to learn from the experience of others. That is the secret of success in life, and every wise man will follow that method. Social rules and regulations represent the experience of the society in the past. They cannot and should not be set aside so easily.

It is a wrong idea that the restrictions (of course intelligently) imposed upon a man during the process of growth, hamper the development of his individuality. Rousseau's idea of giving perfect freedom to the child is good in theory, but how far has it been practicable? To impose his own will upon a student is too bad for a teacher. But can a child be left absolutely without any guidance? A clever teacher is he who can properly guide his student without unduly interfering with his freedom. And cleverer the teacher, the greater the freedom he can give to his

student. But nevertheless to some extent freedom is restricted and the child is not entirely left to himself. This is applicable with regard to the case of grown-up people also. Unless a man has developed a powerful will and a sound judgment, there is always the chance of his going astray; therefore the social rules, though they are restrictions to his freedom, come to his rescue. How many are the persons who are prevented from going astray by the public opinion, how many are the persons who are kept from doing evil deeds because the traditions and customs of society put a check upon them? In ancient India only the Sannyasins were absolved from all social restrictions, because it was believed that the discipline they had undergone in the first three stages of life was a sufficient guarantee against their going wrong. It is natural to expect that those who have passed through a rigid discipline for a good many years will be able to pursue the objects of life even without any artificial help and protection. From discipline to a stage where there is no need for any discipline. Only by undergoing discipline one outgrows the stage for the need of discipline. Unfortunately man is not willing nowadays to undergo the preliminary discipline, but still he wants that perfect freedom should be given to him. The result also is such as can be expected under such circumstances.

V

People talk of individuality, but they have no definite conception about what individuality is. When they want to preserve their individuality, they desire only to have an opportunity to be self-assertive—right or wrong—and to have the satisfaction of wielding influence over a large number of people. They feel their vanity satisfied when they find

that many persons are under their control and obey their wishes. Napoleon is called a man of striking personality because he could successfully command a huge army. Similar is the case with many leaders in other fields of activity. These persons are said to have been born with a mission in their life. And in a small degree everyone is supposed to have a mission in life which he should try to fulfil. But history will examine and judge if the mission of even the most striking personalities were really good for world and also if the persons themselves contributed to the welfare of humanity.

There should be no fuss about the preservation of individuality, if thereby men want simply to satisfy their vanity or serve their gross personal interest. If a man wants to have the satisfaction of wielding influence over others, it can be done only through the building up of character. The greater the strength of character, the greater the influence one will have over others. And the influence of a man over others is always unconscious. One cannot be a true leader of men by trying to be that. Leadership is always the result of unconscious efforts. People will follow a man, if they know they will get some benefit from him. And a man will automatically become the leader of men, if he feels for others and is ready to sacrifice his all for the sake of others. The man who devotes his whole energy to the service of others, easily gets others under his influence. Thus the man who seeks leadership will not get that, but the man who forgets all about that and becomes the humble servant of all, will have the honour of being the leader of men. According to the Christian belief Christ suffered crucifixion for the sake of humanity. But it is exactly for that reason that he is worshipped as God the Son. Buddha's mission in life was to

remove the miseries of the world and he is regarded as an Incarnation of God. Yes, man raises himself to the level of God to the extent he is able to sacrifice his little self for the sake of others. People have not the patience to understand this; so they run after name and fame, hanker after leadership, and when they do not get them, their life becomes miserable.

VI

To speak philosophically also, one does not know what constitutes 'individuality.' Man is eager to serve his own interest and develop his individuality, but he does not know what he himself is. If a man analyses himself, he will find that neither his organs, limbs, mind, nor intellect—none of them separately or collectively constitute his real Self. His real Self is more than these things, and it is always unaffected by them. Man has got no separate existence from his neighbours, and in his desire to develop his own personality, he makes a vain attempt to live apart from the rest of humanity and, therefore, suffers. A bubble of water may be different from another, in size, but it is nevertheless only water. How funny becomes the case if a bubble fights with another to preserve its own existence and to serve its own interest! The most important thing for a bubble is to know that it is nothing but water. Similarly the greatest mission of a man is to realize that all belong to one Absolute Existence, which religion calls God. And a man's endeavour should be to identify himself with that Existence. Whatever separates him from that is evil for him, and whatever tends to make him one with that is good. It is therefore that hatred is evil and love is good. A man of universal love and sympathy is loved and honoured by

all, because he has to a great extent gone nearer the realization of the Absolute Existence—he is going to be impersonal even in his physical existence.

Ordinarily people take account of only the short span of existence in this world. If they would consider also the eternal past and the eternal future which are joined by the immediate present, their conception of life would have been different. Because religion does that, it asks man to live a life quite different from what the world exhorts him to do. The world says, "Live for yourself"; religion says, "Live for others." The world says, "Always exert your own will." Religion says, "Try to lose your own will in the will of God." The world asks man to be self-assertive, religion advises man to be self-sacrificing.

All religions in one form or another ask man to kill his lower self, so that he may enjoy the bliss of the higher existence. All dualistic religions speak of the necessity of self-surrender to God. What does that indicate? It indicates that the highest goal of man is to lose his self and live and move and have his being in God. The monistic religion also tells the same thing in another form. It says to man, "Know that you

are one with God. Deny everything in you which is earthly and you will know that you are that Absolute Existence." Dualistic religions ask man to humble himself completely and to live in God alone, and monistic religions exhort man to raise himself so much that he will know that he is one with God. Ordinary people will be horror-struck at these ideas. They will think that their life will come to a standstill if they are to forget their ego and have complete surrender to the will of God—their activities will be paralyzed and they will have no purpose for which to desire the continuance of their existence. But really speaking, have men anything to fear that way? Is not their attitude as ridiculous as that of the water-bubbles which dread to recognize that they are nothing but water? It has been truly said, "He that findeth his life shall lose it : and he that loseth his life . . . shall find it." But unfortunately few are there who seek the real life. Man struggles and labours, fights and quarrels—though for what he does not know. Man fights for the preservation of his individuality, but does not know that his real individuality is found in losing himself in the One All-pervasive Reality.

§

THE REAL AND THE UNREAL

BY SWAMI ATULANANDA

I

The one question that occurs to every thinking mind is : why is there so much misery in the world,—what is the cause of so much suffering?

We find ourselves surrounded by innumerable difficulties, we are constantly baffled in our attempt to satisfy our

deep-seated longing for happiness. Disappointment, struggle for existence, competition, unfaithfulness, love unrequited, disease, pain, death—all these we have to meet. And this makes us look at the dark side of life, it makes us pessimistic.

This natural tendency in man, to look at the gloomy side of life expresses itself

even in religion. For, when we study the different religions of the world, we find all this stream of pessimism running through them. Most of the religions have painted life in the darkest colours. The world is looked upon as "a vale of tears. There is no lasting happiness here below." But religion also brings a message of hope, for it says : "Turn your eyes away from this life and its miseries, and strive and gain that eternal life, where happiness reigns supreme and all inequalities of the human conditions are smoothed down by a divine and loving hand."

This call goes out to man again and again—this call for a higher mode of existence. But, unfortunately, that higher life is often regarded as a future condition, a life hereafter, which man enjoys when he has passed into the great Beyond. Life here and life hereafter are often viewed as two entirely different existences; the one not to be attained until the other has run its course. The best that man can do, it is said, is to prepare himself here on earth so that hereafter he may enjoy celestial bliss.

Inspired by this message hundreds and thousands of men have turned their steps to the desert and mountain wildernesses as monks, have starved and chastised their bodies, believing *this* to be the sure and short way to heaven and salvation. The cry was : kill the flesh, for the body is a mass of corruption.

II

Quite a different note was sounded by the sages of India. For they boldly asserted that not by killing the flesh but by controlling it man escapes from the bondage of the flesh; not by starving the body but by giving it proper food in moderation can the body be turned into a useful instrument; not by denying the senses but by guiding them can the

vision be turned inward; not by neglecting but by training the mind can mind be made to master the body. "Yoga is not possible for him who eats too much nor for him who abstains from food; not for him who sleeps too much nor for him who keeps awake," says the Gita. "The true Yogi regulates his diet and diversions, his activities, his sleep and his wakefulness. Raise yourself through yourself, for you are your own friend or your own enemy. Control yourself; then you are your own friend, but when you live a slothful, careless life then you are your own enemy."

The note of strength and hope and faith drowns all weakening and pessimistic tendencies, when the ancient Rishis sing out in their clear and beautiful language : "Hear ye children of immortal bliss, for we have found the Eternal One who is beyond all sorrow and all death. And knowing Him ye also shall be free." Free! here and now! for the kingdom of heaven is at hand.

The world is certainly a terrible place if we look at it with our limited, distorted vision. Man is certainly a pitiable creature when we consider only his limitations and vain struggles. But, there is another vision of life and man, —a vision that entirely changes the panorama of life. That vision is the vision of the saints. How else could the ancient Rishis declare that "From Bliss does spring all creation, by Bliss it is maintained, towards Bliss does it progress and into Bliss does it finally resolve?" "Bliss" is one of the names of God. The Sruti calls God Satchidananda, that is, Absolute Existence, Absolute Consciousness and Absolute Bliss. The Vedas declare that the Universe is the Lila, the sportful play of the blissful Lord. So, the universe coming from that blissful Being, cannot be evil.

Now, if these statements are *true* and not merely poetry, then our conception,

our attitude towards life must be entirely wrong. Stevenson said, "The world is so full of a number of things, I am sure we ought all to be happy as kings." Only kings are not always so very happy. The happiest of all beings are the sages. They are real kings. They rule over a spiritual dominion that stretches over the entire Universe, nay, even beyond the Universe. They could truly sing: "Mad with joy, life and death dance to the rhythm of a divine music, the hills and the sea and the earth dance, the world of man dances in laughter and tears."

Is there a single note of pessimism in their songs? Are not all their utterances cries of joy and blessedness? "Through love," they say, "the worlds are created." Everything is an expression of love divine.

The vision of these men is extended, because they look through the eyes of love. Love unifies, love pierces through the delusion of Maya, love destroys the little self and reveals the one sublime Self that lies at the heart of every creature. Love cleanses the door of perception, then everything appears in its true light as it really is and not as it appears on the surface. The disfiguring results of hate and jealousy and prejudice disappear. And unto the soul flows a fresh recognition, a new music, a new light and the outward world appears as if transformed. The tyranny of the I, the me, the mine, is vanquished, and a wider life, a greater freedom is achieved; the road to the great Reality is opened up. God's creation is no longer regarded with animosity; nature becomes man's friend. From the darkest corners light begins to shine, beauty looms up from the ugliest deformity.

Pure love is vision—a vision that cannot be deceived, a vision that recognizes blessedness in all, and everywhere. To him who is pure, to him who loves,

all things become lovable; to him who is perfect, all creation reveals its perfection.

"You air that serves me with breath to speak, you light that wraps me and all things in delicate showers, you paths worn in the irregular hollows by the roadside, I believe you are latent with unseen existences, you are so dear to me," said Whitman. "You drunkard, you street-walker, you cheat, I bow down to the divinity that dwells in you," says another saint.

Such are the sublime visions of the illuminated sages.

III

Now, if we want to find a basis for reconciliation of all that seems so inharmonious in life, we cannot do better than turn to the Hindu scriptures. These scriptures supply us with a reasonable solution of all the difficult problems of life. They offer us a remedy for the ills man is heir to. They point out to us the cause of all evils. And they tell us that by changing the cause, the effect will also be changed. They tell us why man is subject to so much misery and how this state of affairs can be remedied.

The majority of people are satisfied that the why of man's sad condition can never be explained. They take facts as they find them and there they rest more or less contented, submitting to the inevitable.

But, through all ages there have been a few exceptional souls, who could not rest until a satisfactory answer was forthcoming. In Yoga-vasishtha, for example we are told how a young prince, Rama by name, after travelling far and wide over his father's dominion was overcome with sorrow seeing the suffering of the world. He could not eat, nor could he play with his companions as he used to do, nor could he study, for his

mind was deeply touched seeing the sorrow of man. And so he passed his days pondering over the problems of life.

It was during this period in Rama's life that the sage Vasishtha happened to visit the king's court. And on his enquiring after the well-being of the king and his family, the sage was told about the sad plight of the youthful prince. Forthwith he asked to be admitted to Rama's apartments. And there he found the youth quite emaciated, his countenance sad, his body drooping.

He spoke to Rama, but the prince was hardly able to converse with him. After some time however Vasishtha succeeded in arousing his attention, and he requested the boy to reveal to him the secret that was so much disturbing his peace of mind.

Rama, then, burst out into a flood of denunciation of the world and life as he saw it. Vasishtha looked deep into the boy's eyes; there he saw a fire burning—the fire of the spirit touched by the woe of man. The light of renunciation shone in Rama's eyes, the light of recognition of the world's sad plight, and of the indomitable will to find a remedy, to find a way *out* of misery.

Vasishtha recognized a great soul in this young boy, a soul chastened so early by the suffering of others, a soul ripe for illumination. So Vasishtha took Rama by the hand, embraced him and accepted him as his disciple.

Day by day he poured into Rama's ears the nectar of his teaching, removing doubt and misconception. The prince thus woke up from his world-dream, and the Reality of Existence beyond all suffering, beyond all pain, beyond life and death—the ever blissful Reality loomed up before his spiritual eye. The riddle of life was solved once for all, and the prince was happy.

The teachings of Vasishtha are the

teachings of Vedanta. Ignorance lies at the root of all suffering. Ignorance is the great evil that makes life bitter.

This is the conclusion arrived at by all the sages. This is what Buddha discovered after years of searching, when at last he sat down under the Bo-tree determined to solve life's mystery or to die in the attempt. This is the message of all the world-saviours: "Man, know the Truth and the Truth will liberate you from all pain." The fire of wisdom burns up all the shackles that bind you to this miserable life of ignorance.

IV

This ignorance is called *Maya* in Vedanta. *Maya* has led us into bondage. And bondage means pain. *Maya* has forced on us the spectacles of deception. Through the windows of *Maya* we see the distorted pictures of life.

Let us try to understand what Vedanta means by this mysterious word "*Maya*"—the cause of all our troubles. Yes, the cause of all our troubles, *but*, only so long as we have not understood her; the cause of our infinite freedom, the moment she is disclosed and seen in all her nakedness.

The cause of all suffering lies in man himself. It is our mind that keeps us in darkness or leads us into the light of Truth; it is our mind that binds us or makes us free, for mind is the instrument through which *Maya* wields her magic power.

The word *Maya*, as we will use it to-day, is perhaps best translated as misconception or wrong knowledge. Ignorance or wrong conception of life is what Vedanta defines as the source of all suffering. It is the one great evil in life.

Let us try to understand this. Perhaps it has occurred to very few of you that we really have a wrong conception

of life, the world and Universe; that we have been looking at things in the wrong light, through coloured glasses as it were; that all our days we have mistaken the real nature of things. And still, that is what we have been doing right along. Let me explain this. Let us begin with the Universe and let us see if we have really been under a delusion so long—if our picture of life is all wrong.

In the Gita, Sri Krishna states this fact in his own inimitable way when he says: "What appears as night to the ignorant man, appears as day to him who knows the Truth; and what appears as night to him who knows the Truth, appears as day to the ignorant man."

The vision of the illumined sage is just the reverse of that of the worldly-minded man.

Now, what do we generally do? Looking at life, at the world, at the Universe we accept everything as we find it. There exists a certain relationship between the Universe and ourselves. We hear, we see, we taste, we smell, we touch and we think. The senses and the mind give us criteria with which everything is judged. These are the instruments through which we gain knowledge of life. And we fully trust that that knowledge is reliable, that everything is as we perceive it.

But here, we make a great mistake. We forget that the senses are very imperfect mediums through which to gain knowledge, that even the mind is not reliable, for it also is an instrument of limited power and possibilities. Hence our confusion, our mistaken idea of life, our suffering and disappointment. This unjustified faith in our senses and mind is our ignorance, one form of Maya.

We accept the Universe as the great reality. What we see, hear, smell, taste and touch is real to us. We perceive it and therefore we think that it is

real. That is as far as our ordinary analysis goes. But if we think a little further, we will see that things are not at all what they appear to be, that we are deceived regarding the world on every side. We trust so much in what we see. But our sight is very limited and not at all trustworthy. For example: look at the evening sky with the naked eye and then look through a powerful telescope. What an entirely different picture do we get! It does not look like the same sky. Look at Saturn. Seen with the naked eye it looks like an ordinary star. But seen through the telescope it looks like a ball of fire, encircled by rings of light. And look farther. Thousands of stars whose existence we never surmised appear on the scene. Again, what looks like a single star with the naked eye, proves to be a double star; two stars, which look like one.

Now, take a microscope. Place under it a beautiful little insect. What do we find? It is transformed into a horrid, ugly creature of which we would be deadly afraid should it assume a larger size. Put under the microscope a drop of the purest water. We find it is swarming with living microbes.

And now consider some everyday occurrences. If we are seated in a moving train, our eyes will make us believe that the landscape moves. The earth turns around its axis and speeds around the Sun. But our eyes tell us that the Sun moves and the earth is stationary. Take a table; it is a dead, solid substance, we say. But science tells us it is nothing of the kind. This table is an ever-changing, ever-moving mass of matter, solid only in relation to our sense of touch and sight; but, in fact, porous and full of life and motion, the playground for millions of lives of which we know very little.

So far as regards our much trusted, but in fact very deceiving sense of sight.

And so it is with all other senses, even with our mental faculty. Different persons hear the same story. But see how differently the story is retold by every one of them. Still, each person may be perfectly sincere in his attempt to relate what he has heard. Again, our ears hear only certain sounds. When we do not hear anything we believe that there is perfect silence. But that is not true. The Universe is filled with sounds which our ears do not perceive. We cannot trust our sense of hearing. Our mind also is a great deceiver. Think only of the tricks that memory plays us. Sometimes we are quite positive that we did not hear a certain thing, though, as a fact, we have simply forgotten it. How often are we not misunderstood, how often do we not misjudge, exaggerate, and become untruthful!—and all this in good faith, simply because we cannot rely on our mind.

So we see that we live in a world of deception. Consciously or unconsciously this deception goes on all around us. Even science tells us one thing to-day to contradict it to-morrow. We cannot escape this misconception of things. Our life is built on it, influenced by it; we act according to it. Such is our condition. We live in waking-dreams.

Reason also is not to be trusted. What we accept as logical to-day we throw overboard as illogical when we become a little wiser. Instinct cannot be trusted. Through instinct we make many mistakes. Inspiration even plays us tricks—I mean inspiration on the psychic plane. We hear voices or get impressions which prove untrue. Even the medium through which such inspirations reach us is often not what it claims to be. Apparitions of spirits and ghosts are often nothing but our mental projections. So, from the lowest to the highest we find that the knowledge that reaches us through our senses and the mind is

unreliable, that it is affected by the instrument through which it flows. Things are not what they seem to be. The Universe is not what we take it to be.

We get a certain picture, a certain impression of the Universe, but that picture is far from true. It is not the Universe as it really is, but as *we* see and know it—a distorted picture. But as the distortion is very much the same for all of us, we adjust ourselves to it, and soon forget the fact, just as we adjust ourselves in other ways. For example in the case of sight. Though every picture thrown on our retina is a reversed image of what we see, though really we see all things upside down, we do not notice this and we are not inconvenienced by it. Many perhaps do not even know it.

So, we take everything on its face value. We think that our universe, that is, the universe as we know it now, under our present conditions, is all there is. What *we* know about it we accept as true knowledge. *We* are the standard with which everything is judged. That is a very materialistic point of view. We may call that practical, but it keeps us on the animal plane of existence.

The animal is practical when it knows how to catch its prey, how to provide for its young. It cares not to discover laws which may raise it to a higher plane of evolution. Whether this world is real or not, whether there is a soul and a higher life, are questions of unimportance to it, for these questions do not affect its material life in a direct sense.

But to those who regard knowledge as its own reward, who wish to develop mentally, who wish to rise higher in the scale of evolution, who want to know what is true and what is only seeming, it is of great importance to develop the discriminative faculty—the faculty by which the Reality is reached, by which

a thing is known as it is and not as it appears to be.

V

Let us work this out a little further. If we allow our imagination some play, we shall discover that even the appearance of the Universe changes under different conditions. Laws are laws only under *our* conditions. Everything changes under changed conditions. Imagine that we were reduced to microscopic dimensions. Laws operating now, would be unknown to us then. They would not exist for us. And laws unknown to us now, would be the common laws of our new state. For example, we would not come to the conclusion that water seeks its level.

"Suppose," says Prof. Crooks, "that such a being should hold in his hand a vessel bearing the same proportion to his minimised frame that a pint measure does to an ordinary man. And suppose that vessel to be filled with water. If he inverts the vessel he finds that the liquid will not flow and can only be dislodged by violent shocks." Similarly he will discover that solids as a rule do not sink in water, no matter how great their specific gravity.

And should we now imagine ourselves to be beings of enormous magnitude, we would experience equally interesting results. We would be able to move our finger and thumb in a second of time through some miles of soil. This mass of sand, earth, stones and the like, hurled together in such quantities and at such speed would become intensely hot. Such a colossus could scarcely move without causing the liberation of a highly inconvenient degree of heat. He would naturally ascribe to rocks and earth such properties as we attribute to phosphorus—of combustion on being a little roughly handled. The whole Universe would appear different to us.

Similarly alterations in *time* would have remarkable results. "A creature with a time standard one thousand times as short as ours," says Von Bear, "would be able to perceive a bullet passing through the air."

If still more reduced, so that our lifetime of say 60 years would correspond to the creature's lifetime of 60 minutes, it would have no conception of day and night. It would not know that plants were growing. Animals would appear as immovable objects, for their movements would be too slow to be perceived.

Again, *our* sounds would be inaudible. And if the time span were sufficiently reduced, so that our light-vibrations reached it with the relative frequency of sound-waves, it would hear the light.

Reversing the process so that a year would pass in a few hours, we would see the plants grow. Day and night would succeed each other as bright and dark minutes. The sun would be seen sweeping through the sky in a minute of time followed by a fiery trail, like a shooting star. And if the slackened life were still more retarded, we would not have any experience of night. By reason of the after-image in the eye, before darkness could prevail daylight would again overtake it. The sun would no longer be seen as a globular body, but as a brilliant, fiery arch in the heavens.

A change of vibrations would also yield startling results, as light, heat and sound depend on vibrations in the ether and air. Changing the relative frequency of these vibrations, the qualities of sensation would be affected. Everything would then appear in different colours from what they appear now.

What a wonderful transformation this would affect in the appearance of the world. The blue sky and the snow would look red, while the evening horizon would appear as black. Another

change would make it possible for us to see with X-ray eyes. We would see through objects, we might even be able to see each other's thoughts, just as now we perceive material objects. Sounds which we hear now, would no longer be audible and we would hear sounds which now we cannot hear. The birds would appear silent and the growing grass would emit sound. Coloured materials would alter their colours and invisible things would flash into existence. The result would be an entire transformation of nature, a new Universe.

VI

What does all this mean? That all that we know about the Universe is only very relative knowledge, which holds good only for us under our present conditions.

For other beings with differently-constructed sense-organs the Universe would be entirely different. And even for us under different conditions an entirely different Universe would present itself. Present laws would be replaced by new laws, everything would look and affect us differently. It would be living in another world.

It is clear, then, that our knowledge of the Universe is very imperfect. But suppose we could know all there is to be known about the Universe under our present conditions; even then that would be knowing only an infinitesimally small part of the Universe as it really is. It would be only the Universe from *our* standpoint, through man's senses, through man's brain. The entire Universe is a mass of vibrating matter and only those vibrations would be known which our senses record.

That is what Vedanta means when it declares that the Universe which *we* know is unreal. The Universe that *we* know is not the true Universe. Or

rather, it is the true Universe *seen* through the distorting avenues of the mind and senses. It is a partial vision. The real Universe reflects on our mind and then we get all these mental and physical phenomena. Thence arise all our perceptions, ideas, etc. Our perception of the Universe depends on our mind.

Should we be able to change our mental vibrations, a different picture of the Universe would be the result; just as by changing the shape of mirror from flat to concave we would see our own image changed. The mind acts like a reflector and the Universe is the reflection.

Our mind and senses are thus deceiving us at every step, and the Absolute Truth regarding what we call the Universe cannot be known through the mind. Mind may reflect a more or less true picture, but it can never reveal the whole Truth. It will always be a distorted picture, and a limited picture. Limited mind can never reveal, can never express, can never witness the Absolute Truth, the Reality.

When this is understood and firmly grasped, then, says Vedanta, we are on the way to the discovery of Truth. First realize that *our* world is unreal, it is only *one* phase of the Reality. There is only One Reality and that seen through the mind, appears to us as our Universe. To differently-constituted beings it will appear as *their* Universe. And so the One Reality may be seen as millions of different Universes, all interwoven with one another. The air around us may be filled with beings differently constituted and not perceived by us. These beings would have their own world, their own life, laws and conditions of which we know nothing.

In the same way the people of such a world would not be aware of *our* existence. All such worlds, including our

own, we call unreal, because they exist only under certain conditions. But the very fact that there is something unreal, indicates that there must be the Real, at the back of it.

VII

The questions then arise : Where is that Reality, the only true Existence? Can that Reality be known as it is? —Vedanta says : There is but One Reality and that Reality is called by different names. We call it Spirit, Universal Existence, God, Brahman, etc. That One Being seen through the mind (or what means the same thing) reflected in the mirror of time, space and causation, is our Universe. When seen through the senses it is the material world; when seen through the mind it is our mental world; and when seen as it really is (not reflected but in its own true condition), then it is the One Being, Brahman or God.

But how can we know God? All our knowledge is based on experience, and experience depends on the mind, which is deceptive. In reply Vedanta says : There is knowledge which *does not* depend on the mind, which can be obtained direct, without any interfering medium of the mind or senses. That knowledge is the inspiration which comes in Samadhi, the superconscious state. That is true knowledge of God, the One Existence. That is the knowledge which the sages experience, the knowledge obtained by Christ and Buddha. And that knowledge can be attained by every one of us if we try for it sincerely.

This is true religion. The great teachers of humanity saw God, the eternal Being, beyond the phenomenal Universe. They saw that true Existence of which we have only the distorted image.

Vedanta teaches that there are practi-

cal methods by which every one can get the vision of God. These methods are called Yogas. Yoga is the science which teaches us how to get this direct perception of Truth or God or the One Reality.

Besides God, nothing exists. "God alone is real," says the Veda, "everything else is unreal. And the human soul is one with God." That *One* appears as many, in different shapes and forms and under different names. That which causes the different appearances is called Maya.

The mind and the senses are forms of Maya, the products of Maya. Maya makes us see the many where in truth there is only One. It hides the Reality by making it appear as so many different manifestations. The Reality seen through Maya is the Universe.

When seen through *our* particular kind of Maya it appears as our world. Through another form of Maya it appears as heaven or any other sphere or plane of existence. Maya is the cause of all these different worlds. It makes us see things different from what really are.

When seen in their real character, free from the influence of Maya, all things are God. Maya is the power which, as it were, hypnotizes us into the belief that our Universe is real. We are all under this hypnotism. Otherwise we would be free souls, one with God, free from suffering.

We are really God. But we are God seeing Himself under the influence of Maya. Maya is ignorance or false knowledge. Plants are God under the influence of plant-Maya. Animals are God under the influence of animal-Maya. Men are God under the influence of man-Maya. And God free from Maya is the One without a second, the One Supreme Being.

The plant freed from Maya becomes

God; so, the animal; so, man. Maya clothes God in name and form. Remove name and form and God alone remains. *He* is nameless, *He* is formless, *He* is the soul, the reality of all creation.

If we can know as we *really* are, we shall realize that in God we are all united, we are all One. That is the blissful

vision of the Yogis. The world-vision is then changed into the God-vision. God is then realized as the Truth that resides in everything. Then the whole world is seen as a manifestation of God. Then everything becomes beautiful, everything becomes lovable, everything becomes perfect.

THE SUBLIME MAHAYANA

BY DR. BENOYTOSH BHATTACHARYYA, M.A., Ph.D.

THE ORIGINAL BUDDHISM

It is well known that the original Buddhism, or the Buddhism first preached by Lord Buddha passed through many vicissitudes in the long centuries after his Parinirvana and underwent many transformations and modifications at the hands of his talented disciples and followers. Scholars are now unanimous in their opinion that the pristine purity of the original Buddhism did not remain long to inspire and guide the Buddhists and that various sectarian differences brought in a new spirit, which ultimately made Buddhism a world religion, which is even to-day followed by nearly a third of the population of this great planet.

SCHISM IN ASOKA'S TIME

Almost immediately after the Mahaparinirvana of Buddha his sayings were carefully collected and chanted in daily assemblies and on special occasions. The Buddhists remained united and were content to follow the teachings and obey the disciplinary regulations imposed on them by their Great Master. But in the time of Asoka (circa 272-282 B.C.) this harmony was threatened by the advent

of bolder spirits who wanted the disciplinary rules to slacken down on certain points. The older section among the Buddhists whom we know to be the Sthaviras did not like to make any concession on the points raised by the Mahasanghikas, and thus there was a split which was destined to achieve tremendous results, though at the very moment the schism very nearly shook the foundation on which the grand edifice of Buddhism was constructed.

THE FOUR GREAT SCHOOLS

These two grand divisions of the Sthaviras and the Mahasanghikas were split up further into sections and sub-sections, and we hear of no less than eighteen different schools of Buddhism in the time of Kanishka (c. 120 A.D.). In the third great Buddhist Council which was held in the lifetime of Kanishka these eighteen schools were brought under four main divisions, namely, the Sautrantika, the Vaibhasika, the Madhyamaka and the Yogacara schools, and for a time it seemed that all difficulties were over. These four schools were again broadly divided under two main divisions which were subsequently known as the Hinayana and the Mahayana.

DISTINCTION BETWEEN MAHAYANA AND HINAYANA

The distinction of the Mahayana and Hinayana is one of ideals, and verily, the ideals in the two cases were very widely different. The Hinayanist will be satisfied if he, by his meditation, by his religious practices, is able to obtain for himself the much-longed-for emancipation, the freedom from the cycle of existence, and escape the miseries of constant births and re-births. Their ideal was personal Nirvana, and no wonder that this mode of obtaining individual salvation was considered as low by the other section whose ideals were very different and who were entitled to call themselves high. The Mahayanist never cares for his own salvation; he cares more for the uplift of others than for his own. He renounces his own welfare for the benefit of others and devotes his entire energies to the salvation of others. His ideal is not narrow Nirvana but Omniscience. In order to obtain Omniscience he has to overcome very serious difficulties—he has to remove two veils which are named in Mahayanistic works as the Klesavarana and the Jneyavarana. The veil of the first kind, namely, the veil of suffering, can be removed only by having the wisdom which tells the Mahayanists that the whole creation is nothing but Sunya—a Sunya which is not only immanent in the creation but also transcends it. The other veil which is called the Jneyavarana or the veil which covers the transcendental truth can only be removed by a Mahayanist and not by anyone else, because in order to remove this veil, the Bodhisattva has to sacrifice everything, his own welfare, family, wealth, children, and, what seems strange, his own merit gained through spiritual practices, for the benefit of others. He will not accept his own salvation even though entitled to

it but employ his spiritual powers for the benefit of other beings, and he should strive for having more and more powers in order that the quality of service rendered by him may improve a great deal.

IMPROVEMENTS IN ORIGINAL BUDDHISM

Many improvements were effected in the original teachings of Lord Buddha with the advent of the Mahayanists. The status of a Buddhist in Mahayana became much more important and dignified; the ideals changed a great deal, the original and primitive Nirvana was given a more rational and philosophical turn, and, in short, Mahayana was moulded in a form which became most suited for a world religion. It satisfied everybody—the cultured and the uncultured, the intellectuals and the masses, and thus Mahayana became extremely popular. The Mahayana gave ample scope for individual thinking, freedom of thought, and unlimited power to speculate. Thus Mahayana developed into Vajrayana, Sahajayana, Kalacakrayana, Bhadrayana and many other forms varying in the conception of the ideal and the outlook on life in general.

THE STATUS OF A MAHAYANIST

In the original Buddhism the followers were broadly divided into two classes, the Bhikshus and the laity. The Bhikshus used to live in the monasteries specially built for them, and the laity consisted of householders who were not admitted into the monasteries. Both these classes were combined under the one head Sangha or the congregation. They were members of the Order and nothing more. They were required to follow the different sets of rules prescribed for them, and if the rules were

not strictly followed, members of the Order were to be expelled even as criminals. But in Mahayana there was a distinct change. Anyone entering the Order was to be called a Bodhisattva or 'one possessing the essence of Bodhi or enlightenment,' or 'one who strives for the Bodhi.' In fact, the follower of Mahayana is a potential Buddha, and he is entitled to be not only a Buddha but also something more—he is entitled to Omniscience, the goal of a Mahayanist. The Bodhisattva by virtue of his spiritual attainments begins his upward march through the ten Bhumis or heavens recognized in Mahayana, and when his march is complete and when he reaches the goal he obtains Omniscience after removing the two veils of Klesavarana and Jneyavarana referred to already. The status of a Mahayanist is, therefore, immensely superior to the status of a Hinayanist in the original Buddhism. Thus we hear in Mahayanist works¹ that the vehicle for obtaining enlightenment is one and that is Mahayana. The other Yanas like the Sravakayana and the Pratyekayana are but the ladders or stepping stones to Mahayana.

THE THEORY OF NIRVANA

The conception of Nirvana in the two Yanas may similarly be compared. In the original Buddhism when Buddha was asked to define Nirvana he remained silent. When asked to describe the condition of an individual on the attainment of Nirvana, Buddha similarly maintained a mystic silence. In the Milinda Panho indeed the most covetable prospect of obtaining Nirvana is described, but the last word on the Hinayanistic conception is given by Asvaghosa in his now famous work, the *Saundarananda*

*Kavya*². There it is said that when the lamp is extinguished its flame travels neither to the four directions nor to the four intermediate corners, nor above or below but simply becomes extinct because of the oil being exhausted. Even so, when an individual obtains emancipation or Nirvana he goes neither to the four directions nor to the four intermediate corners, nor in the higher regions nor in the lower, but he merely becomes extinct because his Klesa or suffering is exhausted. Now this is what Asvaghosa could say about the glory of Nirvana, but surely, even in his time, people were not satisfied with this explanation, because Nagarjuna, the immediate disciple of Asvaghosa, boldly defined Nirvana as Sunya and described it as a condition about which neither existence, nor non-existence, nor a combination of the two nor a negation of the two can be predicated. Nagarjuna was the propounder of the Madhyamaka school of Buddhism, and he could offer no better explanation of the condition of an individual in Nirvana than this. A few centuries later Maitreyanatha arose and he added the element of Vijnana in the conception of Sunya, which meant that on the attainment of Nirvana the individual does neither get extinction as taught in primitive Hinayana nor attains an impossible and unconceivable state as formulated in the Madhyamaka school, but retains his Vijnana or his consciousness; or, in other words, the individual becomes fully conscious that he has attained Nirvana. This Vijnana and its introduction in the conception of Nirvana was a great achievement in those days, because otherwise people would constantly question: Is it worth our while? Why leave all the enjoyments of life,

¹ Compare *Advayavajrasangraha* (G. O. Series No. XI), p. 21, lines 19-25.

² Op. cit., Ed. Haraprasad Shastri in *Bibliotheca Indica*. 1910, p. 102.

all the luxuries provided by nature and men in order simply to obtain extinction ! or to obtain a state which is inconceivable as advocated by Nagarjuna ? If the result of lifelong labours, lifelong religious practices, observances of strict rules result in this, then why not be satisfied with the present lot and enjoy life as everyone else does ?

NIRVANA IN MAHAYANA

Even in the 3rd or the 4th century A.D. there was further improvement in the conception of Nirvana, and in the *Guhyasamaj*, published recently through the Gaekwad's Oriental Series, we find a new element introduced, and this new element is what is called by the Mahayanists as the Mahasukha, that is to say, when an individual attains Bodhi or emancipation, he not only merges in Sunya, but remains there in full consciousness and enjoys eternal bliss and happiness. By this theory of Mahasukha, the scheme of Mahayanist Nirvana became complete and the ideal of Bodhisattva was made perfect and sublime. The achievement was so great that it tempted the best spirits amongst the Hindu philosophers to adopt the same ideal in their conception of Moksha or liberation. Many will remember in this connection, the famous saying which calls Sankaracharyya, the great Vedantin, a veiled Buddhist.

THE WILL TO ENLIGHTENMENT

The Citta of a Buddhist is called the Bodhicitta or the Will to Enlightenment in Mahayana. Anyone entering the Order has his will directed towards Enlightenment. This also gives a better status to a Mahayanist than what was admitted in original Buddhism. The Bodhicitta is defined and described in many works belonging to Mahayana, but

the series of descriptions of the Bodhicitta as given in the *Guhyasamaj* already referred to seems to me to be of great value in understanding the sublime nature of the Bodhicitta, and, incidentally, of the Mahayanist conception. There we come across the following definitions :³

(1) The Bodhicitta is such that it is bereft of all existence, and is unconnected with the Skandhas, Dhatus, and Ayatanas, and such thought-categories as the subject and the object, is without a beginning and is of the nature of Sunya like all existing objects which are really Sunya in essence.

(2) Bodhicitta is that which is without substance like the sky, and which constantly thinks of the existing objects as without origin, and in which there are neither objects nor their qualities.

(3) The Citta which comprehends all existing objects as non-existent and bereft of the qualities of objects, but originates from the Sunyata of all wordly objects is called the Bodhicitta.

(4) The existing objects are naturally resplendent, and they are pure in essence like the sky. The Citta where there is neither enlightenment nor comprehension (Abhisamaya) is called the Bodhicitta.

THE SUBLIME BODHICITTA

The above quotations taken from a very authoritative work belonging to the 3rd or the 4th century A.D. will very well illustrate the sublime nature of the Bodhicitta as conceived by the Buddhists, and it was certainly a matter of satisfaction for all entrants to the Order to be possessed of a Bodhicitta of this nature, which in near future was to lead them to final beatitude.

³ Op. cit. G. O. Series, No. 58, see Introduction, pp. xxf.

BODHICITTA DESCRIBED

In this connection another very interesting passage from Santideva's *Sikṣa-samuccaya* (8th century A.D.) may be quoted to show what ordinary people should understand by the term Bodhicitta. This quotation was taken by Santideva from an earlier but lost work named the *Tathagataguhyasutra*. The passage has been translated by Dr. M. Winternitz⁴ thus :—

'In whom the Will to Enlightenment (*Bodhicitta*) arise, O Lord?' He said : 'In that one, O great King, who has formed the unshaken resolve.' He said : 'O Lord, and who has this unshaken resolve?' He said : 'He, O great King, in whom the Great Pity has arisen.' He said : 'In whom, O Lord, has the Great Pity arisen?' 'In him, O Great King, who does not desert any living being.' He said : 'In what way, Lord, is no living being deserted?' He said : 'O great King, it is by renouncing one's own welfare.'

THE IDEAL OF BODHISATTVA

The question of Bodhicitta leads us to another most fascinating topic in Mahayana which has continued to be an object of admiration all over the world. This is the ideal of a Bodhisattva sacrificing himself for the benefit of others. And if this vow is not taken by a Bodhisattva he will not continue to be a Bodhisattva, and he will not be entitled to perform ordinary rituals and ceremonies. The Bodhisattva must be compassionate and possess Mahakaruna for all beings and should never think as to whether they exist or not. He should sacrifice his welfare and work for the uplift of others including human beings,

ghosts and departed souls, animals and insects, and only when every single being is delivered from the chains of bondage and of Samsara, he is entitled or willing to enjoy his emancipation. This conception of Compassion for the suffering beings finds a lucid expression even in Tantric works.⁵ Compassion is defined as the determination on the part of the Bodhisattva to lead and finally to place all beings in Nirvana including beings born from eggs, uterus, perspiration, or beings endowed with shoes like horses, endowed, or not endowed with a form and consciousness. Karuna is also expressed as a strong determination to diffuse right knowledge among people who owing to Trishna (desire) are blinded by ignorance and cannot realize the continuous transmigration as caused by the act-force, in order that they may lead a life in accordance with the law of Dependent Origination.

THE EXAMPLE OF AVALOKITESVARA

In order that every follower of Mahayana may understand the sublime nature of its doctrines and its catholic principles, the ideal of the Bodhisattva Avalokitesvara, the great Compassionate Bodhisattva, is set up. This Bodhisattva had attained spiritual merit so as to deserve emancipation. He crossed the ten Bhūmis one after another and on the very top of the world structure or the peak of the Sumeru he was about to merge himself in Sunya and attain salvation and remain there in eternal bliss and happiness when some bewildering sounds penetrated his ears. By his omniscience he could at once discover that the people living on this earth were bewailing his loss since he was about to enter Nirvana, and because after him

⁴ *Indian Historical Quarterly* : Haraprasad Memorial No. March, 1938, p. 2.

⁵ Compare *Sadhanamala* (G. O. Series Nos. 26 and 41) Vol. II., Introduction, p. lxxix.

there would be none to look after their spiritual welfare. The great Compassionate Bodhisattva Avalokitesvara at once thought it desirable not to leave this Samsara nor to obtain his well-earned emancipation but employ all his spiritual powers and spiritual merit for the uplift and welfare of all beings on earth. In the *Karandavyuha*, a Sanskrit work describing the life and exploits of Avalokitesvara, we read Avalokitesvara giving expression to his terrible determination: 'Until all beings are delivered from this endless chain of sufferings, until all of them are placed in that excellent and final Bodhi, the vow of Avalokitesvara will not be fulfilled.' 'Avalokitesvara, the Bodhisattva and the Great Being will instruct on Dharma to all beings, protect them and lead them on their way to Nirvana.' 'He instructs on Dharma in the form of Tathagata to those who worship the Tathagata; he instructs on Dharma in the form of the Pratyeka Buddha to those who worship the Pratyeka Buddha . . . he instructs on Dharma in the form of Mahesvara to those who worship Mahesvara; he instructs on Dharma in the form of Narayana to those who worship Narayana . . . he instructs on Dharma in the form of a king to those who worship the King . . . he instructs on Dharma in the form of the father and the mother to those who worship the father and the mother. . . .'

THE PRODUCTION OF PERFECT HARMONY IN LIFE

In the *Guhyasamaj* the assets of a man are considered to be three, namely, the Kaya (body), Vak (speech) and the Citta (mind), which are regarded as eternal without a beginning or an end. The Mahayana through its various subdivisions is never tired of giving instructions on how to develop the powers of the body, speech and mind, be it

through meditation, be it through Yoga or Hathayoga or be it through the Tantric practices or through the wealth of knowledge and religious inspiration. The Mahayana points out two ideals for every Bodhisattva, namely, compassion for all living beings and renouncement of one's own welfare; and a world of ideals is set forth in these two conceptions. The three elements, body, speech and mind, of every Bodhisattva should be guided by these two great ideals of compassion and renunciation in order that a perfect harmony may be established in life and men may be bound together by the sweet tie of this great world religion. What more is needed for a man when every action, every word and every thought gives expression to compassion and renunciation; and, in fact, what more is even needed for the society than these two ennobling qualities? From what has been said it can be easily discovered that Buddhism in its Mahayana phase contained germs of a world religion because the doctrines have not a vestige of sectarianism in it. A religion like this which makes service as the greatest ideal and keeps it on the very forefront cannot fail to have a universal appeal, and there is no wonder that Buddhism, a purely indigenous product of India, penetrated beyond the limits of the great Himalayas to Tibet, China, Mongolia, Korea, Japan in the North and beyond the sea to Burma, Ceylon, Java, Bali, Indo-China, Siam and other places in the South and South-East.

NATURE OF INDIAN RELIGIOUS SYSTEMS

It may be shown that even the other religious systems of India, Hinduism and Jainism, taught in identical lines and transcended the narrow sectarian spirit. In fact, our forefathers thought always on international lines. While

formulating special religions they always looked to the welfare of humanity in general and not of a particular sect or a narrow circle. But I am going beyond the limited scope, as would be indicated

by the title of this paper; I shall, therefore, conclude by saying that from whatever angle I may view the doctrines of Mahayana it always excites my admiration.

HINDUISM IN THE PHILIPPINES

BY DHIRENDRA NATH ROY, Ph.D.

I

Very few people of India are aware of the significant fact that Hinduism has a great history in the Philippines. Indian anthropologists and antiquarians have rarely, if ever, considered this rising archipelago in their study of what is known as Farther India. Even the researches of the Greater India Society have thrown little light upon the history of Indo-Filipino relationships.

But India can hardly afford to forget or neglect this aspect of her larger self. "If India is to go forward as India, it must go back first of all to get in touch with the broken Indian tradition." It was indeed one of the finest statements which Mr. Macdonald had made before his great change into a British Prime Minister. A fallen people needs every bit of its glorious tradition to sustain itself up till it has revived its old self-confidence to rise and move as proudly as in its golden past.

Unfortunately, it has not been an easy task for those in the Philippines who are doing researches on this line. This is especially because the Spaniards who ruled or rather tyrannized over the people for more than three hundred years, fanatically sought to wipe out all vestiges of native culture so that the people would not think of their history beyond the beginning of Spanish

sovereignty. When we remember that these blessed Spaniards were none others than those who so successfully wiped out of existence the Aztecs, the Mayas, and the Incas,—highly civilized peoples who compared very favourably even with the civilized Greeks at that ancient time—we can only imagine how they tried to destroy everything of the pre-Spanish Philippines. Another important difficulty is that those who are doing researches here on Indo-Filipino relationships can hardly be regarded as possessed of a satisfactory knowledge of the principal Indian languages which are supposed to be abundantly mixed up with the various Philippine dialects.

Professor H. Otley Beyer, an American in the University of the Philippines, has made and is still making a collection of the ancient relics of the Hindu civilization in the Philippines. There are some other private individuals who have also their own collections. But the full meaning of them, I presume, is yet to be deciphered by some who are sufficiently versed in the Indian languages. If some South-Indian university,—Madras or Mysore—could engage a scholar with the necessary qualifications to study in co-operation with some local anthropologists the data that are and that may be available, it may bring to light more interesting and important facts on India's relation with

the ancient Philippines. This article is prepared with the sincere hope that India in her pious indifference does not forget that the Philippines, this beautiful "Pearl of the Orient Sea," once formed an integral part of Farther India.

II

Professor Dixon, the distinguished anthropologist of the Harvard University spoke, in an address before the students of the University of the Philippines, about the ancient civilization of the Filipinos. He referred to the various striking evidences which Professor Beyer has been able to gather after years of careful and systematic investigation into the possible sources of the land,—ethnological, archæological, and traditional. It will be quite an interesting and valuable study when Professor Beyer's three modest volumes, now in preparation, will be out to show the racial and cultural backgrounds of the ancient Philippines. This insular region, although cut off by the vast expanse of water and remote from all the possibilities which brought the ancient East and West into close contact, was able to attain a high state of social evolution at a time when the continent of Europe excepting Greece and Rome was not far advanced from its jungle life. "When the inhabitants of England," says Charles E. Russell in his *Outlook for the Philippines*, "were wearing skins, painting their bodies with woad and gashing their flesh in religious frenzies, the Filipinos were conducting great commercial marts in which were offered silks, brocades, cotton and other clothes, household furniture, precious stones, gold and gold dust, jewellery, wheat from Japan, weapons, works of art and of utility in many metals, cultivated fruits, domesticated animals, earthen ware and a variety of agricultural products from their rich volcanic

soil." To many parts of the civilized world this may be a real surprise inasmuch as the Filipinos as a people were hardly known until recently when their struggle for political independence has served to attract the attention of outsiders. It has been said that the Philippines was discovered by Captain Ferdinand Magellan in 1521. Such discovery means, of course, like many other Western discoveries, that the country came to be first known to the West at that time. There is no truth, however, in calling it a discovery when the land had established its intimate relationships with different parts of Asia nearly as long ago as, if not earlier than, the supposed birth of Christ. Indeed, the Philippines formed an integral part of Farther India in times long gone by and there was a lot of truth in the fact that the Filipinos were called *Indios* or Indians by the Spaniards. India's innumerable misfortunes wrought by the greed of foreigners compelled her to concentrate all her energy and use it in self-defence while otherwise it might have been expended in quickening her larger self which was rapidly growing in a process of cultural expansion. The rising power of Islam in India and in her extensive colonies in Malaysia brought about her political prostration and then cut off the different lands of the Far East from all the possibilities of cultural inspiration from the home land. In the Philippines it was about the middle of the fifteenth century when Islam appeared in the south and was driving northward,—an event which was "fore-stalled by the coming of militant missionary Spain." When in the sixteenth century Spain got her foothold fairly secure in the islands she was able to perfect what Islam initiated,—complete isolation of the Islands from the cultural influence of India.

Along with the process of converting the people into Christianity the Spanish missionaries lost no time in seeking to destroy all the tradition and culture of the land. "With a blind zeal," says Mr. Russell again, "to emulate him of Alexandria, the Spanish enthusiasts burned these books (the literature of the Philippines) as works of the devil and thereby destroyed knowledge priceless to succeeding ages; the few that escaped the flames testifying poignantly to the irreparable loss. A small collection of them was recently discovered in a cave in the Island of Negros and the ethnologists have hopes of others that may have escaped the sharp eyes of the devil-hunters." Beside its sanctified iconoclasm the iron rule of the Spaniards has also succeeded in carving a deep impression of Westernity in the name of Christianity on the plastic mind of the helpless people who have since then been kept apart from the quickening influence of the Oriental Soul. At any rate, the noble people of the Islands stand almost unrivalled in the history of the Orient in their heroic attempt to throw down the shame of the Oriental life. Almost every generation of the people repeated their organized revolt against Spanish rule,—a fact that led Mr. Russell to call the country "the Ireland of the East." The establishment of the Spanish colony began in 1565 and from that time to the great revolution of 1896 there were, according to Mr. Rodriguez, Assistant Director of the Philippine National Library, about one hundred uprisings,—real rebellions against the Spanish rule in the Islands. It is easy to surmise that behind all these struggles there was a strong directing force engendered by people's protests against the cruel Hispanization of the Filipino life. The Filipinos as a people had, by their racial and cultural

affiliations, developed their own culture and tradition in wholesome conformity with Oriental disposition, allowing out of their natural bent a slow infiltration of Indian civilization. Indeed, the wholesome contact between the ancient Hindus and the Island people through extensive commerce and their subsequent settlement side by side along the coast line, had brought the succeeding generations of the islanders into more intimate relation with the men and things of India. The obstruction thrown by the Mohammedans and then by the Spaniards occasioned a gradual forgetfulness in both the countries about their cultural as well as blood relationships, and these several centuries of separation have changed them into all but strangers. The present growth of national consciousness, however, is slowly causing a new impetus to keep to that old forgotten history of the Filipinos, and this may be followed by a growing desire to revive their old relation with India. But let us now note some of the interesting facts available at present to remind us of India's past achievements in these far-flung Islands and what is the nature of relation that exists between the two countries to-day.

III

In the prehistoric Philippines, when this island group did not yet take up its Spanish name, the human inhabitants seemed to have been of three different types, although the black pigmy people "with frizzled black hair" called the Negritos, or Aetas, or Balugas are said to be the earliest. The other two are the Indonesians and the Mongoloids. The Negritos will probably correspond to some of India's hill tribes, such as Kols, Bhils, and Santhals. The Mongoloids might have been settlers from South China with which country the Islands had close

commercial intercourse. The Indonesians were a fair-skinned, tall people with little or no Mongoloid blood. Possibly they had some blood relation with the ancient people of South India, although a definite historical origin of the Indonesians is yet to be traced. Pure Indonesians are still to be found in Borneo, Mindonao, and Northern Luzon. The people of Malaysia are nearly half of this Indonesian type. But a great majority of them are now mixed with the Mongoloid race. The Malaysians, therefore, are mostly a mixed race of Indonesian and Mongoloid blood. The real Filipinos, I mean those who had built up in the Islands a splendid civilization long before the Spaniards were civilized by their Mohammedan rulers in Spain, are supposed to have originated from this Malay race and had "the customs and ceremonies, all of which were derived from the Malays and other nations of India."¹

It is indeed an interesting study how the civilization of India came to the Philippines while there was no military conquest, no method of compulsion by the stronger power over the weaker. In ancient times there was in South India a powerful ruling dynasty called the Pallavas. They were in the zenith of their power from the middle of the sixth century to about 740 A.D. Their kingdom extended over a great part of the Deccan. But the Chalukyas and later the Cholas inflicted a heavy defeat upon them and caused the gradual disappearance of their power as a sovereign people. These Pallavas were expert seamen and merchants carrying on an extensive trade with Malay Islands and Indo-China. Professor Beyer seems to be quite certain that the Pallavas founded colonies as early as the first century

B.C. in Indo-China and Malaysia, or in other words, Cambodia, Malay Peninsula, Sumatra, Java, and Borneo. Professor Dixon of the Harvard University said, however, that the Hindu settlements in this part of the Orient might have been at a much earlier date. The Hindu population in these colonies was greatly increased when sometimes in the fifth century the Pallavas in South India were hard pressed by the coming of a large number of northern people. When Buddhism began to spread far and wide at the instance of the great Indian emperor Asoka, it invaded these Hindu colonies and by the seventh century "Hindu Malaysia became Buddhist." The advent of Buddhism into the colonies meant some initial resistance from the faithful Hindus. Between the Buddhist converts and the Hindu colonists there began a great religious competition which revealed itself in the construction of many fine buildings and temples representing "a high type of artistic development." In Indo-China the Kingdom of Champa was founded by Kaundinya who "came from the Pallava capital of Kanchi" in South India. In the twelfth century King Jayavarman VIII founded an empire in Indo-China by uniting together the different kingdoms of Kambodj, Kambapura and Vyadhapura. This empire served as a centre of further extension of Hindu civilization towards the neighbouring islands through trade and other peaceful intercourse. There was, however, no motive of political domination, no land hunger. In Sumatra the Buddhists built a permanent city as their capital with many other cities around it. Thus here again was formed another Buddhist state called the Empire of Sri-Vishaya, the emperor himself claiming descent from the Sri-Vishaya (or Sri-Vijaya?) royal house.

¹ *The Philippine Islands*, Edited by Blair and Robertson, Vol. 40, p. 41.

The capital of Sri-Vishaya was made another centre of Hindu influence which was spreading rapidly over the surrounding island regions of Malaysia. It was about the eighth century that from Gujrat in India there began a great influx of caste-Hindus in East Java where they founded a Hindu state in rivalry with the Buddhist state in Sumatra. These two rival states "made their influence felt throughout the island of Borneo and covered at least the greater part of the southern Philippines, and at times their influence was extended as far north as the island of Formosa."

Thus we find that Indo-China, Sumatra and East Java formed the three centres of Hindu influence over the neighbouring islands before the time of the Mohammedan invasion. Hinduism came to the southern Philippines from Indo-China long before Sumatran Buddhism had gained access there. This Hindu influence reached also the north-west coast of Borneo. The city of Bruni on the coast "was the most important centre in northern Malaysia for the extension of Brahmin influence in other islands and regions."

Soon after the twelfth century several high officials, or *datos* as they were called at the court of Bruni, somehow incurred the displeasure of the Raja of Borneo and left the island with their families and servants. They sailed along the coast of Palawan and finally reached the island of Panay. They were called the Visayans because they came from the land of Sri-Vishaya. They encountered little difficulties in settling along with the native people. Some of the *datos* sailed further north until they arrived near Batangas where they finally settled. The descendants of these *datos* migrated in different directions, one group settling around Laguna de Bay and another in the Bicol

Peninsula. On the other hand, the Visayans in Panay were growing again rapidly in population and thus spread over the whole island. The Visayans at present include all those people in the southern Philippines whose dialects bear close resemblance to that of the Panayans. There are also some people in Borneo numbering about three hundred thousand who are still known as Visayans. They still hold to their faith against Mohammedan aggression and maintain tradition closely related to Hinduism. Professor Beyer says, "It seems quite evident from a study of various facts that the Visayans in Borneo and those in the Philippines are not only of common origin but are also closely allied to the peoples of South Sumatra. This term is almost certainly a direct survival of the spread of colonies from the pre-Buddhist Sri-Vishaya state into Western Borneo and from there into the central Philippines and probably also into Southern Formosa." It should be borne in mind that Sri-Vishaya was a royal house to which the different royal families in Indo-China, Sumatra and Borneo traced their descent. Their states were, therefore, associated with the name of Sri-Vishaya and the people were called the Sri-Vishayans. The people of the Philippines are at present divided into three groups which are represented by the three stars in their national flag. One of these three groups is constituted by the Visayans, the other two by the Tagalogs and the Ilocanos. At any rate, it is now evident that Hindu blood came from southern India through a long course to these islands and became mixed with the blood of the native people.

IV

This close ethnic relation of the Filipino with the people of southern India

is further adduced by the archæological study of the lands. The original script of the people has been traced to the South Indian character. The various forms of writing, such as Tagalog, Ilocano, Vishayan, Pampangan, Pangasinan, etc., show their distinct relation with such forms of South Indian scripts as Tamil, Telegu, Malayalam and Kanarese. In northern Philippines these scripts ceased to be in use after the coming of the Spaniards. In the south, Islam introduced by Makdum or Sharif Awliya of Arabia prevented their further use and the Arabic alphabet came in vogue. But some pagan mountain people, as they are called now, are said to retain still their old scripts. "Careful study of these scripts," says Professor Beyer, "in modern times has shown that all the Philippine forms of writing most probably were derived either directly from Sumatran or from intermediate Bornean forms which are now lost. The Sumatran scripts in turn have been shown to go back to a South Indian origin just subsequent to the time of Asoka, which indicates that they were introduced into Sumatra with the earliest Hindû-Pallava colonies" (*A History of the Orient*, p. 124). Dr. David P. Barrows, then Chief of the Bureau of Non-Christian Tribes, Manila and once considered to be the best authority on this subject, says, "On the island of Java this race (Malaya) had some ten centuries before been conquered by Brahmin Hindus from India, whose great monuments and temples still exist in the ruins of Boro Budor. Through the influence and power of the Hindus the Malaya culture made a considerable advance, and a Sanskrit element amounting in some cases to twenty per cent of the words, entered the Malayan languages. How far the Hindu actually extended his conquests and settlements is a most interesting

study, but can hardly yet be settled. He may have colonized the shores of Manila Bay and the coast of Luzon where the names of numerous ancient places show a Sanskrit origin" (*The Philippine Islands*, edited by Blair and Robertson, Vol. 36, p. 189).

Dr. Pardo de Tavera, one of the most distinguished Filipino scholars, says, "It is impossible to believe that the Hindus, if they came only as merchants, however great their number, would have impressed themselves in such a way as to give these islanders the number and the kind of words which they did give. These names of dignitaries of caciques, of high functionaries of the court, of noble ladies, indicate that all these high position with names of Sanskrit origin were occupied at one time by men who spoke that language. The words of a similar origin for objects of war, fortresses and battle-songs, for designating objects of religious belief, for superstitions, emotions, feelings, industrial and farming activities and agriculture were at one time in the hands of the Hindus, and that this race was effectively dominant in the Philippines." (*History of the Philippines*, Barrows, p. 93.) Again Mr. A. L. Kroeber, Professor of Anthropology, University of California, writes that "it is rather remarkable that the number of Sanskrit words is about twice as great in Tagalog as in Visaya and the Mindanao dialects, in spite of the greater proximity of the later to Borneo. This difference can scarcely be wholly explained away as due to our more perfect knowledge of Tagalog. It seems likely that the latter people received their loan words, and with them a considerable body of Indian culture, through direct contact with the Malay Peninsula or the coast of Indo-China which they front across the China Sea; and that the Sanskrit element penetrated Mindanao and the Visayan

islands by way of Borneo" (*Peoples of Philippines*, pp. 201-202). The Hon. Justice Romualdez of the Supreme Court of the Philippine Islands, himself a real Filipino, derives his conclusion from G. A. Grierson's *The Indian Empire*, published in the *Imperial Gazetteer of India*. He says, "It seems clear that our dialects belong to the Dravidian family." It should be remembered that the Sanskrit language being primarily the language of the Indo-Aryans is entirely different from the languages of southern India used by the Dravidian people. That both the Sanskrit and Dravidian elements are found in the different dialects of the Filipinos, goes to show that the influence of the Hindus of the Aryan type who had founded an empire in east Java and that of the Hindus of the Dravidian type who also had their empires in Indo-China and Sumatra, had been present in the Islands. It is, therefore, admitted, as Justice Romualdez states, that the ancient culture of the Filipino people originated in India. Dr. Saleeby who has made a very scientific study of the various dialects of the southern Philippines and seems to know something of the Sanskrit language, goes further and points out "that Sanskrit terms were used by Malaysians in general and by Filipinos in particular long before the invasion of Java and Sumatra by the Hindus of the third or fourth century A.D." Indeed Dr. Saleeby is inclined to hold a different theory from that of other students of Indo-Filipino relationships. He is convinced that the Filipinos were originally immigrants from India. He says, "And when side by side with the worship of such dewas (devas) and hantus we find that the head-gods of the Indian triad and the earliest Vedic gods still hold the foremost place in the minds and devotions of the hill-tribes of Luzon and Mind-

anao and are still spoken of by the Moros. . . .the inference certainly becomes clear that the relation which the Filipinos hold to the Hindus is very much older than the Hindu-Malayan civilization to which we referred above. It reaches far back into the period when the worship of the Vedic gods of India was the dominant religion of the homeland of the forefathers of the Philippine hill-tribes. For if we strip the hill-tribes of this of their worship and if we strip their dialects of the Sanskrit element which we have just described, we leave them nothing that would be commensurate with their arts and culture. . . .All of which goes to show that these deities constituted the indigenous worship of these tribes and that the original home of these tribes was somewhere in the continent of India, where such worship was indigenous" (*Origin of the Malayan Filipinos*, pp. 25-26).

Besides these facts of language relationships there have been many other facts lately unearthed. It has been found that in the island of Masbate the ancient quicklime method of the Hindus was used by the gold miners to excavate the rock. The relics found in the island of Mindoro seem to prove that it "seems to have been the very centre of Hindu civilizing influences." Mr. Russell says that "every settled town had a temple and most temples had collections of books." They were written in the native characters on palm leaves and bamboo and stored with the native priests. But unfortunately the Spanish people destroyed that precious heritage of the people. It has been said that "one Spanish priest in southern Luzon boasted of having destroyed more than three hundred scrolls written in the native character."

About the interesting folklores Professor Kroeber thinks that they are

"quite demonstrably of Hindu origin and all are cast in Hindu mould. Inasmuch as many of our own fables are also known to be of Indian origin or patterned on Hindu examples, it is not surprising that these tales from the Philippines have a strangely familiar ring in our ears. It is no wonder, since both we and the Filipinos have derived them from the same source" (*Peoples of the Philippines*, p. 197). Images of bronze, copper and even of gold representing the god Shiva, one of the Hindu Trinity, have been discovered by archæological exploration. There is one statue, supposed to be some Hindu god, which has been preserved at the Ateneo de Manila, a very ancient Catholic college. One Dutch archæologist thinks that it is the statue of Ganesha. In Chao Ju-Kua's description it is found that "in the thick woods of Ma-yi, the ancient name for the island of Mindoro, are scattered copper statues of Buddha, but no one can tell the origin of these statues." The Islands received an abundant supply of brass, bronze copper, tin armour and various types of weapons from India. "The characteristic sarong, turban, bronze bells and armlets and a variety of smaller ornaments appear to be Indian. The skin-tight trousers of the Sulu Moros are suggestive of Indian puttees" (Beyer, *The Philippines before Magellan*, Asia, Nov., 1921). The old names of coins used in the Islands are of Indian origin. Indeed, the Indian influence is most obvious "in all the most highly developed

ancient handicrafts in the Philippines." From the evidences so far collected Professor Beyer sums up his conclusion thus: "The Indian culture made itself felt most strongly in the political, social and religious life of the populations among which it spread. Its material influence was relatively less important except perhaps in metal-working, and in the art of war, though modes of dress and of personal ornamentation were also greatly affected. At the time of the Spanish discovery not only were the more civilized Filipinos using the Indian syllabaries for writing, but their native mythology, folklore and written literature all had a distinct Indian cast. The same was true of their codes of laws and their names for all sorts of political positions and procedures. The more cultured Philippine languages contain many Sanskrit words, and the native art a noticeable sprinkling of Indian design. A strong Brahmanistic religious element was also certainly introduced, although it seems to have affected chiefly a limited class, as the mass of the people still clung to their more ancient pagan worship With the exception of recent European culture the Indian influences are on the whole the most profound that have affected Philippine civilization" (*A History of the Orient*, p. 200). "There is no tribe in the Philippines," says Professor Kroeber, "no matter how primitive and remote, in whose culture of to-day elements of Indian origin cannot be traced" (*Peoples of the Philippines*, p. 11).

(To be concluded)

INDIA'S CULTURE AS A SUBJECT IN PRAGUE UNIVERSITIES

BY PROF. OTTO STEIN, PH.D.

I

The Editor of *Prabuddha Bharata's* kind invitation to write some lines on the position of the Indian culture in the Universities in Czechoslovakia coincides happily with the celebration of the 70th birthday of one of the most impressive and authoritative interpreters and ardent admirers of India's contributions to the world-culture,—of our Guru, Professor Winternitz. I say “our Guru,” because one dares say so, as the author of the standard work, *The History of Indian Literature*, has taught so many students, here and abroad, the wealth and beauty of the genius of Bharatavarsha.

But, let me begin with the beginning !

Since 1860 the professorships of classical philology and comparative linguistics have been trusted to the late Prof. Alfred Ludwig, Ph.D., who became professor of the latter subject in 1871, then on the single University, existing in Prague, common to both the peoples of the country Bohemia, a part of the Austrian Empire. In 1883 the University of Prague was divided into two, a Czech and a German University; Prof. Ludwig belonged to the latter.

Besides his many contributions to the science of language, classical and oriental, the name of Prof. Ludwig is associated with one of the chief works of Vedic research, with the six volumes of the first translation of the Rgveda into German. (By an often occurring duplicity of events, in 1876 was published the first volume of the metrical German translation of that

Veda by Grassmann, the second volume in 1877). Of these six volumes only the first two (1876) contain the prose translation of all the 1028 hymns of the Rgveda, arranged according to the deities to whom they are addressed and further according to their liturgical or general cultural contents. The individuality of Ludwig, already expressed in that deviation from the traditional arrangements in Mandalas, shows another feature in his handling of German orthography—he insists on a phonetical writing—as well as of his language. Indeed, the reading of this translation may be sometimes rather a work of study even for a reader whose mother tongue is German. But Ludwig did not intend to give a fluent and pleasant translation, which becomes, more or less, an imperfect reproduction of the really inimitable poesy of inspired sages.

He supplied, however, to that translation a commentary in two volumes (IV and V, 1881, resp. 1883), dedicated to the pace-maker of Vedic Studies, to Friedrich Max Muller of Oxford, a German by birth too, while the third volume (1878) under the title *The Mantra-literature and Ancient India, being an introduction to the translation of the Rgveda* brought an exhaustive inquisition into practically every point of the complex “Veda.” Needless to say that there are to be found chapters on the origin of Vedic literature, on metres, on the history of the text, on the personal names besides those of the poets, on the chronology of the Veda: rather

this volume is a gazetteer of Vedic culture, thus preceding by one year the highly appreciated work by Heinrich Zimmer: *Ancient Indian Life* (1879). As an appendix Ludwig included verses from the Samaveda, not contained in the Samhita of the Rik, and—as the first of all—a German translation of selected hymns from the Atharvaveda. Finally, an index volume (VI., 1888) of 265 pages shows every passage, discussed in his commentary or quoted, his conjectures made in the traditional text, and offers not only a glossary, but gives also what one may call today an alphabetical list of the materials in the Rgveda, with explanations again, quoting also analogous passages from the Atharvaveda and the Mahabharata. The end of this rich index brings the most important features of the Vedic language.

I have dealt perhaps too long on the description of that translation by Prof. Ludwig; the respect, however, for this ingenious work and its importance compels one to save it from undeserved oblivion, especially as it is less known in India perhaps.

II

When Prof. Ludwig retired in 1901, his successor on the chair of Indian Philology and Ethnology was Dr. Winternitz. Since 1883, as remarked, there were already two Universities in Prague, a Czech and a German one. On the former the subject of Sanskrit and comparative philology have been trusted since 1885 to a pupil of the late Prof. Ludwig, to Professor Josef Zubaty, Ph.D., who was born on April 20, 1855, and died on March 21, 1931. As his teacher, Zubaty also began his scientific activities with the Rgveda, in a paper "Contributions to the interpretation of the Rksamhita" (Listy filologické, 1893).

Besides his manifold researches into comparative Indo-European, especially Slavonic philology, he devoted his linguistic abilities to the great questions of Indian literature: to the Mahabharata, the Ramayana, to the metres in the former, to the problem of the influence of the Greek drama, i.e. the so-called new Attic comedy, on the development of the Indian drama. Finally, to put here aside all his valuable linguistic and lexicographical papers, mainly from the point of view of Slavonic or Czech languages, there may be mentioned his translations of the *Malavikagnimitra* and of the *Meghaduta* into Czech.

In the last year of the 19th century, 1899, Dr. Winternitz joined the German University of Prague. He, born on 23rd of December, 1863, was a pupil of the great George Buehler, but soon after his Ph.D. in 1888 he left his home in Austria and lived for ten years, till 1898, in Oxford, where he assisted the famous Friedrich Max Muller in bringing out the second edition of the Rgveda with Sayana's commentary. Already as a young doctor he had published the text of the Apastambiya Grhyasutra (1887), ten years later, in 1897, supplemented by the edition of the *Mantrapatha*. His chief work in that period, growing out from his never neglected interests for the religious, ritual and domestic life of ancient India, was the ritual of ancient Indian marriage-customs, compared with those of other Indo-European peoples (1892). As a pupil of the linguist and ethnographer Friedrich Muller—not to be confounded with the above-mentioned Fr. Max Muller—Dr. Winternitz was always an ethnologist too. To give one instance: he made researches into the deluge-stories of different peoples, a problem, in which Indologists are interested as

the story is to be found in the *Brahmana of the Hundred Paths*.

It is not the proper place here to give an exhaustive biography or description of the scholarly works of Prof. Winternitz.¹ What may be pointed out in general lines is his importance for promulgating the knowledge of India. His three volumes of Indian literary history, of which the first volume appeared in English garb, brought up to date, in 1927, while the second volume, containing the Buddhist and Jain literature, will be in the hands of the English reading public before long, are too familiar, not only to specialists, to be alluded at all. When he was happy to work as a guest-professor of the Visvabharati-University of Rabindranath Tagore at Santiniketan, he delivered lectures at various Universities, especially at the one in Calcutta, which have been published in a book under the title : *Some Problems of Indian Literature* (1925). Prof. Winternitz, as mentioned already, is an ethnologist : therefore are his many papers on ethnological topics. He is interested in religious questions : therefore his contributions to the history of Indian religions. He is since long a champion for the emancipation of women : therefore his activities in that field also. All this, besides his own and main field of Indology. But, that is the most remarkable feature of his personality as a scholar : that intrinsic co-inherence of all those different subjects which each other fructify.

One example of the relation between ethnology and Indology has been shown above ; how intimately connected his interests are another instance may illustrate. Since his years in Oxford he was

the enthusiastic advocate of progress in the women-movement ; to-day, it is true, that it seems to be an obsolete banality ; but it was not, if one remembers the fights of the suffragettes some 80 years back. Thus Prof. Winternitz who wrote in his early days on marriage customs or on the matrimony of the Jews, writes a paper on the position of the widow in the Veda, publishes a book *The Woman in Indian Religions* Part first, treating with Brahmanism only, or *Woman and War in the Light of Ethnology*.

One of the prominent activities of Prof. Winternitz from the beginning of his career was the propagation of the idea that Indology needs a critical text of the Mahabharata. After a long and eventful battle with men and circumstances to the latter of which belong the battles on real battle-fields too, he enjoys the satisfaction to see his beloved idea take shape in the motherland of the Epic under the guidance of the Mahabharata Editorial Committee among whose members his name also appears. He himself is preparing the edition of the Sabha-parvan.

Prof. Winternitz, however, has never been an Indologist of the writing-table. He gave not only to many an auditory, in the lecture-rooms in and outside the University, the best impressions of India's mental achievements, but he always tried to bring nearer the greatest men of that country to his own countrymen. Rabindranath Tagore, Sarojini Naidu, Mahatma Gandhi are the persons to whom he lent his able pen ; with the first he is connected by friendship, the last is the subject of a special booklet, besides many contributions to dailies. Just some days ago Prof. Winternitz read a lecture before a big auditory on India and the West, in which he pointed out that the future of human culture will depend on the

¹ A full bibliography has been given in the *Archiv Orientalni*, vol. VI, Number 1, dedicated to Prof. Winternitz on behalf of the Oriental Institute in Prague.

answer to the question: whether India will learn from the West its technical progress and with that the consequences of an unmerciful struggle of life, or whether the West will be taught by India the noble path of Ahimsa.

Many societies, not concerned with Indology, but with no less sociological aims, welcomed the idea of honouring Prof. Winternitz on the 23rd of December, 1933, by presenting him a volume of papers. Besides the friends from Europe and America many sons of India came to join us mentally. I am sure that those contributions from India will be the purest joy of the jubilant. The sad conditions forced the editors to reduce the number of papers, as they themselves renounced to participate in favour of other contributors; the papers, not printed in the volume, will be handed over to Prof. Winternitz and printed later on.

III

The chair of the late Prof. Zubaty was, because of the impossibility to unite such vast subjects like Indology and comparative linguistics and Indo-European languages in one scholar's hands, divided into two: the professorship of Indology could not be trusted to better hands than to those of Prof. Vincenc Lesny, Ph.D. Born on April 8, 1882, he studied in Prague in both the Universities, and visited also Germany and England. His interests have never been limited to ancient India alone, though he has done valuable services in that field also. But he devoted many a paper to middle-Indian languages and he is—a fact to be remembered—one of the few Indologists who are able to read the poems of the *poeta laureatus* of India in the latter's mother tongue. The translations into Czech profit by that elimination of the usual English

intermediary. Prof. Lesny was twice in India. He wrote not only the "India of To-day" (1924), but tries also to teach the truths of India to his countrymen in *The Spirit of India* (1927). He also wrote an important book on Buddhism (1921). Thus we see in him a second propagator of India's culture in Czechoslovakia.

Though, perhaps he does not call himself an Indologist, Prof. Otakar Pertold, Ph.D., who knows India and Ceylon not only from many visits, but also from three years' stay as a Consul for Czechoslovakia in Bombay, has done much in pointing out the beauties of India's culture and civilization to the public in big volumes. He is interested also in the popular religions of India as well as in the dances and magic of Ceylon. He, (born March 21, 1884) threw already by his papers many interesting side-lights on the pre-Aryan religion of India.

IV

Taking into account the Czechoslovakian Republic as a state of some 15 millions of inhabitants one must confess that in her Universities the representation of India's culture—for completeness I must mention myself—can hardly be called inadequate, adding that Indology is not fostered by some egoistic motifs or is not a special lucrative source for those who devote their life to her. We must rather appreciate the idealism and the economy of work by which it is able to reconstruct, from thousands of miles away, the complex edifice of culture what we call India. In *The Archiv Orientální*, the journal of the Oriental Institute of Prague, these efforts got an organ as also in the *Indologica Pragensia*, edited by Prof. Winternitz and the writer of these lines, devoted exclusively to Indology.

Let me conclude with the fervent wish and hope that some young students of India may share the enthusiasm which we feel here for India, and join us in

our Universities, to work for the promotion of science, which is the only source of progress and wealth, the only tie pure and ever-lasting between men.

AN AXIOM

BY R. KRISHNASWAMY AIYAR, M.A., B.L.

I

Lord Sri Krishna enunciates this in his Gita as a well-known axiom: "Death is verily certain for whatever is born." As with all axioms, this proposition has to be accepted as true and universal and requires no proof; but proof in the sense of verification is possible; if we consider the nature of things in the world before us, we cannot find a single thing which is born but does not die. It may be that some things last longer than others but it cannot be denied that there is an end to all things born.

All religions in the world without a single exception postulate as the final goal of life a state of existence which is salvation or liberation from the imperfect life of ours. There is much difference of opinion as regards the nature of that state, whether we have embodiments even then, whether our experience there is sensual or super-sensual, whether individuality subsists or not in that state, whether it is within the bounds of matter or beyond it, and so on. But all are agreed that that state is a state of continued eternal existence, that it is a state of supreme illumination where there is no room for darkness or ignorance, and that it is a state of ineffable Joy where there is no mixture of pain or sorrow. To use the terms of the Vedanta, the ultimate

goal of life postulated by all religions is a state of *Sat* (unqualified Existence), *Chit* (unqualified Knowledge) and *Ananda* (unqualified Bliss).

Now, no religion tolerates for a moment the suggestion that a person who has attained salvation can again become subject to the limitations of our life. If such a possibility were open, salvation would cease to be the "goal" of life and would cease to attract any aspirant. It is therefore accepted on all hands that once a person attains salvation he attains it once for all and continues in that state of illumination and joy *for ever*. That state once attained lasts for ever onwards.

II

We need hardly say that, at present, situated as we are in the midst of pain and sorrow, darkness and ignorance, *we* cannot claim to be in a state of liberation. To us, therefore, the state of liberation is something which has to be *attained* hereafter by appropriate effort. The state of liberation has to be created for us as the result of our exertions in that direction.

But the axiom with which we started is emphatic in proclaiming that whatever is caused cannot endure for ever. How then can a state of illumination which is the *result* of our exertion

continue for ever? Being a new-born state, it must cease to be at some time or other. Are all the religions then mistaken in assuming that that state once reached endures for ever? If they are so mistaken even in this vital matter, in the enunciation of the nature of the ultimate goal of life, have they any the slightest claim to the allegiance of any person? The answer is to be found only in the Advaita Vedanta.

"Whatever is born must die" is a universal proposition and admits of no exception. If the state of liberation is born, it must also die. Inasmuch as all are agreed that it does *not* cease to be, the only logical hypothesis on which we can sustain that universally accepted statement is that it is *not* born. Ordinarily a thing is said to be born when it did not exist before the moment of birth ; and a thing is said to die when it does not exist after the moment of death. When we say therefore that a thing born must die we mean that non-existence preceded its birth and non-existence succeeds its death ; in other words, the existence of that thing is hemmed in on both sides by non-existence. An eternal existence, on the other hand, is incompatible with any non-existence, precedent or subsequent. That is, it cannot be born, it cannot die. The state of liberation, therefore, if it has to endure for ever, cannot be born. If it cannot be born and yet has to continue for ever, it must be that it is not born. The state of liberation is not something which has to come into existence at some future time as the result of our exertions but it is a *present* state inherent in us without the necessity for being created anew. Being a *present* inherent state, no effort is needed or possible to *create* it ; for if it were possible to create it, it cannot but be impermanent.

III

The further questions will arise : if, as you say, the state of illumination and joy is my present inherent nature and need no effort to attain it, how is it that I do not realize it in actual experience? And if, as you say, no effort is needed or possible to bring about that state, what is the justification for or the use of the several kinds of training and practice prescribed by the several religions of the world as the *means* to salvation?

These questions are on a par with the question : If, as *you* say, the mother-of-pearl is not silver, how did *I* mistake it for silver? If some *logical* answer can be given for this question, it would mean that the perception of silver was a logical phenomenon and it cannot possibly therefore be mistaken. Neither the deluded man nor the wiser one can give a logical answer to this question. Their inability to give a satisfactory answer is not really due to any difficulty in explaining the phenomenon but is directly attributable only to the wrong frame of the question. The question *how* needs an answer only if there is any seeming inconsistency between two statements. If *I* know that the thing before me is *not* silver and if at the same time *I* see silver, some explanation is certainly required. If *you* know that it is but mother-of-pearl and if at that moment *I* see silver, where is the inconsistency between the two which needs any explanation? Further if *I* really know that the thing before me is *not* silver, I cannot possibly at the same time see silver in it. So considered from all standpoints the question *how* as formulated above is meaningless and cannot be answered at all to the satisfaction of anybody. The enquiry ought to have been confined to the latter part of the question, that is, how

did I see silver? The simple answer would then have been, "You did *not* know that it was but a mother-of-pearl. If you had known it, you would not have seen silver." That is, it is the non-perception of the mother-of-pearl that is responsible for the perception of silver.

IV

Similarly the question, "Why am I subject to pain and pleasure at the present moment?" has to be answered in only one way, namely, you are not conscious of your inherent state of illumination and bliss which transcends all pain and pleasure. This ignorance of our inherent state as a state of freedom from bondage is responsible both for the bondage and the need to break through it. This primary ignorance is given the name of Avidya. All effort is needed only to get rid of this Avidya in slow stages. A convict whose hands are manacled requires effort to burst asunder the shackles that bind him ; nothing more, no independent effort is needed to give him his freedom, for it is but his natural state which he resumes as a matter of course. Freedom is not the *result* of any effort ;

it is an inherent state which was, as it were, suspended for the time being by the putting on of the shackles. Similarly the state of illumination is the normal condition of all, but is suspended, as it were, for the time being, due to the influence of Avidya and its offshoots. If Avidya, the ignorance of our essential nature, the root-cause of all bondage, is eliminated in slow stages by the training in the paths of Karma, Bhakti and Jnana, the aspirant realizes for ever more his inherent state of absolute freedom and retains it for ever.

It will be illogical to say that the imperfect man *becomes* a perfect being; if he can possibly become so, imperfection cannot be an *essential* attribute of his and we have no right to call him an imperfect man even now. Further, if perfection can be *born*, it cannot be permanent. There can therefore be no *becoming* in any sense of the term. Our axiom admits of no exception. The only possible hypothesis is, therefore, that a really perfect being mistakenly thinking himself imperfect (through Avidya), finds his mistake (Avidya-ccheda) and realizes (Jnana) and retains (Moksha) his perfect nature for ever more.

VEDANTISM IN INDIA AND AMERICA

BY DR. ARTHUR CHRISTY

I

I happen to have been born in China and I lived abroad for about sixteen years. When I came to the United States and proceeded through the usual academic routine, I finally centered on one interest and that was, essentially, to discover the best in the civilization in

which I had been born and among whose people I had many of the dearest and closest boyhood friends. I have always maintained an interest in the Orient—not in the Orient that I knew as a boy but in the Orient that one gets to know after, as Wordsworth expresses it, 'the years that bring the philosophic mind.'

There is no better field for a scholarly activity of the real sort than the field that Dr. Guthrie has mentioned—namely, that we are in a world gradually growing smaller—gradually becoming aware of our neighbours, and yet we don't know what our neighbours are thinking. I resolved to devote myself to the history of the cultural and philosophical contacts of the Orient and the Occident. I am delighted that Dr. Guthrie preceded me for one reason—he gave me the very text I needed for my very brief and rambling—and I hope not too dull—talk this evening when he said that the best of Vedantism will be found right here in the United States. I hope to demonstrate that to-night.

When the Swami called me at my office, he suggested that I talk about the subject, 'What the East can give to the West.' That is a tremendous subject and I frankly would prefer to avoid it. I will, however, talk about certain aspects of it which I hope will fulfil the idea in a better way than any generalities which I could give. The Swami also gave me two books, one being Romain Rolland's *Life of Swami Vivekananda* with which I was familiar. In this book I was especially interested in the chapter on the American background of the Swami's work, particularly the phases of the book in which he mentions the interest of Emerson and Thoreau in Hinduism. In writing my thesis, 'The Orient in American Transcendentalism,' I found no better place to start than with the works of Emerson and Thoreau. It is my conviction that Emerson and Thoreau were not converted to any belief with any sympathy with the Hindus but the reason they were interested in India was that it filled the spiritual need which they had and, finally, that everything they wrote about was simply the

recognition of their affinity with the essential ideas of ancient India. Now I decided, therefore, that I could do nothing better this evening than to demonstrate to you with a few parallel passages the fact that Dr. Guthrie so clearly stated—namely, that the best Vedantism is in the thought of the American people.

II

As I was sitting here and engaging in a most delightful conversation with my neighbour on the right, I asked her a question merely out of natural interest, i.e. 'What do you think is the reason that brought this audience here to-night? Why is each individual interested in Vedantism?' You all know your real reasons for being here. I am very much interested in human action and am particularly interested in why people do certain things. This will probably let you realize why I am reading this first letter which Emerson wrote to his Aunt Mary Moody Emerson, for in this letter you will find the germ of everything which he later found in Vedantism. At the time of this writing, Emerson was not yet 21 years of age. He writes as follows:

"Roxbury, October 16, 1828.
My dear Aunt,

. . . I have a catalogue of curious questions, that have been long accumulating, to ask you . . . I ramble among doubts, to which my reason offers no solution. Books are old and dull and unsatisfactory; the pen of a living witness and faithful lover of these mysteries of Providence is worth all the volumes of all the centuries. Now what is the good end answered in making these mysteries to puzzle all analysis? What is the ordinary effect of an inexplicable enigma? Is it not to create opposition, ridicule, and bigoted scepticism? Does the

universe, great and glorious in its operation, aim at the sleight of a mountebank who produces a wonder among the ignorant by concealing the causes of unexpected effects? All my questions are usually started in the infancy of inquiry, but are also, I fear, the longest stumbling blocks in philosophy's way. So please tell me what reply your active meditations have forged in metaphysical armoury to—what is the origin of evil? And what becomes of the poor slave, born in chains, living in stripes and toil, who has never heard of virtue and never practised it, and dies cursing God and man? Must he die in eternal darkness, because it has been his lot to live in the shadow of death? A majority of the living generation, and of every past generation known in history, are worldly and impure; or, at best, do not come up to the strictness of the rule enjoined upon human virtue. These, then, cannot expect to find favour in the spiritual region whither they travel. How is it, then, that a Benevolent Spirit persists in introducing on to the stage of existence millions of new beings in incessant series to pursue the wrong road and consummate the same tremendous fate? And yet, if you waver towards the clement side here, you incur a perilous responsibility of preaching smooth things. And, as to the old knot of human liberty, our Alexanders must still *cut* its Gordian twines. Next comes the Scotch Goliath, David Hume; but where is the accomplished stripling who can cut off his most metaphysical head? Who is he that can stand up before him, and prove the existence of the universe and its Founder? The long and dull procession of reasoners that have followed since have challen-

ged the awful shade to duel, and struck the air with their puissant arguments. But as each new-comer blazons 'Mr. Hume's objections' on his pages, it is plain they are not satisfied the victory is gained. Now, though everyone is daily referred to his own feelings as a triumphant confutation of the glozed lies of this deceiver, yet it would assuredly make us feel safer to have our victorious answer set down in impregnable propositions. You have not thought precisely as others think; and you have heretofore celebrated the benevolence of De Staël, who thought for her son. Some revelation of nature you may not be loath to impart, and a hint which solves one of my problems would satisfy me more with my human lot."

From the above letter, it will be noted that Emerson, even as a young boy, was groping for some solution to these problems, the answer to which he later found in the books of the Hindus.

Now you are probably all acquainted with the attempt of Mr. Gilbert K. Chesterton to impale all philosophy with the question, "Is Piccadilly Circus God?" He expected a humorous answer. Obviously, he is an exponent of the teaching which regards the universe as composed of God, man and matter and in an attempt to ridicule the teaching of identity, he asked the question, "Is Piccadilly Circus God?" I shall not try to give you an exposition of identity and monism, but simply read you a passage in Emerson's writings which will give you his thought in this regard—"Wherever is life, wherever is God—there the universe evolves itself as from a center to its boundaries."

Emerson was born and bred in the Christian tradition. I don't know of a sentence which more succinctly states

the similarity between the teaching of the ancient East and the Christian heritage of the West than this passage from Emerson's writings, "Blessed is the day when the youth discovers that *within* and *above* are synonymous."

Now I need not tell this audience that one of the basic principles of Hindu thought is the doctrine of Karma. I would like to read you a passage which Emerson developed in his famous theory of the doctrine of compensation, "The action one has done cannot be destroyed until it has borne its fruit. No power in nature can stop it from yielding its results. There is no power in this universe which can stop its bearing good results. Cause must have its effect. Nothing can prevent or restrain it."

The above selections which I have read are not the best passages to indicate to the fullest the implications of Emerson's thought, but they are unique in that they emphasize the idea that Emerson turned to India not as a convert but as a man who recognized his affinity with ancient India.

Concerning the doctrine of transmigration—unconventional¹ as it may seem to the American mind and particularly to anyone reared in a Calvinistic tradition—I read the following passage from one of Swami Vivekananda's own books, "Now this idea of the reincarnation is not only not a frightening idea but is most essential to the moral well-being of the human race. It is the only logical conclusion that thoughtful men can arrive at."

III

If I do nothing else this evening, I hope I will send you back to reading Emerson. If you are sincerely interested in Vedantism, you will find in reading Emerson a marvellous anticipation of all the things you are hearing in this

Vedanta Center. I would like to read one more passage regarding the soul and immortality "The soul is not born; it does not die. It was not produced from anyone, nor was anyone produced from it. The wise man casts off all grief. The soul cannot be obtained by knowledge nor by manifold science can it be obtained. It reveals its own truth."

Let me repeat my text, "The best of Vedantism is in the thought of the American people." What the East can give to the West I do not feel competent to say, for that is a weighty subject. However, I give you my idea. It is simply this: The West will take from the East whatever it is capable of taking and whatever it will find to supplement its needs. I think that I have quite conclusively demonstrated in the passages which I have read to you—particularly, in the letter which Emerson wrote to his Aunt when he was still a boy not yet 21, that he was groping for the very things which he found in the books of the Hindus. The whole story of what books he read, where he got them, what they were, and so forth—those things are in print. The important fact which I want to leave with you, however, is that Emerson recognized his affinity with the Hindus. The best minds of the West will recognize when they come to the teaching of India their affinity with it and will welcome it and be grateful to it. "The soul shall have to sit in its own rank." It means that there are gradations in spiritual discernment and ability to recognize and to sense what is generally fine and noble, and with those lines I think I might appropriately conclude. When there are souls in the West capable of taking the same rank as the great souls of India, they will have a clear perception of their recognition and of their kinships.

APAROKSHANUBHUTI

BY SWAMI VIMUKTANANDA

सुखेनैव भवेद्यसिन्नजस्त्रं ब्रह्मचिन्तनम् ।

आसनं तद्विजानीयान्नेतरत् सुखनाशनम् ॥ ११२ ॥

यस्मिन् Wherein सुखेन easily एवं verily असन्नं unceasingly ब्रह्मचिन्तनम् meditation of Brahman भवेत् becomes तत् that आसनम् *asana* विजानीयात् should know न not सुखनाशनम् destroying happiness इतरत् any other.

112. One should know that (posture) in which the meditation of Brahman flows easily and unceasingly to be real *âsana*, and not any other¹ that destroys one's happiness.

[¹ Not any other, etc.—not any posture (*âsana*) which brings about physical pains and thus distracts the mind from the meditation of Brahman by dragging it down to the lower plane.]

सिद्धं यत् सर्वभूतादि विश्वाधिष्ठानमव्ययम् ।

यस्मिन् सिद्धाः समाविष्टा स्तद्धै सिद्धासनं विदुः ॥ ११३ ॥

यत् Which सर्वभूतादि the origin of all beings विश्वाधिष्ठानम् the support of the whole universe अव्ययम् immutable (इति thus) सिद्धं well known यस्मिन् in which सिद्धाः *siddhas* (the enlightened) समाविष्टाः completely absorbed तत् that वै alone सिद्धासनं *siddhâsana* विदुः knew (पण्डितः the wise).

113. That which is wellknown as the origin of all beings and the support of the whole universe, which is immutable and in which the enlightened have taken their last repose—that alone is known as *siddhâsana*.¹

[¹ *Siddhâsana*—This is the name of a particular *yogic* posture, but here it means only Brahman wherein alone the *siddhas* are in complete repose.]

यन्मूलं सर्वभूतानां यन्मूलं चित्तबन्धनम् ।

मूलबन्धः सदा सेव्यो योग्योऽसौ राजयोगिनाम् ॥ ११४ ॥

यत् Which सर्वभूतानां of all existence मूलं the root चित्तबन्धनम् the restraint of the mind यत् (यस्य) of which मूलं the root (तत् that) मूलबन्धः *mulabandha* (उच्यते is called) राजयोगिनाम् of the *râja-yogins* योग्यः fit असौ this सदा always सेव्यः should be adopted.

114. That (*i.e.* Brahman) which is the root of all existence and which has the restraint of the mind as its root¹ is called *mulabandha*² which should always be adopted since it is fit for *râja-yogins*.

[¹ Its root—*i.e.* the sole means of its attainment.]

[² *Mulabandha*—This is also the name of another *yogic* posture.

The truth underlying all this is that while seated for meditation one should not bother much about the postures, but always try to engage one's whole attention to the meditation of Brahman which alone constitutes the goal.]

अङ्गानां समतां विद्यात् समे ब्रह्मणि लीनताम् ।

नो चेन्नैव समानत्वमृजुत्वं शुष्कवृक्षवत् ॥ ११५ ॥

समे ब्रह्मणि In the homogeneous Brahman लीनतां absorption अङ्गानां of the limbs समतां equipoise विद्यात् should know चेत् if (तत् that) नो not (भवति is accomplished) शुष्कवृक्षवत् like a dried-up tree अशुलं straightness न not एव verily समानत्वम् equipoise (i.e. *dehasāmya*) (भवति is).

115. Absorption in Brahman that is uniform everywhere is known as the equipoise of the limbs. If this is not accomplished mere straightening of the body like that of a dried-up tree is no equipoise (i.e. *dehasāmya*).

दृष्टिं ज्ञानमयीं कृत्वा पश्येद्ब्रह्ममयं जगत् ।

सा दृष्टिः परमोदारा न नासाग्रावलोकिनी ॥ ११६ ॥

दृष्टिं The vision ज्ञानमयीं full of knowledge कृत्वा making जगत् the world ब्रह्ममयं to be Brahman itself पश्येत् should view सा that दृष्टिः vision परमोदारा most liberal न not नासाग्रावलोकिनी that which is directed to the tip of the nose.

116. Converting the ordinary vision into one of knowledge one should view the world as Brahman Itself. That is the most liberal vision,¹ and not that which is directed to the tip of the nose.

[¹ The most liberal vision—because before it there is no distinction of high or low, great or small, since everything is merged into one all-pervading Brahman.]

द्रष्टृदर्शनदृश्यानां विरामो यत्र वा भवेत् ।

दृष्टिस्तत्रैव कर्तव्या न नासाग्रावलोकिनी ॥ ११७ ॥

वा or यत्र where द्रष्टृदर्शनदृश्यानां of the seer, sight and the seen विरामः cessation भवेत् happens तत्रैव there alone दृष्टिः vision कर्तव्या should be directed न not नासाग्रावलोकिनी (कर्तव्या) should be directed to the tip of the nose.

117. Or, one should direct one's vision to that¹ alone wherein ceases all distinction of the seer, sight and the seen, and not to the tip of the nose.²

[¹ To that—i.e. to Brahman which is pure consciousness, and wherein alone ceases the distinction of the seer, sight and the seen, that a *priori* triad of all perceptions.]

[² Not to the tip of the nose—It is said that while seated for meditation one is to gaze on the tip of the nose (*Gita*, VI.18). But one should not take it too literally, as in that case the mind will think not of the Atman but of the nose alone. As a matter of fact, one is to concentrate one's mind on the Atman alone leaving aside all external things. This is why the meditation of the Atman is here emphasized and mere gazing on the tip of the nose is condemned.]

चित्तादिसर्वभावेषु ब्रह्मत्वेनैव भावनात् ।

निरोधः सर्ववृत्तीनां प्राणायामः स उच्यते ॥ ११८ ॥

चित्तादिसर्वभावेषु In all mental states such as *chitta* ब्रह्मत्वेनैव as Brahman एव verily भावनात् by thinking सर्ववृत्तीनां of all modifications of the mind निरोधः restraint स that प्राणायामः *prāṇāyāma* उच्यते is called.

118. The restraint of all the modifications of the mind by thinking of Brahman alone in all the mental states such as *chitta*, is called *prânâyâma*.

NOTES AND COMMENTS

IN THIS NUMBER

The present instalment of *The Master Speaks* gives a glimpse of the sweet relationship between Sri Ramakrishna and the great Brahmo leader Keshab Chandra Sen Swami Atulananda is an old contributor to the *Prabuddha Bharata*. *The Real and the Unreal* was the subject of a discourse given by the Swami, some years back, to a group of Vedanta students in California Dr. Benoytosh Bhattacharyya is the Director of the Oriental Institute, Baroda. He was the Secretary of the last Oriental Conference held at Baroda. The article is written out of his great admiration for the Mahayana system of Buddhism Dr. Dharendra Nath Roy is head of the Department of Philosophy in the University of the Philippines. Very few people know, as the writer says, that Hinduism has a great history in the Philippines. The article was written at our special request. We commend the writing to the attention of those who are interested to know how the Hindu civilization travelled abroad Dr. Otto Stein is the professor of Indology in the German University of Prague. Indians have no reason to feel proud of the fact that Indian culture is the subject of study in foreign universities if they themselves take no active interest in it R. Krishnaswamy Aiyar is the author of *Thoughts from the Gita*, *Thoughts from the Vedanta* and some other books highly spoken of by the Press and several

scholars. . . . Dr. Arthur Christy is on the teaching staff of the Columbia University. *Vedantism in India and America* was the subject of a lecture delivered by Dr. Christy at the Ramakrishna-Vivekananda Center, New York, on the occasion of the birthday celebration of Swami Vivekananda, a short report of which was published last month.

"WHAT RELIGION MEANS TO ME"

Under the above caption Viscountess Nancy Astor, the first woman ever to sit in the British Parliament, writes in an American magazine how she was interested in religion.

Many years she was ill and "suffered many things of many physicians and was nothing bettered but rather grew worse." She gave up the hope of becoming strong again, and thought she was destined to the life of a semi-invalid. Then she tried healing by prayer. The thought arose in her mind that "we were not here to serve a sort of apprenticeship to a far-off God and wait for death to get us into heaven, but that now we were the sons of God, and if sons then heirs—not to sickness, sin, and misery but heirs to the Mind which was in Christ Jesus." She believed in the saying of Jesus that truth would make one free, but found that there was no freedom so long as one's thoughts were bound by sick beliefs. As a result, gradually she began to see the unreality of materialism and evil, and man's power to destroy them for themselves

and others in proportion as he understands God.

This method proved a success. She was healed, and she found that religion could be of use in every kind of situation, be it war or peace, in public or private life.

If religion gives one strength to stand the trials of life, that is good. But the value of religion does not lie in its power to cure sickness. A man may be greatly religious though he be suffering throughout life from various ailments. A certain type of men will feel loath to pray to God for anything excepting faith and devotion—not to speak of physical happiness. It is true that through sufferings and as a remedy against affliction some men turn to God, but there are others whose love for God makes them dauntless against all ills of life. The Gita says that four kinds of people worship God.—the distressed, the seeker of knowledge, the seeker of enjoyment, and the ‘wise man’ who has forsaken all desires, knowing them to arise from Maya, but of them the wise man, ever-steadfast and fired with devotion excels all others. If evil is unreal, so also is good. If illness is false, so also is health. The faith of a true devotee is not disturbed by either. He remains steadfast under all circumstances. So he is superior to all others. But we should not here ignore the fact, that whatever may be the reason for which a man turns to God, if he can once touch the Philosopher’s Stone, he becomes gold.

WHAT MAKES LIFE SUCCESSFUL,

Which is of greater importance in determining one’s future—heredity or environment? Opinions differ in this matter, and it is also difficult to make accurate experiments to arrive at any definite conclusion. If children of different parentage are brought up in

the same institution under the same environment, they do not become exactly alike. This indicates that the influence of environment cannot get over the influence of heredity. If twins are separated from their parents and kept in different conditions, they also do not become exactly the same in temperament and in other characteristics. That shows heredity is not everything, there are other factors which influence man’s life.

In this connection a writer to the *New York Times* says, “If heredity does not supply persons with certain potentialities, no environment can make up the lack. The genes in the sperm and ovum which are the unborn components of intellect, character and skill are man’s most priceless capital. From the genes of cats, dogs or congenital human idiots even the most favourable environment could not make decent men. At the best it could raise their performance in life only a few points.” And the writer criticizes the belief in the influence of environment as ‘fashionable doctrines.’

There is justification for giving importance to the influence of environment. Environment can be changed and improved but not heredity. So if a man wants to change his destiny he must take care of the environment. In that case, if his heredity is favourable, he will have additional advantages; and if his heredity is bad he will be able to counteract its influence to some extent through that of good environment.

It is often found that twins brought up in the same environment under the same amount of care and attention fare differently in life. This shows that there is something other than heredity which shapes man’s life. The Hindu theory of Karma is the most reasonable explanation of the differences that one finds in different men’s lives. And if we

take account of the fact that it lies with a man to counteract the influence of his past life by the Karma of the present life, the doctrine of Karma is bound to make man optimistic, energetic and courageous.

WHY PEOPLE COMMIT SUICIDE

Man is goaded to commit suicide, when he does not have a proper attitude towards life. Problems of life become keen to many, the shame and burden of failures in life are too much for many, but only those think of making an end of life who have no faith in the Ultimate Reality behind the universe. Those who are of opinion that this life is all, that there is nothing beyond the material phenomenon, easily think of doing away with their existence, when they meet with shocks or buffets of fortune in life; whereas those who have faith in the Eternal behind all transitory things never become so pessimistic in life. Because the trend of the modern civilization is to ignore the existence of anything which is not perceived by the senses, the number of cases of suicides in the West is great.

In New York City there is an organization, called the National Save-a-Life League, whose business is to dissuade people from committing suicides.

In 1932, it had 2,816 interviews at the

office, visited 1,084 families and 2,168 homes where suicide had been committed or attempted. The method of its work is to let the would-be suicides talk out and then try to find out a solution. But their real concern is spiritual. "If we can get these people to a real faith in God," says one of the chief organizers, "we know they are safe."

MAN ON WOMAN'S IDEAL AND VICE VERSA

In the Women's Conference, held last March in Delhi, a lady is reported to have said, "We are advised to be like Sita or Sabitri, but before we are one we should also like to see our men to be Ram."

Indeed, many men, when they take an alarming view of the modern women and say that the latter are falling away from the Indian ideal, forget that men also are doing no better. In a general crisis both men and women are affected. But one aspires after moral and spiritual excellence, not because it will do good to others, but because it will do good to oneself. Therefore one's desire to realize a noble ideal in life does in no way depend upon another man's becoming perfect. On the contrary, one may say, "You may be bad, but that is no reason why I should not be good."

REVIEWS AND NOTICES

PHILOSOPHY OF HINDU SADHANA.

By Nalini Kanta Brahma, M.A., Ph. D. Published by Messrs. Kegan Paul, Trench, Trubner & Co., Ltd. 38, Russell Street, W.C. 1, London. 333 pp. Price not mentioned.

No treatment of Hindu Philosophy is complete if it does not include the philosophy of the Sadhana or spiritual practices of the

Hindus. In fact, Sadhana is the very basis of Hindu Philosophy and culture. An earnest student of Hindu Philosophy should, therefore, take his lessons under one who has felt in his heart a great longing for the realization of truth and has shaped or is sincerely trying to shape his life accordingly. Without this a proper understanding of Hindu Sadhana is impossible, and lacking

that no one is competent to interpret Hindu philosophy without running into compromises with Western philosophies. This is why many writers on Indian Philosophy have failed to present it in its proper setting. A judicious selection of the essentials of Hindu Sadhana and the philosophical interpretation of those spiritual practices and mystic experiences can give us in a moderate volume a correct estimate of Indian philosophies which many volumes of pure philosophies can never hope to supply. And this is what Mr. Brahma has done and done very ably, and as such he deserves our warm congratulations. We have no doubt that the perusal of this single volume will furnish its readers with a general and correct idea of all the important philosophies and religious paths of the Hindus as also with a proper Hindu outlook on life and life's higher problems.

The real merit of the book lies in its broad catholicity born of the author's genuine regard for and a true penetration into the philosophies of all the paths of religion dealt with in the book. His exposition of the three Yogas—Jnana, Bhakti and Karma—their relative values, their merits and defects, their parallelism, seeming or real, with Western mysticism and philosophy are all faithful, critical and brilliant. His criticism of Hegel from Sankara's point of view, of Tilak's interpretation of the Gita, of the remarks made by Kokileswar Sastri, and of the views and criticisms of many Western scholars on diverse points are sound. His treatment of Vairagya and S. addha is also very nice. But the author has shone most in his treatment of the Jnana-marga. The chapters entitled "The Path of Knowledge," and "How to attain Knowledge?" as well as the epistemological discussion in the Second Chapter are quite admirable. It is a relief to find in Mr. Brahma a true interpreter of Sankara Vedanta when many of our Indian scholars, not to speak of those of the West, have misunderstood, misinterpreted and belittled it. A nice synthesis of the various Yogas has been given, and in that each Yoga has been given a proper place without unduly belittling or exalting any other.

To most of the conclusions of the author we agree. But we have, the following criticisms to offer:

(1) The distinction between Nirvikalpa Samadhi and Aparokshanubhuti as brought out in the book is no doubt the orthodox view. But we expected that the author

would go deeper than that, as he had done with some other matters. It is said that in Nirvikalpa Samadhi "The self is here perceived as different from the not-self"; while in Aparokshanubhuti "the not-self is resolved into the self, and nothing but the self is real. So, whereas in Pātanjal-Samadhi, the aloofness and withdrawal of the self from the not-self becomes the source of liberation . . . and as such Moksha and Viveka-jnana become dependent upon a process, the Vedantic Jnana is eternal and not dependent upon any process or condition." The fact is however otherwise. The highest stage—which is the Absolute, the really Real—is the same in both these methods; in that state there remains no trace of the not-self from which "the aloofness and withdrawal of the self" is possible. The process too is not very different save that 'Yoga' gives emphasis on "the will" and Jnana on 'the reason,' inasmuch as "the aloofness and withdrawal of the self" in the Yoga process and the "Neti, Neti" of the Jnana-marga after all mean the same thing—none asserting that the process generates Jnana or the self; the process does but the humble work of removing the Avidyā that has somehow enveloped the Atman. The Vedantins have no doubt fought against the Yoga system but they have done so to remove the misconception, real or possible, about that system. The Yoga process as much as the Jnana process is not really a withdrawal, though it seems to be so. When the goal is reached it is all expansion. And in fact it has been admitted by the author when he says, "Although Yoga is defined as suppression (Nirodha) of the mental states, it involves, in reality, an expansion." When the Triputi or "the trine division of consciousness into the subject, object and process" has been resolved what is there to limit or to be limited?

(2) The methodological difference between Bhakti-marga and Yoga is not wholly true, the Yoga-sutras 1.23 and 1.28 advocating the recital of "the name of the Lord" as an alternative process.

(3) Along with 'Tāntrism' the author has held Sāṅkara Philosophy "responsible for the heinous and obscene practices and the low standard of morality prevailing in the society" in later days. Neither Sāṅkara Philosophy, nor its grossest misinterpretation nor even the Sankarites can with justice be held accountable for all these. All these are the legacy of degraded Buddhism which

with liberalism accepted within its fold many races of depraved mentality and morality whose vicious practices gradually crept into society. Sankara and the Sankarites fought their level best against them.

(4) The author is against the theory of "the persistence of the Prarabdha," and quoting from *Aparokshanubhuti* of Sankara in support of his view, says, "It is difficult to understand how in spite of such express statements of Sankaracharya himself, his followers could attempt to support the absolute monism of the Vedanta by reference to the Prarabdha-karma." But if it is a contradiction at all, we find that in Sankara himself in his commentary on the Gita, verse IV. 38, and, if we remember aright, on many other occasions. Is there any real contradiction between the Mayavada of Sankara and the Ajatavada of Gaudapada on whose *Karika* Sankara has written a commentary? Persistence or non-persistence of Prarabdha is similarly spoken of from different angles of vision. There is no real contradiction between the two.

(5) The author has included "Atmatyeva Upasita," "Aham Brahmasmi," "Tattvamasī" under Ahamgraha Upasana. All Vedantins are not agreed on this point. It will sweep off the distinction between Jnana and Upasana which Sankara has taken so much pains to prove in the Chhandogya Upanishad.

(6) The author has made one very damaging statement against Sankara, viz. "The Brahman of the Sankara Vedanta . . . is not definitely referred to anywhere in the Gita." It hardly stands in need of any refutation. But what is curious is that in spite of such a statement the author's interpretation of the Gita is the same as that of Sankara. He is quite right when he says, "The Brahman of the Sankara Vedanta is neither higher nor lower" (as some modern scholars would have it) "than its Purushottama." In fact this "Uttama Purusha" is no other than the Paramatman as the Gita itself tells us. Is Parabrahman or Suddhabrahman different from Brahman the Creator etc? If not, where is the difference between Sankara's Brahman and Purushottama? Do we not find Sankara sometimes using Parameswara and Brahman synonymously? Brahman is no doubt *Nirguno guni* but Mayic creations including the Gunas are no real creations from the absolute standpoint.

These differences are however minor ones and Vedantins themselves have differed in most of the points. On the whole we have nothing but praise for the author.

FRENCH

LA SAINTE VIE DE MAHATMA GANDHI. By Eléni Samios. Published by Deluchaux & Niestlé, Neuchâtel and Paris (26, rue Saint Dominique). 175 pp. With 2 portraits of Gandhi and a preface by Maurice Martin du Gard. Price 15 French francs.

One more biography of Mahatma Gandhi has just come out. Some European friends to whom I was speaking about it asked me, "Is it really necessary? Are the autobiography and Romain Rolland's book not enough? Or is this new one controversial?"

The author of *La Sainte Vie de Mahatma Gandhi* does not attempt to add anything to what has already been published, nor does she wish to take issues with anybody. Her motives are entirely different. Eléni Samios has given us a work of love.

She has never been to India, and she has never seen the Mahatma. He does not know that she exists. But in the depths of her heart and of her soul, she has felt a real communion with him. She has realized that Gandhi is leading—or trying to lead men along the right path. She has read about him, thought about him, meditated on his mission. And in him and in his work she has put all her faith and all her hope. Blessed is the man who can inspire such feelings in strangers thousands of miles away.

One fine day, Eléni Samios felt the urge to do something more. So she went to the mountains, in the French Alps, and spent some weeks in a hut, on the snow-fields, all by herself. When she came down, she had a manuscript with her.

Her idea has been to write a book easily accessible to children, and her hope is that many school children in France, at the end of the school year, when they get books as "prizes," should be given an opportunity, during the holidays, to read the life of a "peace-maker" instead of that of a General or an Admiral.

I think that she has fully succeeded in making the book very easy to read and passionately interesting. I tried it, when it was still in manuscript form, on several French children aged between 12 and 16,

and every one of them read it at least twice before consenting to pass it on, and even then it was done very reluctantly!

Many people are talking to children, writing for children about peace, non-violence, the brotherhood of man. But the living example of a contemporary has a much stronger appeal than any number of sermons or lectures. And this is why I believe that Eléni Samios's book will do much good work for a good cause.

The preface is not what might have been expected from such a broad-minded writer as Maurice Martin du Gard, and we hope that for the editions which are being prepared in English and in Spanish, a more adequate "préfacier" will be found. The two photos of the Mahatma, on the other

hand, are certainly among the very best which have ever been published. The story itself is told in the direct style, very simply, very impressively. The Mahatma is represented sitting outside the prison of Poona, just after he has been set free. The sun has set and, in the twilight, before beginning the fast on which he has decided to engage, the Mahatma tells his friends and disciples the story of his life. The 160 pages seem to last about five minutes. But when the reader discovers he has reached the end of the book, he wants to start again. At least that was my experience. And the last two pages, in which Eléni Samios tells us "why" she wrote the book are a "credo" on which to meditate.

J. D. F. HERBERT

NEWS AND REPORTS

SWAMI MADHAVANANDA AT THE UNIVERSITY OF DACCA

The University of Dacca arranged this year a course of four lectures to be delivered by Swami Madhavananda of the Ramakrishna Mission for the religious instruction of the Hindu students of the University. The Swami spoke illuminatingly on (1) Spiritual Teachings of Sri Ramakrishna, (2) Aims and Ideals of Hinduism according to Swami Vivekananda, (3) The Necessity of Religion in Modern Age and (4) The Vedanta Movement in India and the West, on the 16th, 17th, 19th and 20th March respectively. The lectures were open to the public.

The Swami gave an excellent discourse on "The Ideal of Ramakrishna in Religious Life" also at the Dacca Ramakrishna Math premises on the 18th March. Dr. R. C. Majumdar, Chairman of the Committee for the Religious Instructions of the Hindu Students, took an active interest in the arrangement of these lectures.

SWAMI ADYANANDA'S ACTIVITIES IN SOUTH AFRICA

A letter from Johannesburg, dated March 5, says:

Being invited by the Transvaal Hindu Seva Samaj, Swami Adyananda arrived in Johan-

nesburg on the First of February, 1934. Many prominent Indians and some Europeans were present at the Railway stations at Pretoria and Johannesburg. In the evening about sixteen associations in Transvaal, including the Indian National Congress, extended a hearty welcome to the Swami in South Africa. There were about 1,000 people at the meeting. The Swami in reply spoke on "India's Message to the World." After a week's rest—during which time many Europeans and Indians came to see the Swami—the Swami appeared on the 13th February at the Selborne Hall, Johannesburg, for his first public lecture. Prof. R. F. A. Hoernle, M.A., B.Sc. of the University of Witwatersrand, presided. The Swami's subject was—"What India can Teach the World." There were about a thousand people present, amongst whom about six hundred were Europeans. After an hour's discourse, many questions were asked, especially by the Europeans and these were answered.

The President in his closing remarks thanked the Swami and spoke highly about India's spiritual heritage.

On the 15th February, the local Vedanta Service Society celebrated the birthday anniversary of Sri Ramakrishna and the Swami spoke on "Sri Ramakrishna, the Prophet of Modern India."

On the 16th, Prof. R. Jones of the Univer-

sity gave an 'At Home' in honour of the Swami, and there he met many Europeans.

On the 19th, the Swami spoke at the Indo-European Council on "An Eastern View of the Western Civilization."

On the 21st, he visited the Government Indian School at the request of the Principal, and addressed the teachers and students on "Ideals of Education in India."

On the 26th February, he spoke at the International Club, Johannesburg, on "India and her Civilization."

On the 2nd March, he spoke at the Bantu-man's Social Centre.

On the 4th, he spoke at the Pretoria Theosophical Lodge on "What is Yoga."

And the following lectures have been arranged already, and invitations are coming from Cape Town, Port Elizabeth, Durban, Kimberley and other places.

6th—Krugersdorp. Under the presidency of the Mayor. Subject: Hindu View of Life and Reality.

11th March—Theosophical Society, Johannesburg. Subject: Spiritual Unfoldment.

14th March—Bendus Workers' Educational Union. Subject: Cult of the Future.

20th March to 27th April—The University of Witwatersrand, Johannesburg. Weekly lecture on Hindu Philosophy and Religion.

The Swami is also holding classes on the Bhagavad-Gita, for the Indians thrice a week at the Patidan Hall.

He has also received invitations from the Rotary Club, Johannesburg, and the Rand Women Workers' Association, and he will speak there shortly.

EARTHQUAKE RELIEF IN BIHAR

The public has been informed from time to time about the relief activities of the Ramkrishna Mission in the earthquake-affected areas in North Bihar. Immediate and temporary relief in the shape of distribution of foodstuffs, medical aid, distribution of cloth, blankets, utensils, etc., construction of temporary huts, supply of materials, and so on, is practically over. From the present month distribution of foodstuffs etc. has been restricted to the suffering middle classes only.

As great distress prevails in the rural areas of the Champaran district we have opened a relief centre at Teteria, where we have despatched over 50 tons of rice for distribu-

tion among the needy people of all classes. A sum of Rs. 6,000/- is required for restoring choked wells in the rural areas of this district and elsewhere.

At present our attention is principally directed to the construction of semi-permanent houses in urban areas, and arrangements have been made at Monghyr, Muzaffarpur, Sitamari, Motihari and Laheria Sarai for constructing such houses for those who do not possess land of their own. Suitable sites have been obtained for this purpose. We have undertaken to construct 200 such houses, of which 25 have already been constructed, and some more are under construction. Besides, materials have been supplied to over fifty middle class families for the repair of their houses under our supervision. So far we have spent Rs. 55,000/- for the various items of relief including the purchase of housing materials and construction of semi-permanent houses with roofs of corrugated iron or country tiles.

In addition to what has already been undertaken we require 80 more houses at Muzaffarpur, 40 at Motihari, 40 at Laheria Sarai, 40 at Monghyr, 25 at Sitamari and 25 at Samastipur, in all 230. This will cost approximately Rs. 37,500/-, at the rate of about Rs. 150/- per house on an average. In addition to the above, another sum of Rs. 6,500/- will be required for the repair of cracked or damaged buildings. A sum of Rs. 50,000/- is thus urgently needed.

We are deeply grateful to the Mayor of Calcutta and his Committee for their timely grant of Rs. 30,000/- from the Mayor's Earthquake Relief Fund, besides the sum of Rs. 20,000/- we have already received from them for the relief of the sufferers in Bihar.

We are confident that with the kind co-operation of the public we shall be in a position to bring the Bihar relief work to a successful close. Contributions will be thankfully received and acknowledged at the following addresses:—

(1) The President, Ramkrishna Mission, Belur Math P.O., Dt. Howrah.

(2) The Manager, Advaita Ashrama, 4, Wellington Lane, Calcutta.

(SD.) VIRAJANANDA

Secretary, Ramkrishna Mission.
15-4-34.

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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

“Arise ! Awake ! And stop not till the Goal is reached.”

THE MASTER SPEAKS

[FROM THE DIARY OF M.]

Sri Ramakrishna is talking with Kedar and other devotees in the temple of Dakshineswar. It is 5 p.m. on Sunday, the 13th of August, 1882.

Kedar Chatterji hails from Halisahar. He was a Government accountant and served at Dacca for many years. During that time Vijay Goswami used often to talk with him of Sri Ramakrishna. At the very name of the Lord his eyes would be filled with tears. He had formerly been a member of the Brahmo Samaj.

Surrounded by devotees the Master is sitting on the southern verandah of his room. Ram, Manomohan, Surendra, Rakhal, Bhavanath, M., and many others are present. Kedar has celebrated a festival to-day. The whole day has been spent in rejoicings. Ram brought an expert musician who sang. When he was singing, the Master was seated on his cot immersed

in Samadhi. M. and other devotees were seated at his feet.

EXPOSITION OF SAMADHI : HARMONY
OF ALL RELIGIONS : HINDUISM, ISLAM
AND CHRISTIANITY

The Master is talking—explaining what is Samadhi. He says : “When Sachchidananda (the Absolute Existence-Knowledge-Bliss) is realized one gets Samadhi. Then cease all devotional duties for him. I am taking the name of the musician and he himself comes at that time ; what further necessity is there of taking his name then ? How long does the bee hum ? So long as it does not sit on a flower. But, for a Sadhaka (aspirant) it would not do to renounce devotional duties—worship, telling of beads, meditation, prayer, chanting of psalms, pilgrimage, all of these are to be performed.

“If after realization one discriminates

(as a spiritual practice), it is just like the occasional drowsy hums of bees when sipping honey."

The musician sang beautifully. The Master is pleased. Says he, "In whomsoever is found any excellent quality, as for instance, proficiency in music, in him there is a special power of God."

The Musician: Sir, how to attain Him?

Sri Ramakrishna: Devotion is the most important thing. The Lord is omnipresent; whom should we then call a devotee?—him whose mind always dwells on God. And so long as there is pride or egotism, nothing is attained. On the precipice of egotism no water of grace can remain, it glides down. I am but an instrument in His hand.

(To Kedar and other devotees.) He is reached through all roads. All religions are true. What really matters is to get at the roof. You can reach it through the brick-and-mortar staircase, through the wooden one, with the help of bamboo-stairs, rope, or even by means of an unclean bamboo.

If you say there are many wrong notions or superstitions in other religions, I shall reply, "What do they matter? They exist in all religions." Everyone thinks, my watch is going right. What really matters is to have intense hankering (for Him). It will do if one possesses love or attraction for Him. He is the indwelling spirit, He sees our inner hankering, and earnestness. Suppose, a man has a number of children. Bigger ones call him father or papa distinctly, but the little ones can but utter indistinctly the first syllable. Is the father angry with them on that account? The father knows they are calling none but him, only they cannot pronounce properly. To a father all children are equal.

The devotees, again, call Him, the

one and the same person, by various names. There are four Ghats in a pond. Hindus take water from one Ghat and call it *jal*. Muslims take it from another Ghat and call it *pani*. The English take it from another and call it 'water.' There are yet others who call it *aqua*. THE LORD IS ONE, HIS NAMES ARE MANY.

II

IN THE CIRCUS. SRI RAMAKRISHNA ON THE KNOTTY PROBLEM OF THE HOUSEHOLDERS AND OTHER MEN OF ACTION

Wednesday, the 15th November, 1882. The 5th day of the bright fortnight of the Bengali month Kartik.

At about 3 p.m. Sri Ramakrishna appeared before the gate of the Vidya-sagar School at Shyampukur in a carriage and took up M. in that. Rakhal and one or two other devotees were in the same carriage. It is now going *via* Chitpore Road towards the Eden Gardens.

Sri Ramakrishna is in a jolly mood like one treated to a light doze of drink. Like a child he is looking out from this or that side of the carriage. At times he is talking to passers-by without their hearing. He says to M., "Just see, all people have an eye to only trivial things; all are after earning bread. No one cares for the Lord."

Sri Ramakrishna is going to-day to see Wilson's Circus in the Eden Gardens. On their arriving at the spot, tickets were purchased—eight-anna tickets, *i.e.* of the lowest class. Going up with the Master the devotees seated themselves on a bench. The Master joyfully says, "Fine, from here we can see very nicely."

Various feats were seen on the arena for a long time. Now a horse is circl-

ing round with great speed; and on its back is standing on one leg an English-woman. On the path are hanging a number of large iron rings; and when the horse passes under them running, the English-woman jumps through them and takes her stand again on the back of the horse on one leg. The horse is wheeling round in full speed again and again; and the woman is seen again and again doing the same.

Now the circus is closed for the day. The Master with the devotees gets down and comes where the carriage was standing in the *maidan*. It is cold. Wrapping his body with a piece of green broadcloth he is talking standing in the *maidan*. Near by are standing the devotees. The small bag containing spices is in the hand of one of the devotees. In it there are a few kinds of spice, specially cubebs.

SPIRITUAL PRACTICES FIRST, THEN THE WORLDLY LIFE. CONSTANT PRACTICE

Sri Ramakrishna says to M., "You saw how the English-woman was standing on one leg on the horse and the horse was running at full speed. How difficult it is! She has practised it long, then only she has acquired the skill. Slight inadvertence, and she will break her hands and feet; it may even cause her death. To lead a householder's life is as difficult as that. After hard and strenuous spiritual practices have a few succeeded in it through the Lord's grace. A great majority cannot. In their attempt to do so, they get entangled sink deeper still, and suffer pangs of death, so to say. A few like Janaka and others remained unentangled in the world because of their hard spiritual practices. Hence the great necessity of such practices; otherwise it is impossible to live in this world non-attached."

SRI RAMAKRISHNA AT THE HOUSE OF BALARAM

Sri Ramakrishna gets into the carriage which drives towards Bosepara of Bagh-bazar and soon appears before the gate of Balaram's house. Accompanied by the devotees the Master gets up to the first floor and takes his seat in the big hall there. The evening lights are burning. The Master is narrating the circus stories. A large number of devotees have assembled; he is talking of God to them—no topic in his mouth except that of the Lord.

SRI RAMAKRISHNA : THE CASTE-SYSTEM AND THE PROBLEM OF UNTOUCHABILITY

The conversation drifts to the caste-system. The Master says, "There is but one means to remove this caste-system; and it is DEVOTION. Devotees have no caste distinction. The moment you acquire love for the Lord, your body, mind and spirit are all purified. Gour and Nitai went on baptizing with the holy name of the Lord and embracing all including the Pariah. A Brahman who lacks devotion is no Brahman; and having devotion, a Pariah is not a Pariah. The untouchables endowed with devotion are pure and holy."

THE ENTRAPPED HOUSEHOLDERS

Sri Ramakrishna is talking of the entrapped householders. "They are, as it were, the silk-worms; they can, if they like, cut their way out of the cocoons. But they have made them with great care and would not leave them; and the result is death. They are, again, like the fish in a trap. The way through which they have entered it is still open, and they can get out through it; but hearing the sweet murmur of the waters and playing with

other fishes, they forget all about it and make no attempt at coming out. The prattles of children are the murmur of the waters; men and their families are the fishes. But, then, one or two run out of it, they are the liberated souls." The Master sings :

SONG

Such is the charm of the Great Enchantress that She has kept all spell-bound. Even Brahma and Vishnu are under the spell; what to speak of the poor mortals.

They make sluices and at their mouths place traps, into which poor fishes enter.

The way to enter and to get out is open all the while, still the fishes cannot flee !

The Master speaks again : Men are like cereals in mill-stones; they are being ground. But the few grains that keep close to the pivot are not so ground down. So one is to hold tight this pivot or the Lord, *i.e.* must resign oneself wholly to Him. Call on Him, take His name constantly, then liberation will follow. Otherwise you will be ground down by the mill-stones of the TERRIBLE DEATH.

The Master sings again :

SONG

This boat of mine, Mother, is about to sink in this ocean of worldliness.

The storm of attachment and the high waves of self-forgetfulness are increasing, O Sankari.

Mind, the helmsman, is inexpert; six passions, the oarsmen, are extremely wayward.

Sailing in an adverse wind, I am through sinking and rising,—am on the verge of death.

The helm of devotion is broken, the sail of faith is torn asunder,

The boat has foundered, what am I to do?

There is no way of escape; this poor soul is at a loss to discover any means.

Let me swim and catch at the raft of the holy name—Sri Durga.

DUTY TO WIFE AND CHILDREN

Mr. Biswas sat long and now takes his leave. He was a moneyed man but with the loss of his character everything has been lost. Now he does not take care of his wife, daughter and others. Balaram referred to him in course of conversation. The Master says in reply, "The fellow is a prodigal and a pauper. Householders have duties to perform, have certain debts to be cleared—the debt to the gods, the debt to the manes, the debt to the Rishis and the debt to their family. If the wife is faithful, she is to be maintained; the children are to be brought up until they attain majority and are able to stand on their own legs.

It is only the monks who should have no saving. Birds and monks do not hoard—so goes the proverb. But birds save when they have young ones—they carry food in their beaks for their young ones.

Balaram : Now Biswas wants to keep company with the holy.

Sri Ramakrishna (smiling) : The monk's Kamandalu (a kind of water-pot) goes with him to all the places of pilgrimage but remains unchanged. It is said that all the trees over which blows the southern wind, turn to sandal wood; but there are certain trees such as the silk-cotton tree, the peepul tree, the hog-plum tree which do not. There are some who go to monks for smoking hemp. (He smiles). Some monks smoke hemp; so these people come to them. prepare it and of course get a share. (All laugh).

III

SRI CHAITANYA'S IMAGE WITH SIX HANDS : VISIT TO RAJMOHAN'S HOUSE :

NARENDRA

Thursday, the 16th November, 1882.
The sixth day of the bright fortnight of the Bengali month Kartik.

It was yesterday that the Master went to see the circus in the Eden Gardens; and to-day he has come again to Calcutta. First of all he went to Garan-hata and saw Sri Chaitanya's image with six hands.*

It was in the monastery of Vaishnava monks whose head was Sri Giridhari Das. For some centuries the worship of this image has been going on. The Master saw it in the afternoon.

A little after dusk the Master has come in a carriage to Rajmohan's house at Simulia. The Master has heard that Narendra and a few youngsters have started a branch of the Brahmo Samaj and worship there. So he has come to see it. M. and one or two devotees are with him. Rajmohan is an old Brahmo devotee.

BRAHMO DEVOTEE AND COMPLETE
RENUNCIATION OR SANNYAS

The Master is pleased to see Narendra and says, "I will see how you worship." Narendra sings. Priya and a few youngsters are present.

Now begins worship. One of the young men is praying, "O Lord, may we, by giving up all, remain absorbed in Thee." Perhaps his sentiment has been worked up at the sight of the Master, so he speaks of renouncing all. M. is sitting very close to the Master; so he alone hears him saying in a very low

* It is said that Sri Chaitanya once appeared, to his devotees, as having six hands. This figure represents that.

tone, "Alas! with you it will ever remain an idle wish." Rajmohan is taking the Master to the inner apartments to treat him to a light refreshment.

IV

SRI RAMAKRISHNA AT THE HOUSES OF
MANOMOHAN AND SURENDRANATH

Next Sunday is the day of the worship of Goddess Jagaddhatri. Surendra has invited the Master and is anxiously waiting for him. Seeing M. he enquires, "You have come, but where is he?" Just at that moment the Master's carriage has come. Near by is the house of Manomohan. The Master gets down there; he will take rest there for a short time and then come to Surendra's place.

While in Manomohan's sitting-room, the Master says, "The devotion of the poor and the meek is very dear to the Lord even as the finely cut straw mixed with the solution of mustard-cakes is dear to cows. Duryodhan displayed so much pomp and grandeur but the Lord (Sri Krishna) did not go to his house. He went to Vidhur's place. He loves His devotees. As the mother cow runs after her young calf so does the Lord run after His devotees." The Master sings: "For attaining a certain condition of mind do great Yogis meditate for aeons; when that is done, they attract (the Lord) as magnet does a piece of iron.

"Sri Chaitanya used to shed tears of ecstasy at the name of Krishna. The Lord alone is true, all else are false appearances. If man so wills, he can realize God. But he is mad after enjoyments—enjoyments of wealth and sex-pleasure. On the hood of the snake is a jewel, and yet it lives on frogs!

"Devotion is the most essential thing in religion. Who can know God through the intellect? What I want is

devotion. Infinite are His attributes. What will it avail me to know all those. If one pint of liquor makes me drunk, what need have I to calculate how many gallons of wine are there in the distillery? My thirst is quenched with one potful of water, what shall I do with the information as to how much water is there in the world?"

SURENDRA'S BROTHER AND THE POST OF THE JUDGE. CASTE-SYSTEM AND THE PROBLEM OF UNTOUCHABILITY. THEOSOPHY

Sri Ramakrishna has come to Surendra's house and has taken his seat in the sitting-room of the first floor. Surendra's second brother is a Judge; he is also present. A good many devotees have assembled. The Master is speaking to Surendra's brother, "You are a judge; that is good. But know that everything is the manifestation of His power. This high office is but His gift. People think that they are big people. The waters of the roof fall through the lion-mouthed pipe; it appears that a lion is throwing them out from its mouth. But think, whence is this water? Clouds appear in the sky, they pour rains on the roof, the waters glide down through the pipe, then they get out through that lion-mouth."

Surendra's brother : Sir, the Brahmos speak of the emancipation of women. They are for the abolition of the caste-system. What do you think of these?

Sri Ramakrishna : At the rush of the first love of God things appear like that. When dust-storms come it is difficult to distinguish which one is a hog-plum tree, which a tamarind tree, or which a mango tree. But when they subside, the distinction be-

comes evident. When the storm of the first love subsides, one comes to understand that God alone is good and true while other things are fleeting. Without living in association with the holy and undergoing spiritual practices one cannot properly understand it. Of what good is it to utter the sound-formulæ of Pakhoyaj (a kind of musical instrument)? It is difficult to bring them out in the instrument. What will mere lectures do? Spiritual practices are required; then the true understanding will come.

Caste-system? There is but one way of doing away with it; and that is through devotion to God. The devotees have no caste. The untouchables become purified and Pariahs remain no longer Pariahs, if they get devotion. Sri Chaitanya embraced all in love—even the Pariahs.

The Brahmos take the name of the Lord. That is very good. If one calls on Him with great earnestness, one is sure to realize Him.

He can be realized through all paths. All call on the same God, though by various names. Just as Hindus drink water from one Ghat of a pond and call it *jal*; Christians from another Ghat of the same pond but call it 'water'; Muslims, again, from yet another Ghat and call it *pani*.

Surendra's brother : Sir, what do you think of Theosophy?

Sri Ramakrishna : I have heard, it deals with miracles. I went to Dev Mondal's house and saw there a man having mastery over a genie. The genie used to fetch him many things. What would you do with miraculous powers? Do they help you in realizing God? If you don't get Him, all is vanity!

INORDINATE AMBITION!

BY THE EDITOR

I

It is a well-known story how a young frog on seeing an elephant told its mother that it had seen a very huge animal. The mother in order to know the exact size of the animal began to inflate her body more and more, all the while asking her young one if she had reached the size of the animal, till she burst out and died. Similar is the case with man when he attempts to know the whole of the universe.

What is the position of man in the universe? A scientist who is gifted also with the imagination of a poet has described that if a star be imagined to be of the size of a grain of sand, then the number of stars in the sky will be as many as there are sands on the shores of all the oceans of the earth. And what is the size of the earth when compared with that of stars? Well, with the exception of a small number of stars, many of them can contain thousands of millions of earth on their bowels. And the vastness of the size of the earth when compared with the size of a man requires no help of imagination to be known. Now, this tiny man, perhaps the infinitesimal particle of the infinite universe, dares to unearth the mystery of the universe—puffs up at what little he has known and aspires to know more and more till the whole secret of nature will be revealed to him and he will stand on the same pedestal with the Creator!

Even the little knowledge man has of nature has emboldened him to reject God, religion, etc. He says he will not believe anything which does not stand

empirical verification, does not submit to the test of reason, and, as such, man finds no ground why he should regulate his conduct by any thought of the life to come, which, according to him, does not exist. Man came into being on the combination of some atoms in certain proportions, and death means nothing but the decomposition of those atoms. "Life is a dynamic molecular organization kept going and preserved by oxygen and oxidation. Death is the natural irreversible breakdown of this structure" If these be the facts about life and death, why should a man have any fear about what will happen after death? The necessity of the religious and moral discipline in the life of many, springs from the fear of death or what it may keep in store. Now, when life and death are known to be nothing but a chemical or mechanical process, man is disarmed of all fears and, as a corollary, is freed of any religious and moral responsibility. Epicureans studied the universe in order to unravel the mystery that is woven round it, so that many might with easier conscience enjoy life. With regard to scientific enquiry also we find that in many instances it has resulted in giving a great impetus to the material enjoyment of life.

II

In the seventeenth and eighteenth centuries when there were some scientific discoveries of astounding nature, people were convinced that life was nothing but the outcome of atomic dance, and the universe was nothing but a

mechanical process. "The mind of a Newton, a Buch or Michael Angelo, it was said, differed only in complexity from a printing press, whistle or a steam saw; their whole function was to respond exactly to the stimuli they received from without." The soul was believed to be the "sum total of the physiological functions of the material organs" or "the collective title of the sum total of man's cerebral functions."

But in process of time, science was faced with mystery—awe-inspiring and overwhelming. When the inconceivable vastness of the universe in comparison with the size of man was discovered, men were seized with fear and a feeling of loneliness in the vast, infinitely vast, universe. And that feeling of mystery and awe is increasing from day to day. Now the idea has changed, in some quarters at least, that the universe can be simply a mechanical process. The meaning of the universe seems sphinx-like and refuses to come within the grasp of human reasoning. In a paper read before the British Association for the Advancement of Science Prof. F. G. Donnan, F.R.S., said, "A hundred or a thousand years from now mathematics may have developed far beyond the extremest point of our present-day concepts. The technique of experimental science at that future date may be something undreamed of at the present time The mystery of life will still remain. The facts and theories of science are more mysterious at the present time than they were in the days of Aristotle. Science, truly understood, is not the death, but the birth of mystery, awe and reverence."

Within a few recent years the very conception of matter and material world has undergone a revolutionary change. The nineteenth century idea was that matter was but the conglomeration of atoms formed by the combination of

electrons. Now, what is an electron? It is said to be a kind of electrical energy. But to a mathematician "energy itself is a mathematical abstraction." As such, electrons in the last analysis are "mere visualizations of a mathematical formula of an undulatory, but wholly abstract, nature. Or perhaps with a nearer approach to actuality, we may think of the electrons as objects of thought." The universe, then, is reduced to a world of pure thought; for matter is said to be composed of electrons. But even electrons can hardly occupy a millionth part of it—the remaining portion is simply a void space. And yet these electrons scattered through a portion of space manage somehow to give us the vivid, though false, impression of substance and solid matter. Did not Sankara, the great Indian philosopher, say that matter is as illusory as our idea of a blue sky?

Man is something more than a combination of a number of cells composed of hydrogen, oxygen, nitrogen and carbon atoms. Combinations of these atoms will not systematically produce a living cell or a human life. Supposing we could completely know the material composition of the universe, still there would remain something which would elude our grasp. Man is more than a combination of cells, for the simple reason that human love, emotion, hopes and aspirations cannot be explained in terms of cell. In the same way, the purpose of the universe is not known though we may know all the stars and the planets in the universe, their exact motion and destination, etc., or, in short, all the laws of nature.

According to Sir James Jeans, the famous scientist and astronomer, "the outstanding achievement of twentieth century physics is not the theory of relativity with its welding together of space and time or the theory of quanta

with its present apparent negation of the laws of causation, or the dissection of the atom with the resultant discovery that things are not what they seem; it is the general recognition that we are not yet in contact with ultimate reality." In that case we are all in dreams, and in that great universal dream, we mistake the shadows to be substance, and feel confident that we know the truth or are on the way to know it.

Yet, there is a great need for the study of science and scientific enquiry. Not that we shall thereby be able to know all that is to be known of the universe—even in some far, far-off, mid, dark future, but that by being faced with more and more mystery which lies hidden in the universe we shall understand the futility of human endeavour in that direction and feel a deep longing to know Him who is the author of this magic dream in which we all find ourselves enwrapped. When the scientist is faced with the majesty of the infinitely great and the marvel of the infinitely little he is overwhelmed with a feeling of wonder and humility which is not quite different from what attends a religious life. A scientist may not believe in the existence of God in the sense the word is used by theologians, but he is bound to admit the existence of a creative spirit behind the physical universe. And there may come a time when the scientist perceiving the failure of science to know that creative force directly, will lay aside his telescope or test-tube and seek other methods or instruments for the new purpose which has dawned on him.

The aim of all education is to make the human life divine, and science is meaningless if it cannot serve that aim. Or it may be only temporarily that science has been used as a force of destruction or an instrument to pander

to human luxury—for 2 or 3 centuries are but a small particle of time in comparison with eternity—and there will come a time when science will clearly find out its higher mission. Already scientists are heard to say that "modern scientific theory compels us to think of the creator as working outside time and space, which are part of his creation, just as the artist is outside his canvas."

III

When science began making discoveries which went to undermine the orthodox beliefs and ideas of religion, people were alarmed that religion was in great danger. Persons in power, tried their best to stop or thwart the progress of science—many scientists underwent inhuman persecutions, some had to face even death—till at last science was released from the thralldom of religion, or, as a matter of fact, from all fetters. On our part we believe there can be absolutely no fear from truth. If science discovers new truths, we can apprehend no danger from them. If there is any truth in religion, it will be able to stand the glare of light and will remain invincible and invulnerable under all circumstances. It was simply the weak belief and shaky faith of the so-called religious people, upholding theological creeds as religious truths and mistaking the shadows for substance, that saw a danger of religion in the progress of science.

Nor need we be very particular to find out a scientific basis of religion. This may satisfy the intellect of those who want an explanation in terms of human knowledge, but it is doubtful whether they will turn religious only because of that. Scientific spirit of enquiry into the field of religion has got only this advantage that it saves us from falling into superstitions and dog-

mas, it tests our faith and thus helps us to strengthen it, and we find a guidance in our life to keep to the right track till we reach a position when faith itself will be its own unerring guide. As such, science will serve as an indirect help in our religious life, but even if a religion is found out which is quite in conformity with the latest discoveries of science, simply because of that, people will not find within them a religious impulse or a spiritual hankering. Supposing it could be proved in the laboratory that God exists, will that demonstration create in the mind of people a longing to reach Him?

In our human relationship we do not require the help of any scientific proofs. When a child loves its father, does it go to a biologist to know the nature of their relationship beforehand? When we like an eatable, does our liking depend on the medical value of that thing? When we are enchanted by the sight of a beautiful landscape, do we consult a physicist to know whether our feeling is genuine or not?

Is it a big problem with us, whether we exist or not? We have got a conviction as to the certainty of our existence; it will be a ludicrous attempt to prove or disprove our existence. In the same way, some people feel a sure conviction that God exists and that there is a relationship between them and Him which defies all analysis; they follow a call from within, by following which they make their life blessed. May be they say many things which will not satisfy science, but nevertheless it is true that they have bridged the gulf between the seen and the unseen, which science has failed to do.

The beauty of the morning sun may produce in a man some feelings which to a scientist might seem meaningless, or he may say many things which will

sound like a child's prattle to a scientist; but what doubt is there that the man has really enjoyed the beauty? that the sight has stirred his emotion to its uttermost depths to raise him to a height which will be the envy of a critically-minded scientist? Thus religious men have their own way of building up their religious life. They may get indirect help from science, but will not depend solely on science. Nor has science got any chance of undermining the basis of real religion.

Nowadays many say that people are turning irreligious and that general interest in religion is flagging. Apparently it may seem so. But it is doubtful whether the lives of all whom we call atheists, judging by an orthodox standard of religion, are really irreligious. They may not believe in the orthodox creeds, but yet their relationship with God (or whatever term one may use) may be as strong as that of any man known to be religious. As for instance, a scientist may be driven by his discoveries to a feeling of wonder and humility which is not unlike that of a religious man.

Spiritual truths do not lend themselves to any human interpretation; our language is too poor to describe them. As such, any orthodox interpretation of the teachings of a prophet is bound to be unsatisfactory; any attempt to judge the religious nature of a man by the standard of orthodox creeds and beliefs is bound to meet with a sad failure. The relationship between a man and the Maker is as firm and true as the man feels that he exists. For a time he may *seem* to forget it; but any insignificant cause may wake up the divine nature in him, and then he will be seized with intense longing to know God.

IV

It must, however, be admitted that science, because of its characteristic outlook, is unable to reach the ultimate Reality. Science occupies itself with the study of the objective world, the external phenomena; the knowledge about them cannot give the whole of the truth that is to be known. The ultimate Truth is hidden behind the universe, and for the realization of that science is a very imperfect instrument. We need a different kind of instrument and a different method of enquiry for that. It is left to religion to study the subjective world and reach the ultimate Truth. Science studies the universe with the help of mind, but mind itself is a part of the material world. As such, how can mind know That which is the creator of matter? How can creation judge the creator? How can a dream know the dreamer? A single brain-cell cannot know the whole process of thought that is passing through the brain. So, in order to know the final Truth, the First Cause, one must transcend mind, go beyond mind. And that is called intuition. Here the searchlight of enquiry is directed within—and not without as is the case in the field of science—till by studying the mind itself, one goes beyond mind and finds that “There shines no light save its own light to show itself unto itself,” and comes face to face with Truth.

In all religions, the mystics have done that—they have transcended the region of mind. In an Upanishad the question was asked, “Led by whom it is that mind does its work?” Really this is the final enquiry,—Who is the director of mind? In our ordinary life mind plays the most important part. With mind we think, judge and discriminate. But how is the mind directed? Who is the “fellow in the

cellarage?” If we know Him, we know the First Cause. The answer given by the Upanishad was, “That which mind cannot bring within its grasp, but by which mind works, know Him to be Brahman.”

Now, how to know Brahman, if the mind itself cannot know Him? It is simply by withdrawing mind from the outward world. Mind functions when it comes in contact with the sense-world. When that connection is stopped, mind settles down and Truth is revealed. It is for this reason that renunciation in one form or other is recommended by every religion as the very first condition for realizing Truth. It may be the giving up of all fruits of action, it may be a renunciation in spirit or renunciation in action, but it is true that so long as mind has hankering for sense-pleasures, Truth will not be realized. Light and darkness cannot remain together; evolution and involution cannot go simultaneously; it cannot be that the surface of the sea will be disturbed by waves and nevertheless the moon will be reflected thereon.

This is another reason why ethical virtues are insisted on as a method of realizing Truth. Because by the cultivation of ethical virtues mind is controlled, is gradually led within from the outward world, it becomes a great help to reach the ultimate Reality. For a scientist, whose field of activity is the phenomenal world, there is no necessity for the cultivation of ethical qualities. But one who wants to know what is behind the phenomena, must withdraw his mind from the phenomenal world.

The reason why everybody does not experience intuition is that our senses easily go outward and like to remain satisfied with sense-pleasures. So long as a child is busy with toys and playthings, its mother does not come. But

there comes a moment in the life of fortunate persons, who feel tired of the world and its vain tumults. Then they feel a keen longing to escape from them by going within. They say :

*"Take me, O Mother, to those shores
where struggles for ever cease;
Beyond all sorrows, beyond tears,
beyond e'en earthly bliss;*

*Let never more delusive dreams veñ off
Thy face from me.*

*My play is done, O Mother, break my
chains and make me free!"*

And when the cry is intense, the Mother really comes. Then all delusions vanish for them, and they know that Truth on knowing which all is known.

ORIGINAL BUDDHISM AS A PHILOSOPHY OF LIFE

By MRS. C. A. F. RHYS DAVIDS, M.A., D.Lit.

I

When I spoke to you some years ago, I remember I called 'Buddhism' a gospel of hope. I should now, so far from retracting that, say it was a gospel of expectancy. That is a step further. Things hoped for may become; things are expected when they are likely to become. As to that, it is of interest, that the word 'hope' is very rare indeed in Buddhism. Similarly in the Christian 'Gospels' it does not occur at all as doctrine. But in the Epistles it is plentiful, and as such, ranks with faith and love, and is a feature in the 'high calling' before the Christian, when the Master had been torn from him.

Patikankha : what may be 'expected,' from this or that in conduct, namely, either growth (*vuddhi*) or decline (*hani*, *parihani*) comes frequently into that which, as suitable for a 'Philosophical Group,' I have called early Buddhist 'philosophy of life.' It belongs to the very essence of that philosophy. But as to the word 'philosophy,' a quaint and ineffective Greek compound at the best, I have nothing to equate it with in Buddhist early teaching. There was in Indian idiom

the unspecialized term *vidya* for knowledge generally, another term *nāna*, a rather later term *nyaya*, and *pañña* (*prajna*), another variant of 'knowing,' a lofty term closely connected, in early Buddhism with spiritual growth or becoming.¹ But there was also the word *dharma*, meaning, like *pañña*, the more practical aspect of *vidya*, always associated with 'what ought to be,' 'what ought to be done,' a word unknown in the Rig-Veda, but which was coming into use before Buddhism was born, like a harbinger of further Divine revelation to come. Original Buddhism took up this term and exploited it to an extent that was new. To it I shall come back. Look upon this talk as a cord of two strands, and Dharma as one. The other strand needs a special introduction.

There had come over North India, as you doubtless know, in the 8th, 7th and 6th centuries of the era B.C. an acceptance of a religion which we now call Immanence, or Immanency, and that of a special kind. Namely, Deity was conceived, not as transcendent to,

¹ *Pañña bhavetabba* : wisdom is to be made-become. *Majjhima N.*, No. 48.

or external to man, but as in and of man. Man's fundamental nature was Godhead, even though as yet on earth he was handicapped by a perishable, imperfect body. Centuries later St. John the Elder reminded Christians: "Beloved, now are we the sons of God." The Indian Immanist said: "We are God. *Tat tvam asi.*"

Was this astonishing assertion accompanied by, or due to, a lowering of the idea of Deity, or to an uplifting of the idea of man?

Most certainly it was an uplift in the idea of man. There could, with this tremendous birthright imputed to man, be no speaking of him as we have not yet outgrown the speaking of ourselves: 'poor miserable selves.' It was the finest case of *Noblesse oblige* ever taught to man. Several things help to constrain man to maintain a certain standard in his 'philosophy of life,' but none approaches this. It was a sublime, a terrific ideal to live up to, even more than our ideal of Divine sonship. We may even hear a much-trying British teacher call his pupil an 'imp of Satan.' But here we have a call to live so as to be worthy of that all-perfection who the pupil by nature is. And more than that: the fellow-man, the fellow-woman was no less 'That.' The he, the she, must be cherished as also an encasement of Deity. Had India, as alas! she did not, followed up, expanded this, the finest basis of ethics I know, what a glorious thing would Indian religion have become!

But was there, with this uplift in man, a lowering in the idea of Deity? In a way, yes. It was impossible to teach a gospel of Immanence and leave the Nature-gods of the Vedas in the position they hold in the Hymns. When Deity had come to take up Its abode in the spirit, the self of man, there was no longer any question of looking out-

ward or upward to gods of sky, tempest, winds, dawn, sun, soma-juice, to Rudra conqueror, to Prajapati father. All these had been more or less superseded by indwelling Divinity, called Brahman, the 'prayed-to,' and Atma, Self. And this curious and interesting result followed, that in becoming disdeified, Devas in general, Indra in particular, were resolved into quasi-human beings of the next and other worlds, men who had lived many times on earth, and were not alien therefore to man, but on the contrary deeply interested in his welfare, his religious welfare. One of the greatest achievements of early Buddhism was this bringing of the worlds closer together, by faith for the majority, by actual personal psychic experience for the minority, who cultivated such intercourse in what was the earlier form of Dhyana.

II

Do you see what this opened up in Indian religion? In Immanence as taught in the early Upanishads, there was the actual 'is,'—man as he is—on the one hand; on the other, a Highest, a Most, a Supreme. *Nothing between!* But this disdeifying of the unseen world of Devas revealed a More *between* the Is and the Most; men in a 'More-becoming' a 'bhiyyobhava,'² between these extremes; a More to be traversed, to be won by man on his way to the Most Who he essentially is.

Thus while Immanence uplifted man, and disdeified external deities, it retained Deity, nay, it raised Deity to an ineffable Highest.

And now we see indicated what was, I believe, the expectant philosophy of life in original Buddhism.

² A frequent term in the Nikayas, especially *Samvutta*, 'Mahavagga.'

Let us follow up what I have called an astonishing assertion. You may be familiar with the type-mantra of Immanence: the nine times repeated refrain of father to son: "That art thou." That the 'thou,' the *tvam*, is uttered at all shows the emphasis on it, as it would in Latin and Greek, if not in modern European tongues. The emphasis was not uncalled for. You might say: Madame X is by birth an English-woman, which may be true or false, but which would not, if true, be the most amazing thing you could say about her. For it is not easy to bring into an all-embracing statement of identity a subject who is man as we know him, good, bad or indifferent, and an object, or more rightly perhaps a predicate, who is not Deity if It be not Highest, Best, Most, Perfect. The two terms are so far apart, that the linking copula becomes strained, becomes of more importance than just the verb 'is,' 'art.'

Does it not seem as if we needed to use our Aristotle, and speak of things as being either in potency (*dunancei*) or actuality (*energeia*)? As if, in a saying so irrational on the surface as is 'Deity art thou,' Indian teachers really meant, 'Thou art Deity potentially, but thou wilt become Deity actual—in time?'

As to that, we are ourselves not innocent of over-reaching statements, as when we say, 'The child is father to the man.' This as said is also absurd; we imply, 'the child is he who will become a man of a given sort.' Or he will grow into such and such a man. But, old, very old word though it be, 'become' has ever been ambiguous, and so fails to be the incisive word our other stronger word *worthan* was, which, we let drop from our language. And writers seem to prefer to evade 'become' by using a marvellous variety

of makeshift terms and phrases, less fertile, less pregnant in meaning 'growth' than is our 'becoming.' Becoming meant for a long time mainly 'coming to,' 'happening,' or 'suitable,' while *Bhu* is akin to the Greek *phusis*, and our 'build.' But when *worthan* fell out, it was inevitable that 'become' almost of necessity took its place where any future happening meant not mere recurrence, or happening, but where a certain 'more,' or product or growth came into the future event. Thus already in the Tudor English of the Gospels, we find the word not only serving to render the Greek *prepon*: "thus it becometh us to fulfil all righteousness," but also the Greek *genesthai* (the Pali *bhavitum*): "gave them power to become the sons of God."

Now India had not the Aristotelian pair of terms: potential and actual, but she had this in common with Latin and German: her verb 'to be,' *As*, was defective, and was ever borrowing from the not defective verb *bhu*, to become, which takes inflections as *bhav*,--become, and also *bhav*,--make become. For instance, 'will be' is not an *As*-form, but a *Bhu*-form, and she can only express 'will be' as 'will become': *bhavi-shyati*. So also for 'may become,' and some other forms. The future tense should therefore have tended to suggest a more than mere futurity, a more than our 'will be.'

Now the introduction of Immanence into Indian religion was accompanied by a curious and interesting increase in the use of the *Bhu*-forms. It amounts roughly, bulk for bulk, to about 300 occurrences as compared with about 40 in the older Vedic literature. Surely this increase was significant of something.

And it is also interesting, and a link between the early Upanishads and the earliest Buddhist scriptures known to

us, the Pali Tripitaka, that the Sūtras in the latter carry on a very plentiful use of *Bhu*-forms, especially, be it noted, in the future tense : *bhavissati*, and in the causative forms : *bhaveti*, *bhavana*, *bhavita*, *bhavita*. I am making a Concordance of these and their abundance can be nothing but significant.

English and even German readers of translations will not realize that abundance, because of the way in which most translators evade the use of the words 'become,' and 'werden,' to a degree that is sometimes comic, were it not also tragic. I refer to both early Upanishads and Buddhist Sūtras. Take an instance : from the *Taittiriya* :

Amṛtasya deva dharani bhuyasam !

May I, O God, bearer of the Immortal—would you say 'be' or 'become?' Surely here is a More prayed for, and not merely a future event as such; added growth, added worth is aspired to, so that thereby dying may for ever be got rid of. Yet here, while Max Müller and Roer and Hume have 'become,' Paul Deussen has *möge ich sein*! 'may I be,' he who had the strong verb *werden* ready to hand!

But then Deussen had his prejudices; he believed, that only Being, and not Becoming was reality, was permanent. He was, in philosophical creed, an Eleatic, a Parmenidean; it was as such that he deliberately evaded the 'werden' in the word *bhuyasam*. When it is English translators who evade the use of 'become,' I believe it is simply because it is not in such approved literary style as are many other makeshift terms. But much progress herein has recently been accomplished by the American Dr. E. R. Hume, who in his *Thirteen Principal Upanishads*, uses 'become' far oftener than any one else,

and rarely fails to do so when it is needed.

III

Now while there was among Brahman teachers the presence of this strong buttress to a defective but important verb, so that 'being' and 'becoming' were more closely allied than with us, and whereas there was going on this preoccupation with expressing things in *Bhu*-forms, as coming to be, a reaction set in*. I think it will have been just when the Buddhist mission began. Teachers arose who said that Becoming always meant subsequent decay; said also, that becoming meant ultimately a production of something from nothing. Both of these arguments were fallacies; they were not made from right premises. As to the former, teachers were seeking an analogy for spiritual things in *material things*. Decay is inherent in the body, but there is no proof that it is so for the immortal adolescence of spiritual man. As to the latter, becoming, if widely conceived, is *not only* the production of something *ab ovo* and *de novo*, but is also the production of something different in a manifold. As when a musician or a poet arranges anew notes and words that were there already, making, it may be, a new divine melody or poem.

But the reactionaries prevailed, and hence it is no wonder, that, whereas many of the Becoming-phrases are left in the Upanishads, the essential mantras of the God-and-man identity were by editors kept severely to the *As*-form: That art thou, etc. And we never read That art thou becoming, or thou wilt

* I have already treated of this in the Grierson Memorial volume, the print of which has been delayed two years, and in my *Manual of Buddhism*, 1932.

become. But this is the way with old scriptures:—Have we here the very words, or only the changed words of editors who had changed values? Anyway India fell back on to the belief that only in the word *As* could she express Divine reality. *Sat*, (i.e., *A-sat*), 'being,' became the main attribute of Deity. We still see *Bhava*, 'becoming,'⁴ left in as attribute of Deity, attribute ascribed to Deity in creating. This was strangely, almost incongruously, left in, as venerable old things, fortunately for us, do get left in. But it was left 'on the shelf,' unused.

Now the infant Buddhism took up the teaching of *Bhava* just as the Brahmins were turning from it, taking what had been taught to the Few, the wealthy Few, to the Many to whom it was a fresh mandate. Of the Brahmin minority, who will still have adhered to God and Man as becoming, we hear nothing. Unless we can thereby account for the record, that *most of the leading first disciples*, co-workers with the Sakyamuni, were *Brahmins*? The record is undisputed, but no one has yet tried to account for it. (If here I am wrong, I would like to be corrected.) These first teachers will have felt how weak, how unstressed was the Upanishadic teaching as a practical 'philosophy of life'; how curt and slight (if impressive) was the showing, that to become That Who he is, man needs to pass, not merely his years as *Brahmacharin*, but his whole life in perpetual preparation, in a career of training, in short as Wayfarer in a Way leading from what he is to what he *may be expected* to become. All the moral injunctions of the Upanishads could go into a single page.

The pages of Buddhist Sutras, on the other hand, swarm with this training,

this preoccupation with a 'making-become (*bhavana*, *bhaveti*)' in preparation, with this business 'of the Road.' And note how, with this More in living, the More in sodality goes along. Moral conduct was to be practised because as righteous wayfaring it fitted a man for companionship of the worthier who, in 'more-wayfaring,' were beyond, ahead of him.

When students of religious history will begin seriously to read through these Sutras, when they will know enough Pali just to check the translators' liberties, when they can discern sufficiently to get past the monastic superstructures of the monk-editors, then will this word 'become' win at length due appreciation.

IV

Let them not forget that wholesome distrust of us translators. It may be that sometimes we have not the right, the coincident word in our language. Far oftener we default because of our seeing, with Deussen, 'an axe to grind' in the text, which coincides with our own particular religious or philosophic prejudices, or because we are content to make our text accord with the views we have come to accept about the ecclesiastical machinery of which the text has become a vehicle, or it is because we want, before all, to write elegant or vigorous literary English, whether or no this is done at the fearful cost of sacrificing some of the literal truth of the original. Usually these causes are all working, I believe, in each of us translators. And for me it is a happy sign of growth, that, lately only, have I been taxed with writing at times in a heavy unwieldy style, so much more have I been concerned to get literal truth, so much does the reader like to get the jam of good style to make the powder of the actual message palatable.

⁴ *Maitri*, etc.

Let us read a short example of how a translator can leave you quite unaware of what may have gone to help a very pressed emphasis in old Buddhism. And first note this. Disciples are frequently enjoined in the Sūtras : “*Evam vo sikkhitabbam* (thus must you train yourselves); the way of training which then follows being usually given with the future of the verb ‘to be,’ that is, in terms of ‘will become.’”

“*Samanas*!”—This is the name by which people know you and by which you, being asked : Who are they? should confess : ‘We are *samanas*!’ Now for you, thus confessing what you are, it is on this wise that you should train yourselves : You should embrace and show forth in your lives the things which really make the *samana*, so as to prove your vocation true and your profession a reality, and see to it, that the alms you enjoy enure to fruit and profit in yourselves, making your pilgrimage not barren, but fruitful unto its harvest. What are these things? Train yourselves (first) to be conscientious and scrupulous. When this is done, you may rest content with the idea : ‘Enough is done! We have reached the aim of the *samana*; there’s nothing further to be done.’ I declare unto you. I protest unto you, let there be no falling back in your aim while aught remains further to be done. What then remains to be done?”⁵

Further stages are named, with the same vehemence of appeal against stopping, but even had I time, I would not give them, so utterly do they belong to monkish training . . . as perhaps was here fit . . . so unessential are they to the religious mandate of a great Helper.

⁵ *Majjhima-N. ‘Assapura Sutta.’*

‘I have slightly altered the translator’s rendering in certain terms not bearing on the passage differently translated, and referred to below.

Now let me read the middle part of the injunction as I would have it translated :—“the things which make the *samana* we will take up and practise, and thus our *samanaship* will become true, and our profession become a fact, and the alms which we enjoy will become very fruitful agents in us, and thus our religious life will become not barren, but effective and fertile . . . You are to train yourselves saying : We will become” characterized by conscientiousness and discretion. . . .”

How is there not an emphasis here on ‘becoming!’

The translator might rejoin, that in Indian idiom one has no choice; ‘will become,’ ‘will be’: there is but one way, not an alternative, for expressing both mere future happening (like the tenth tick of a clock compared with the first tick) and growth. I would say to that : Firstly, it is juster to use the borrowed meaning, and not that of the defective verb. Secondly, many, indeed most, Sūtras make their injunctions in the very different form : “There are so many lists of good or bad things, dispositions, habits” and the like, which might have been used where we find these more driven-in injunctions. Where the latter occur, let them not lose, by a weaker verb, an ounce of their driving force. If the *bhu*-forms in this passage be rendered by the true and literal meaning of the word, we shall more clearly see the religious importance, the religious earnestness of the things enjoined. We are not on the ground of mere Rules recurrently observed. We are on the ground of a Road in which further advance means further growth, a new coming-to-be, a Way-faring in the More.

For consider once more how this new moral urge was needed.

How did Brahman teachers teach Immanence? It was that in fully truly *knowing* you in your inmost nature were God, you established the truth for yourself. "He who knows this, yea, he who knows . . . he has, he inherits all," etc. Now so tremendous a tenet would inevitably constrain you in some measure by its '*noblesse oblige*.' You could hardly, so realizing, be always mean, base, false. But young men are fallible, and we find scarcely any ethical expansion in the Chief Upanishads of the practical philosophy implicated in the tenet. Nothing for instance like the Buddhist 'Tevijja' Sutta, where the Sakyamuni, consulted on the matter, it appears, by young Brahmins, tells them, that the only way to win hereafter companionship with 'Brahma-devas' is, not to invoke gods only, not to sit still about it, not to go to sleep, not to hamper themselves, but so to live *as they believe those Devas live*. He thus brought morality under the sanction of religion. He made the moral life as essentially a procedure in religion as was the rite, the prayer, the sacrifice; nay, as more essentially so. "Think you that to stand on the river bank and pray to the other shore to come over to you will take you over? Nay, make yourselves a raft, and paddle yourselves over exerting your limbs."

It was in this need for the man to become, to grow into a spiritual More than he habitually, normally is, that I see the way in which the Sakyamuni expanded the religion of his day, or, as Jesus put it, "fulfilled the Law not destroying it." His philosophy of life

he put into the figure of a Road or Way. It was a departure from the figure of a City or House, the man dwelling therein as in a shrine containing the Holy of Holies, such as peeps out in the Upanishads: "this city of Brahman . . . the heart . . . wherein man beholds his own greatness," and so on. He converted this static teaching into a dynamic gospel of open wayfaring, among men, among Devas.

And for this man needed will, a word which India had once well worded, but, as we with *worthan*, had let drop, and pathetic are the attempts to make good, in its absence, in the Buddhist Sutras, as I have said elsewhere. In this philosophy of life man had to co-operate with the Highest by willing, by choosing how to wayfare, that is, how to live the philosophy. Again, he was, under this figure to consider himself . . . and by 'self' India meant not the body, not the mind, but the very man, soul, spirit . . . as at once *persisting*, *surviving*, yet *changing*, changing in a way that was called Becoming, or Making-become, or growing.

This is the one of the two strands in my view of the original Buddhist 'philosophy of life.' Man is in a state of Becoming (not merely of change) by which is meant a *willed change* for better or worse, but which 'faith,' which is so highly esteemed in Buddhism, prompted was ultimately for the Better, in that this Becoming was Man seeking and ultimately finding his way to That Who he essentially is, was Man becoming not potentially only, but actually That.

VI

I come back to the other strand: to the original Buddhist exploitation of the word Dharma.

I do not mean Dharma as it came to

* See Dr. Hume's chap. IX, *op. cit.*, for a list of such passages.

be understood in Buddhism : something external to man, fixed, presented, as a Code-law, or as a cosmic mechanism. We do not think of these when we say 'conscience,' and it is in our 'conscience' that we get nearest to original Dharma. In two Sutras we see Gotama, before his mission, seeking a supreme Guide, and virtually substituting Dharma for the Upanishadic 'Self.' We have the idea already in the Upanishads, in the striking term calling the Atma, *antaryamin* : 'inner controller.' And we have the idiom there of "dharmaṃ cara" : walk according to Dharma (which translators much weaken). And the idea, of the Self as witness, and as moral judge occurs in both Upanishads and Buddhist Suttas. For me the following verses, possibly very old, convey eloquently what Dharma was originally for the Sakyan missionaries :

Well doth Dharma protect him in
 sooth who Dharma follows.
 Happiness bringeth along in its
 train Dharma well practised.
 This shall be his reward by whom
 Dharma's well practised :
 Never goeth to misery he who doth
 Dharma follow.
 For Dharma and not-dharma
 have not like results :
 Not-dharma leads to baneful,
 Dharma to happy doom.
 Hence let a man put forward desire
 as to Dharma,
 Delighting in that he findeth so
 good a Wayfarer.
 Standing in Dharma disciples of
 Best of Wayfarers
 Venturing come to the best and the
 highest of refuges. (*Theragatha*,
 '*Dhammika*').

Here I now hold, and it is not the only context, it is Dharma that is conceived as the Divine Comrade on life's

way, as when a Christian might speak with humble joy of walking with the Holy Spirit.

Does not this more dynamic idea of Deity as an inner Monitor find echo in our modern poets? Does not the Shakespearian *Tempest* say : "conscience! ay, that Deitie within my bosom!" And Sir Thomas Browne a little later : "There's a Man within who is angry with me!" And Goethe, yet later : "The God within my breast who dwells can deeply move my inmost thought?"

And to return in closing to the Man of the Way, let it never be forgotten, that he is said to have uttered among his last words, and at other times a message blending this fusion of Self and Dharma as *Antaryamin*.

"Live ye as having the Self, as having Dharma as your lamp, your refuge : this and no other."

A word more :—Should it be said—for it is said by many—did he not mean that a man must depend upon no other ultimately than just his human, unaided self, in the sense we use that word? I would reply, even if we grant, which is historically impossible, that for an Indian of that day, the religious use of the word 'self' meant *only* what it means for us (and that is usually our lower self!), is it credible, that such a comfortless, rudderless gospel could ever have so taken hold of men and drawn a great part of the world after it, to be looked upon as their guide and comfort and stay in this mystery we call life and death? It may suit a few Stoic philosophers; it will never have appealed to everyone. It is like chucking a little child into the sea and bidding him swim unaided ashore. Man looks in religion to something bigger than himself. India found this in taking God into her bosom. Gotama found that God so taken was

no still, static ideal, but a mighty urge to the man who was the shrine of That, a Guide within, guiding man in his Becoming, and helping him become.

Take up into the Immanence of the

Upanishads the moral urge¹ in the Way of a will to become a More towards that immanent Most, and you have there, as I hold, the original Buddhist philosophy of life.

SWAMI SHIVANANDA : A TRIBUTE TO HIS MEMORY*

BY B. C. CHATTERJEE, BAR-AT-LAW

We have assembled here this evening to pay our tribute to the memory of the late Swami Shivananda, a direct disciple of the Paramhansa Ramakrishna of Dakshineswar. You have already heard from previous speakers all about the personal aspect of the work done by the great son of India, Swami Shivananda, whose loss you are mourning this evening. I want to say a few words about the collective aspect of the great work done by the Paramhansa Deva and his apostles in which Swami Shivananda was a distinguished participant.

The very first thing I wish to say is that the creed and the mission of Ramakrishna embodies the future hope of mankind. Paramhansa Deva has by the record of his inner realization left us in possession of the glorious fact that Christianity, Islam and Hinduism are essentially one, and represent one great Truth about God. As time goes on, we, of different creeds and sects, countries and continents, strain our eyes more and more for a vision of that shining tableland of the spirit on which Hindus, Moslems and Christians may kneel together to worship the Sun of identical Truth. It is the philosophy and religion of Paramhansa Deva alone which beacon us to that luminous goal and

consummation. Just think how the baffling mystery of that great conflict between monism and dualism, which had torn thinkers and philosophers asunder down the ages, were harmonized in the synthesis of a unique spiritual experience by the Paramhansa Deva. In reading the record of it a new light seems to fall on us from heaven itself and a radiance suffuses our souls, filling us with the vision of man and God being of each other and in each other.

Let us think next of how Ramakrishna Mission has given a new orientation to the doctrine of Karma Yoga by translating the service of man into the service of God. Here is the common meeting-ground for the East and the West—for Hindus, Moslems and Christians; and we need only think how they have met in service and fellowship in the stricken Behar of to-day.

It is also worth remembering that the Paramhansa Deva did not want his creed to remain a cloistered and fugitive thing, but wanted it to assert and establish its reality in the face of Western Science. It would not do for

¹ That does not mean that in the Upanishads there was no 'moral urge.' When the Upanishads declared that man is Brahman, they took for granted that all did not realize this truth because of Avidya. Therefore the whole struggle of a religious life is to remove this Avidya. This, in a way, may be called 'Becoming,' on which the writer lays so much stress.--Ed. P.B.

* Presidential speech at a public memorial meeting held, last March, at Dacca.

us, Indians, merely to scoff at that science. It represents the essence, as also the concrete expression, of that spirit of quest and conquest which started Europe on her mission and career of a new realization in the physical and intellectual domain from the days of the Renaissance. A new faith that aspires to recognition and universal assent, must be able to smile into the very eyes of Science. It is worthy of note that the Paramhansa Deva sent his chosen soldier of the spirit—the great Vivekananda—out to the West for achieving this specific task of the conquest of Science. The fact that the West has since seriously turned its gaze Indiaward is an indication of the seed of invincible strength that Vivekananda sowed of his Master's creed in America and Europe. As the years get on, we shall look hopefully forward to a progressive Indianization of the religious and spiritual outlook of the West. Already the deeper questionings of Western minds take on an Indian complexion.

Incidentally the Paramhansa Deva and his apostles, including the great Shivananda, broke to bits the shackles that had been immemorially cramping the spontaneity of India's life and growth. In choosing the Non-Brahmin Vivekananda for the dissemination of the Vedas and Vedanta all over the world, the Paramhansa Deva crushed under foot the monstrous pretensions of the so-called orthodox Brahman that he was the sole and guaranteed custodian of the Vedas. Let any Indian irrespective of caste be as God-knowing and God-loving as Vivekananda, and he shall have the same authority to propagate the Vedas and Vedanta, as the most blue-blooded of Brahmans. All the nonsensical restrictions about sea-going fell away as dissolving fetters when the chosen 'Chela' of the greatest

Hindu of modern times crossed the seas to America and England. The treasured lore of the orthodox people about feeding and drinking—which was summed up by Vivekananda in the expression "Kitchen Hinduism"—came to naught on and from the day the great disciple of the Paramhansa Deva broke away from foolish orthodoxy.

In fact, the gigantic protestantism initiated by the great Ram Mohan Roy and taking shape in the movement called the Brahmo Samaj, came to a spontaneous fruition under the divine touch of the Saint of Dakshineswar. The appeal of Ram Mohan Roy and Brahmo Samaj was to and through the intellect; it was bound to leave India untouched. I don't say that there was no need for the protestant movement we associate with the name of the great Rajah. But it awaited the coming of him who could bring to the deepest instincts embedded in our race-consciousness the living touch of God Himself --of the Truth that needs no syllogism for its demonstration. The Paramhansa Deva's word was Truth which burnt up and dissolved the difficulties of a century like an irresistible renewing fire. Indeed, we have been the privileged witnesses of one of those visitations of Divinity in man in the hour of his soul's flagging and failing which constitute the purpose of human history and give it its meaning and dignity.

As students of history we are aware of the cyclic renewals of the human spirit but for which the record of man would have been a very sordid one indeed—one of mere existence and multiplication varied by outbursts of passion, individual, tribal or national. As a matter of history we know that there is hardly a nation or a race on this earth which did not at some time or other come perilously near its doom,

when all the attributes that lie on the Godward side of humanity appeared to have deserted it one by one, leaving an awful emptiness behind, of cynicism and despair—the very blackness and blankness of death. Some sank from this to extinction; but history bears witness to the fact that most of them were borne back to life by the resurgent wave of a regenerating flood which restored to the nation or the race concerned all its pristine possessions—faith, hope, courage, aspiration, and defiance of death. These visitations of Divinity in man, as I have already said, have gone down in history by such names, as Buddhism, Christianity, Vaishnavism and the like.

We remember with shudder to-day that we, the Hindus of Bengal and of India, were trembling on the brink of a spiritual extinction in the last century. The “English-educated Hindu” of the nineteenth century seemed to have lost his very soul—the spirit seemed to have died within him. He had become the sorriest ape, the miserable mimic of his European overlord. To be like the latter in all his external appointments, and even in the inward growth of his feelings and ideas, appeared to be his sole creed of existence. Approval of the Englishmen summed up his experience of the highest bliss; and his disapproval plunged him into abyss of sorrow. Nameless horrors began creeping over the face of India. The educated Bengali strove hard to forget even his mother tongue and preferred to speak his execrable English; he most probably would have forgotten his native tongue but for the saving fact that his mother, sister and wife refused

to forsake their mother language. The Bengali of those days preferred to cover his person with a tawdry mimicry of Englishman’s clothes instead of putting on his own national costume. He all but persuaded himself that his country had never had a civilization and that its salvation lay in its transmutation into a vast suburb of Europe’s civilization. Asia, according to him, had to be translated into Eurasia, India into Anglo-India.

We still thrill to our recollection of the new dawn-light that fringed our Eastern skies, the new life that came pouring into our being, with the oncoming of the new century. Just picture to yourselves how the educated Bengali, that greatest sinner of all in the matter of anglicization, stood suddenly transformed. A storm of patriotic fervour shook him from head to foot, and blew out of him all that worship of the West which had so gripped him in the century that was over. He shouted *Vandemataram* with a new strength in his voice and a new purpose in his eyes and descried all the promise of his country’s future in the revelation of her past. Indeed, he stepped out of his dead self—a perfect miracle of resurrection. The subsequent history is well known to all of us, and needs no recapitulation. Well, gentlemen, behind this miracle we begin to catch the glimpse more and more clearly, as the mist of the passing years lifts slowly, of the radiant figure of one, whom God sent us for our salvation in our hour of peril—the figure of him and of his apostles among whom was the great son of India, Swami Shivananda, who has left us so recently.

HINDUISM IN THE PHILIPPINES

BY DHIRENDRA NATH ROY, PH.D.

(Concluded from the last issue)

V

We now come to the third great source of evidences,—tradition. A good many of the Hindu traditions have, of course, died out, because of the antagonistic attitude which the Spaniards injected into the Catholic faith when they converted the people. Mention about some of them was found in the various letters which the Spaniards wrote to their friends in Spain and which have been compiled together in English translation by the two distinguished Americans, Messrs. Blair and Robertson. Some of the traditions are still lingering in the minds of the people and some are practised even to-day by those who successfully evaded the blessing of Spanish conversion. When the Spaniards first came to the Islands they saw that the Filipinos had many things in common with the people of India. Men in the Philippines, as in India, used the costume consisting of "a short-sleeved cotton tunic usually black or blue, which came below the waist." Many of them and particularly those of Zambales used to "shave the front part of the head, but wore a great loose shock on the middle of the skull,"—a custom which still obtains among the people of southern India and Orissa. They were dressed in sarongs and on the head they wore the turban which they called *potong*. The women "adorned their hair with jewels, and also wore ear-pendants and finger-rings of gold." Their cloth was a fine *tapis*, "a bordered and ornamented cloth wrapped around

the body, which was confined by a belt and descended to the ankles." "Both men and women were in the habit of anointing and perfuming their long black hair which they wore gathered in a knot or roll on the back of the head." Professor Austin Craig says and it is also recorded in a Chinese book of 1849 by Wang Ta-yuan translated by Hon. W. W. Rockhill that the ancient people of the Philippines practised suttee. It is said, "There are some even who to make manifest their wifely devotion, when the body of their dead husband has been consumed, get into the funeral pyre and die." This passage also shows that the Filipinos practised the Hindu custom of cremating the dead body, instead of burying it as they do now. Those women who did not die with their husbands were "never permitted to remarry." In religion the Filipinos, like the Hindus, paid homage to "fire, sun, moon, rainbow, to animals, birds and even to trees and to rocks of peculiar appearance" (Eldson Best, *Prehistoric Civilization in the Philippines*). "There was no old tree to which they did not attribute divinity; and it was a sacrilege to cut such a tree for any purpose. What more did they adore? The very stones, cliffs and reefs and the headlands of the shores of the sea or the rivers" (Blair and Robertson, *The Philippine Islands*, vol. 12, p. 256). Their God was called Diobata. They abhorred the idea of killing any animals. "There are many swine, deer, and buffalo but he who wishes them must kill them himself,

because no native will kill or hunt them" (*ibid*, vol. 4). They were extremely peace-loving people and not given to the noises of town life.

All these things are so characteristically Indian that without reference to the Filipinos they may be taken by a Hindu reader for descriptions relating to India. While these customs have practically died out in the Philippines and have almost been forgotten, many of them in India are still prevailing among the people.

There are many customs that are still found not only among the non-Christian Filipinos but also the Christian Filipinos, especially those living in the villages. It is not so easy for a foreigner living at Manila to gather them all. Besides, India is a big country and I can hardly pretend to know all the customs and superstitions existing in her various parts, especially southern India which indeed was the greatest source of ancient Indo-Filipino relation; otherwise it might have been possible for me to show that a very large number of still existing old traditions of the Filipinos bear an intimate relation with those that are still extant in India. At any rate, the following may be regarded as good specimens :—

1. Holding religious procession during an epidemic.
2. Bending the head low and putting the hands forward when passing between two persons.
3. When an owl happens to alight on the window-pane of a house, the people in that house will meet some disaster.
4. Early marriages.
5. The belief that if a cat wipes its face with one of its feet, a visitor is coming.
6. The appearance of a planet foretells troubles.
7. If a snake (called *sawa*) stays in your house, you will become rich.
8. If you dream that you lost a tooth, somebody will die.
9. On All Soul's Day (like *Nastachandra Day* in Bengal) people rob their neighbours of edible things.
10. The fear of eating twin bananas for fear of having twins.
11. Burning the seeds of the fruit that has caused stomachache and then drinking the water in which the pulverized burned seeds are mixed.
12. If you get a spine into your throat, have a cat's paw pass over your throat and the spine will slide into your stomach.

Besides these superstitions there are many customs which remind us of India. The villagers, even the comparatively less modernized urban people practise chewing betel-nuts. The method of producing betel leaves is the same as in India. The middle-class Filipinos use an upper shirt which they call *camisa* and which both in name and in form resembles the Indian *camija*. The farmers make their haystacks around a bamboo pole in the same manner as in India. The fishing nets are made and used in the Indian fashion.

Many Filipino legends and folktales still bear their deep Indian tint. For instance, the legend of the *Manubo Ango* with his whole family turning into stone or the tradition in *Oriental Leyte* that one committing incest will be turned into stone reminds one of the Indian story of *Ahalya* in the great epic the *Ramayana* in which it is found that *Ahalya* was turned into stone because of her adultery with *Indra* who appeared before her in the guise of her husband

while in fact her husband was away. The god Balituk of the Iphugaws is said to have drawn forth water by piercing a rock with an arrow,—an idea similar to one in the *Mahabharata* in which it is stated that Arjuna pierced the earth with his arrow to get fresh water for the dying Bhishma. There are many other similar legends which have now been mixed up with the stories of the Christian saints and have found access to their Christian tradition.

VI

It has been already observed that the stream of Indian civilization flowing over the surrounding lands beyond was successfully obstructed by the overwhelming power of youthful Islam. Simultaneously with the growing Mohammedan power in India and more especially when that astute Mogul Emperor Akbar had extended his power almost all over northern and eastern India, there began a fresh stream of Islamic force supposedly from Arabia toward further East in Malaysia. Somehow they got foothold in Malacca and Borneo, caused the dissolution of the great empire of Majapahit in the fifteenth century and began slowly to establish power over the tributary states of the fallen empire. A new Mohammedan empire of Malacca was formed and to it the surrounding island territories were compelled to recognize allegiance. "Mohammedanism in the Philippine Islands began with the adventurers who came to Mindanao and Sulu from Borneo and Malacca during the latter period of the Javanese empire of Majapahit, of which these islands were political dependencies, about the close of the fifteenth century. After the fall of the empire the Mohammedan states of Maguindanao on the island of

Mindanao, and of Sulu in the islands to the south-west came into being about 1490 A.D., but thirty years before the discovery of the Philippine Islands by Magellan" (W. C. Forbes, *The Philippine Islands*, vol. 2, p. 4).

The rulers of these island states were formerly called Rajahs, but soon they came to be known as Sultans. With the spread of Mohammedan political power over the Islands began also the introduction of Islamic culture. Arabic alphabet was introduced. "Arabic and Malay books on law and religion were translated into their native dialects and there are still extant manuscript translations of the Koran commentaries, books on law, magic and other literature, as well as original writings in major dialects of Mindanao and Sulu." With Islam there was introduced into the country a new form of government, new laws, a new alphabet, new science, new art, and new methods of warfare. Firearms were not previously known in the archipelago. "The boundary line of the sphere of Islam in the Philippine Islands in 1565 was marked with forts, and was defended with canon and lantakas." But the propagation of Mohammedanism was checked in less than a century by the Portuguese and Spanish invaders from Europe. Had it not been for the sudden arrival of these stronger military powers from the West, Mohammedanism would have spread all over the Islands and made it really difficult for the Westerners to possess the lands. It was said in a memorial by the General Junta of Manila to the Spanish Council, "Further if for their sins and ours, the doctrine of Mahomad comes into their country—and it has already spread over nearly the whole of India as far as Malacca, Sumatra, Java, Burney, Maluco, Lucon and almost all other lands—if it should get a foothold there, and some

have already entered there, it would be an insurmountable obstacle, not only to cleansing the soul from such an obstinate error, but to winning the land; because they will enter straightway and teach the use of arms, munitions, and the science of war."

VII

Having somewhat established its political authority Islam just started to spread itself over the Islands when Spain struck it and began her own peculiar method of colonizing, the outstanding features of which, according to F. Jagor, a famous German traveller of the nineteenth century, were "raising the Cross and thrusting with the sword." While the sacred sword was thrusting the Cross it also took care to cut off people's cultural ties with the neighbouring countries including India. Nor is this all. For, along with the conversion of the native people into the Christian faith they were invariably inoculated with the virus of black prejudice and intolerance against all that was different from what was said to be Christian. That was certainly a very adroit method to make the people feel ashamed of their past and then become willing slaves of their self-appointed mentors.

But while the native people were deprived of all cultural contacts with the neighbouring countries, the Spanish Government in the Islands found it rather unprofitable to stop also all their commercial contacts. Indeed what the Spaniards really wanted was that they should control all such relations so that the vested interests might not be jeopardized. And all cultural contacts with India were stopped by them as these were clearly detrimental to their own supremacy. The little commercial intercourse which they allowed through

them was highly profitable. Far away from Spain they needed a lot of things both for themselves and the natives, which to get from home meant a tremendous cost and a long interval of time while they could get them at a reasonable price and in a much shorter time either from India or China. In this enterprise the Spaniards used the services of the native Mohammedans whom they called Moros. They were excellent pilots who showed wonderful nautical and trade experience in carrying on business with India. Among other things, pans, tempered iron pots, salt-petre, iron, anchors, arms, biscuits, cayro (coir), white cloth and wearing apparel for convicts were their important merchandise. "Those articles are brought every year in Manila from merchants of India at excessive rates" (Blair and Robertson, *The Philippine Islands*, vol. 19, p. 315). From Bengal, the Islands used to receive "abundance of very fine cotton; quantities of sugar and rock sulphur; and a quantity of rice—for which if it were not for Bengal India would suffer." The Philippines used to import also such fabrics as "the fine cambayas and kerchiefs from Madras" which were "dyed with the beautiful and permanent Indian colours furnished by certain plants which are to these days unknown in the Philippines." "The superiority of the dyes of India no colony has been able thus far to imitate." Recommendations were made for "instructors in weaving and dyeing from India."

. It was, however, in the Indian ship-building industry in which the Spanish authorities in the Islands appeared to be most highly interested. Indeed, they used to send appeal to the King of Spain for permission to have their ships built and bought in India. In one of these appeals they wrote, "The usual building of ships in the Islands

has so harassed and exhausted the unfortunate natives that it is necessary to have ships built for the Philippines in India and other countries where timber and labour are more abundant." India-built ships were preferred, "for they sell them there made from an incorruptible wood together with a quantity of extra rigging made of *cayro* which is better than that of hemp." Along with the ships they used to receive also "quintals of cordage from India, the anchors and necessary grappling tackle."

It has been found also that the Spanish authorities in the Islands used to bring people from India to be used as slaves. Sebastian de Pineda, a naval officer in a paper to the King of Spain recommended that "slaves be brought thence (India) to serve on the Philippine galleys." There are numerous places in that authoritative collection of *The Philippine Islands* by Blair and Robertson in which has been very clearly mentioned the most nefarious slave-traffic in the Islands from India by the Spaniards, although the same Spaniards were condemning slavery in the Islands. But it is hard to believe that the Spaniards could so easily procure slaves from India where the orthodoxy of both Hindus and Mohammedans would make it all but impossible to find people willing or to compel them to leave their hearth and home for strange lands in the company of strange people. It was probably from the Portuguese settlements at Daman, Diu and Goa and the Portuguese piracy in the Bay of Bengal that the Spaniards used to procure slaves. Indeed the civilized Portuguese were quite expert buccaneers who infested the coasts of Bengal, frequently attacked the innocent villagers and forcibly carried them away. The Portuguese reputation in India goes along with their introducing,

for the first time, syphilis into the land and carrying away the innocent villagers,—men, women, and children forcibly out of it. The Spaniards had no permanent settlement in India and had, therefore, to depend upon these valiant fellow-Christians for this Christian enterprise of forcing men into slavery. India's contact with the Philippines under the hegemony of Spain was, therefore, not of that elevated nature which had once inspired the Filipinos to quietly build up their own civilization. So the Filipinos slowly began to forget their old intimate relation with the people of India. Add to it the deep prejudice, which invariably goes along with one's acceptance of what is known as Christianity, against those who believe differently and it will not be hard to realize what kind of attitude the Christian Filipinos were forming towards India, her culture and civilization.

Again, it was in the year 1762 when the British forces under Admiral Cornish and General Draper attacked and occupied the City of Manila, that there were about 600 Indian sepoys with them. These sepoys along with the other British soldiers overran southern Luzon and the Visayas. When upon the formal termination of the war in 1764 the British withdrew from the Philippine Islands, many sepoys deserted the British forces and settled in the land. But they were just sepoys,—soldiers who by their profession and training had but little knowledge of the cultured life of India and were probably living in their crude ways beside the native Filipinos. Their presence must have aggravated the existing cold feeling towards India as I have known from a reliable source that the attitude of the Filipinos towards the descendants of these sepoys who married Filipino women and settled in

such places as Cainta and Taytay, near Laguna de Bay, does not seem to be quite so social, although in language, faith, manners and customs they are said to be perfect Filipinos. That they are the descendants of those sepoys is known from their physical appearance, but in other respects there is practically very little in them which can be considered as Indian. It is really very unfortunate that the Filipinos under the Spaniards saw only the slaves and sepoys from India but none of her great scholars and philosophers. Not the wonderful philosophies of Sankaracharya, Ramanuja and Chaitanya which were then swaying the mind of the people, but the most humiliating caricature of Indian life,—that was what the Filipinos were taught to believe. Of the various achievements of Spanish rule in the Islands the one that seems to be really surprising is the forging of the attitude of the Filipinos, Oriental as they are, towards Oriental things in accordance with the orthodox Western pattern. To the Filipinos, therefore, India has been as mysterious and fantastic as she has ever been to the superficial West.

VIII

The present conditions in the Philippines reveal few signs of improvement in the attitude of the Filipinos towards India. Politically the Philippines, though under the Stars and Stripes, is actually enjoying a form of autonomy, but culturally it is and will continue to be, for a long time, under the spell of Occidentalism. The Filipinos may, under the strain of the racial bigotry of the West, exhibit some strong feeling against the Westerners, but that does not seem in any way to detract from their loyal adherence to those things which have made those Western-

ers what they are. They may sometimes, in their bitter sense of humiliation, turn against the Westerners and call the different Asiatic peoples as their Oriental brothers, but that does not seem in any way to revive their old feeling of respect for Oriental civilizations. Indeed, their ideas about the East including even the Philippines, their own country, seem to differ very little from those of the West. Once there was at Manila a very large meeting of the International Relations Club in which distinguished Filipino leaders were invited to speak. The first speaker, a high Government official was eulogizing the American nation and confidently describing the various ways in which the Philippines was progressing, under the American flag, far ahead of the other Asiatic countries. He received a great ovation. Quite unexpectedly the President of the club next requested me to speak something. Evidently, I could not see things as bright as the previous speaker and pointed out a few reasons for my disagreement. I was followed by an important educationalist in the Government service who also spoke in the same spirit as the previous Filipino speaker. But he made also a very amusing statement. He said something like this: "We in the Philippines are westernized and it is good that we are. We should frankly admit that the Philippines must turn its back to the East once for all and look to the West for all inspirations of life. This is, of course, not a typically Filipino view, but it is a powerful one. Whether this would be possible or not is beside the point, but it certainly gives us an idea as to how far the Philippines has been drifted away from its Oriental mooring.

So, if there is anything of the ancient Hindu culture and tradition still surviving in the Philippines, it is in spite

of the modern Filipinos. Having been efficiently tutored in the glamour of Western pomp and show for full three centuries and a half, they cannot be expected so soon to shake off that spell and feel enthusiastic about what forms a part of their pre-Western tradition. They may show a little sense of pride in the thought that their history goes far beyond the coming of the Spaniards, but, under the present circumstances, it is just natural for them to evince only an academic interest in the fact that their history is very closely linked with Hinduism.

These are facts that make us feel both proud and sad. We feel proud to think of our worthy forefathers who journeyed far and wide braving the perils of lands and seas and sought to link with India the remote places of the earth with the golden chain of her religion and culture. We feel sad at the sight of that chain being ruthlessly sundered by the cruel hands of strangers and our helplessness to remould that chain and refine our present relationships

IX

But all this refers to the Hinduism of the Filipinos. It is natural for one now to be curious about the present conditions of the Hindus who may be living in the Philippines. In writing about them I should emphasize the fact that by Hindus the Filipinos understand, like the Americans, all Indians without regard to their creeds or faiths. To a Filipino an Indian Mohammedan is as much a Hindu as a follower of the Vedas, for to him a Hindu means only a national type. It is a happy fact to note that the Indians also think of themselves as all belonging to one common motherland and not as Hindus and Mohammedans. It is rather diffi-

cult to give an exact number of the Indians in the Philippines. This is due to the fact that a good many of them are scattered in the provinces of the various islands. At any rate, their number will in all probability not exceed one thousand. Excepting the two Indian professors in the State University the Indians are either merchants or watchmen. The majority of the merchants come from Bombay, especially from that part which is known as Sind, although there are a few Punjabee merchants too. The watchmen are all from the Punjab.

Of all the Indians who are now found in the Islands it is the merchants from Bombay who came here first. So the Filipinos began to know them as Bombays (pronounced as *बोम्बाई*). Next when the Punjabees arrived with their long beard and large stature they were also called by the same name. Indeed, the epithet 'Bombay' is more emphatically used for the Punjabee, and the unruly native children begin to tremble and promise to behave well when their parents shout, "Bombay! Bombay!" It is said that at the beginning the ignorant masses acquired a peculiar superstition against the Punjabee Bombays that they were there to kidnap their babies and, as a result, not infrequently did they subject them to mob violence. The term 'Bombay' has thus acquired a derogatory sense and the common people may use it for any Indian. The Indians, at first, used to feel bad when they noticed the coarse tone of the address, but they were helpless and had to put up with it quite stoically until the long use of it has somewhat shorn it of its original coarseness for both the Indians and the Filipinos. The educated Filipinos, however, are generally found to refrain from using that epithet in their dealings with the Indians. In fact, a long

and closer acquaintance with the Indians, who are naturally very pleasing and sociable, is now dispelling the old superstition. The recent movements in India have roused in the Filipinos a very high and respectful feeling for India and her people. And the coming of the two Indian professors in the highest educational institution of the Philippines shows that a new interest is in the making,—an interest in the mutual good understanding and closer fellowship between the two countries.

It has been already mentioned that many Indians are scattered over the provinces. Some of them are out of touch not only with India but also with their fellow-countrymen in the Islands. They have become Christian, married Filipino women, and are slowly forgetting even their own mother tongue. But the majority of the Indians live in large cities, especially at Manila, where they constitute almost half of the entire Indian population in this country. The Sind merchants have an organization of their own which looks after their business interests. A few of them have brought their families. Their children begin their education in the local Catholic schools and swallow all sorts of Christian dogmas while they learn nothing about Indian culture and tradition. Some of the evil effects of it upon the children have already been felt. The Indians do not like it, but they cannot help. Unlike the Chinese and the Japanese who maintain their own schools for their children, the Indians do not find any means to have their children educated in Indian ways. They are too few to be able to do so. There are at most ten Hindu families at Manila, and I doubt if there are as many in the other parts of the Islands. But, it is with a deep feeling of pride that I like to mention the spirit of the few Sikhs who are living here. These

simple-hearted Sikhs from the Punjab, mostly illiterate, are earning their living as watchmen and hawkers in sundry goods. Naturally their income is very little. Yet, to their great honour, they collected, two years ago, about half a lac of rupees from among themselves, bought a costly plot of land in the very centre of Manila, and built a magnificent temple where 'they assemble every Sunday for prayer and worship. That might have cost most of the Sikhs all their savings and yet how happy they are to make such sacrifices for their religion! When on some occasion I happen to pass by that temple my head almost unconsciously bends low to the devotional spirit of these Sikhs and I wonder if all the Hindus had that wonderful spirit. Most of the Sind merchants, on the other hand, who form majority of the Indian community, at least at Manila, and who are comparatively educated and certainly wealthier, seek usually to spend their leisure times either in the cinema houses where the pictures are mostly of the morbidly erotic type or in some listless manner. Some of them may be found even to frequent the cabarets where the professional bailarinas cater to their desired pleasure. A few of them may devote their Sunday morning, if the weather permits, to playing cricket; but they are just a few and that too only for a few months as this country has a very long rainy season when such kind of game is not possible. And yet, most of these merchants and their salesmen who count more than three-fourths of all the Sindhis are young and unmarried or even if married do not have their families with them. The country is full of American progress including a strong impetus for physical pleasure or what is popularly known as "whoopie." One can certainly imagine how difficult it is for these young Hindus to live up to

their high moral ideal amidst an atmosphere which is so alluring and, especially, when they find no cleaner substitute for their recreation. If the Indian merchants would be willing to spend a part of their one year's profit towards building up something like a permanent club house where the young Indians could get together for wholesome re-

creation, they would be doing a real service to India; for it is these Indians who, by their manner of living, give an impression to the Filipinos as to what India is like. Fortunately, it is expected that this may soon become a fact as a proposal to this effect is already under discussion among the leading Indian merchants.

THE LORD FROWNS

BY SWAMI SACHCHIDANANDA

I

The world seems to be stubbornly going astray, so much so that it has become impossible for human beings to keep it on the right path. Warnings have been sounded now and then, methods of reformation have been preached from the platform and the press, plans have been devised and launched into action, but all have proved of no avail. Every country has been suffering in various ways. Men at the helm are at their wit's end to tackle the problems that are cropping up from day to day. They meet in national assemblies and international conferences, but all to no purpose. Outwardly they show optimism, robust and unflinching, but on their faces is clearly discernible the deep gloom of pessimism, —one might say, of despair.

Why is it so? Because nothing rings true. Everywhere one will see indications of great insincerity. Man talks nice but does hideous, ugly things, professes universal love but does not hesitate to thrust a dagger into the bosom of his neighbour, talks internationally at the League of Nations but signs secret treaties, goes to church or any other religious institution but pays

homage to Satan. Moralists and philosophers, saints and seers, prophets and incarnations—all have, since the dawn of creation, preached that sincerity alone is the secret of peace and happiness. But who pays heed to them? They are considered to be mere theorists, and of no use where grave matters are to be discussed and settled. Modern man pities the wise, the good and the holy; and admires the cunning, the shrewd and the hypocritical. Wherever there is any manifestation of wealth and power,—be they the result of sinful actions—man bows down his head.

Great nations are called powers. Powers indeed!—but powers of evil, of war and havoc, and, therefore, of misery. Those who protest and point out the picture of the gruesome present and the gloomy future are pushed aside and even persecuted. Churches and universities are being made subservient to political interests. They talk of the destruction of churches by the present Russia. But are the other nations faring better? If Russia is destroying churches, other governments have made the churches dumb tools in their hands—a worse phenomenon. Militarism and imperialism are rampant everywhere. Relentlessly they stifle the growth of all

noble aspirations and obstruct the expression of all high ideals. Thus they have brought the world well-nigh to the brink of destruction.

The activities of all active nations have become a source of evil to themselves and of unhappiness to the whole world. Their trade and commerce, their scientific knowledge, their power of organization—all are wrongly directed. War clouds are seen in the horizon of Europe as well as of Asia. Some who witnessed the horrors of the last War are trying their utmost to prevent another war, but they are in a hopeless minority, their voice is drowned in the clamour of fighting interests. Titans will not listen to the advice of gods. Bellicose nations also will not brook any beneficent counsel from any quarter—they are out for destruction and their only delight is in that.

To-day Japan is as much denying the Lord Buddha as Europe and America are ignoring the teachings of Jesus Christ. All are sailing in the same boat. They all are trying to hasten the coming of doomsday. But amidst all these, what India is doing? She is spoken of as the land of spirituality where were born innumerable saints and seers, prophets and incarnations and which always preached love, peace, and goodwill. What is she doing now? She is steeped in deep torpor, immersed in dark Tamas. India is now inert like a corpse, she is now in deep slumber. Now and then come shocks in the form of floods, famines, epidemics, earthquakes; she awakens to the consciousness of her misery and helplessness—but that is for a time only, she again falls fast asleep.

II

India to-day is trying to live on the borrowed things of the West. Her leaders—with some rare exceptions—

are dreaming of importing Europe to India. Some of them are thinking of Indian problems in terms of what is happening in Russia or Italy. They say they want to live, and consequently do not care for a time-worn culture that has been, according to them, the cause of India's political subjection. Reading history through the eyes of Western scholars, and themselves being the products of Western culture, they fail to see anything wholesome in Indian institutions and look upon them as remnants of medievalism. They try to transplant Western institutions on Indian soil, forgetting that those institutions have not been able to solve the problems of the West.

Man does not live by bread alone. Man cannot remain satisfied with creature comforts only. Now and then the glimpse of some higher ideals comes to him, and he longs to incorporate that in his life. On the basis of such longings for higher life is built up real civilization and culture. If a man is not to ignore the calls of his higher nature, Indian Civilization and Culture will be an object lesson to the modern nations of the world. It will be an irony of fate, if Indians, fascinated by the glamour of the West, fail to study Indian civilization rightly. None will attribute the present degradation of India to religion, if the real spirit of religion is understood. If anyone knows that real religion is the pure love "whose centre is everywhere and circumference no where," he will find it difficult to blame religion. On the contrary, he will realize that religion is the only remedy against all the ills of modern life.

The most essential thing for Indian leadership is that India must be properly understood. And mere theoretical knowledge will not do. One must regulate one's life in the light of that

knowledge. In that case only, one will get spontaneous response from the whole country; otherwise one's efforts for the cause of India will be like going against the current.

Truly is it said that an alien culture has created a wide gulf between the masses and the educated people of the land. Very few of the educated people are in touch with the dumb millions who represent the real India. The masses are as helpless as ever. Very few genuinely feel for them or care to do anything substantial to ameliorate their condition. On the contrary, they are always mercilessly exploited.

Ordinarily, everybody is busy with his own affairs—too busy to look to the sad condition and misery of others. But there come visitations and catastrophes which level all down. Then the rich understand the misery of the poor and people living in wealth and luxury think, to some extent, of their forgotten duties to the masses. Money is raised and relief is organized to help the poor. There comes a stir in the country, and the poor people receive some amount of attention. This has been the trend of events in India in the past few years. To give temporary relief is good, but permanent measures are necessary to do any real benefit. It may be that through various disasters, the Lord is simply calling us to our duties to the masses, but unless the leaders can pull the masses along with them and win their trust and confidence through acts of love and sympathy, there is no hope for the country.

If any tangible result is to be achieved, workers for the cause of India should have the humility of Vaishnavas in their relation to others and the burning faith of Saktas in their own capacity and mission. Egotism in one

arouses egotism in another and thus makes combined work impossible. But false humility also is dangerous—it is worse than open vanity. For, it attracts people for a time, but when the hypocrisy underlying it is known, people are repelled. Egotism can be removed, when work is done in a spirit of service—as worship. Without that work cannot be done unselfishly, and so long as selfish thoughts persist, no good work of a permanent nature is possible. A really unselfish work can easily kindle the spirit of service in others, and he who does that becomes a power.

It is only through such workers that India will regain her lost position in the world. And when India is awakened, she will again be able to spread her gospel of love and goodwill and ensure peace and happiness of the world.

III

Even the darkest night is followed by a bright day. Though present events in the world make one pessimistic, who knows if they do not presage the coming of a happy future? God can make even the impossible possible. Repeated failures of attempts to bring about an amicable relation among the different Western nations have made saner people tired of the present Western civilization; they are thinking of how to base it on some higher ideal. And repeated calamities in India are giving her children a training in unselfish works. Perhaps in these are sown the seeds of the future civilization.

War clouds hovering over the West, calamities in India and elsewhere—what are they? Frowns of the Lord or His smiles? Destruction precedes creation. "Old order changeth yielding place to new." Divine punishments are blessings in another form.

INDIAN RELIGIOUS THOUGHT AS A SUBJECT OF INTEREST IN ITALY

BY PROF. G. TUCCI

The Italian Institute for the Middle and Far East, founded in Rome by the will of Mussolini with the aim to promote the ideal approachment between Europe and Asia, which the present times point out as an absolute necessity of our future, has developed during these first months of life an activity which answers to the immediate aims for which it has been created.

This activity has manifested itself above all, but not exclusively in the cultural field, as one would have anticipated, because it is necessary first to promote amongst us a better and deeper knowledge of the Oriental thought and of its concrete manifestations in the artistic, literary and speculative field. Otherwise it will never be possible to reach the intimate understanding which alone can prepare the way to the so much wanted, and as yet not so easily reached, collaboration.

On account of this the Institute has issued with the generous collaboration of various Institutions, a certain number of scholarships to Oriental students. These scholarships in future shall have not only to increase, but to establish themselves on grounds of reciprocity, so that also the young Italians who devote to the East the best years of their life and their enthusiasms, might come in immediate contact with the people whose culture or artistic, literary, political and economical manifestations they study, and draw from a direct experience that knowledge which no theoretical teaching will ever be able to give them.

Following this initial programme, the

Institute has also invited some personalities of Asia and Europe to give lectures and lessons on the subjects which they most cultivate and to enlighten under different points of view the numerous aspects of the Eastern civilization. It is a work of approach, of understanding and of real and direct culture: because, contrary to what happens in other countries, one cannot say that amongst us a sure, precise and clear knowledge of the essential problems of the Eastern world and of the aspects of its life in this crucial moment of history, when Asia and Europe come all of a sudden on the same trajectory, has yet been acquired.

Professor De Filippi spoke of the Italian travellers and explorers in the East, Senator Maioni on Japan, Prof. Vacca on China, Accademico Pettazzoni on Japanese religions and their reflections on civil and political life. The Director of Stockholm's Museum, Oswald Siren, one of the most accredited students of Chinese Art, will speak shortly on China's artistic ideals. Dr. Taraknath Das, author of a well-known book about India in world politics, will develop a very attractive subject: The Pacific problem seen by Eastern eyes.

Prof. Mahendra Nath Sircar, author of many and valuable books on Indian philosophy, invited by the Institute for the Middle and Far East, has come from Calcutta to develop in five lectures a most interesting subject: The mystic and speculative development of India through some fundamental stages. He has followed a different method from the one universally accepted. He did

not start from the old to arrive to the modern time, but, studying some of the most representative figures of contemporary India, as Ramakrishna, Vivekananda and Aurobindo Ghosh, and illustrating the fundamental attitude of their spirit and their mystic visions or their speculative constructions, has shown how the old Indian soul lives in them once more unexhausted and full of vigour; that Indian soul which already establishes in the sublime philosophy of the Upanishad, and triumphs with all the violence of its mystic impetuosity in the insuperable pages of the Bhagavad-gita and spreads itself in the Tantra.

A whole spiritual and deep current which has never denied itself and lives often unconscious and unknown, even in India of the 20th century, even in the distress of its political passion and in the confusion that the contact with Europe has generated and spread in her. It is a fundamental and essential tendency which accompanied India in the millenary development of its history and represents the intimate and fundamental structure: that tendency for which the world of nature is not studied, classified and reduced to laws in order to have the control and the manage-

ment of it—this is the Western way—but is considered as a passing and vanishing emanation of a deeper truth in whose definite possession the Indians want to forget the anguish of their life and of their suffering.

Not science then, but Mysticism, and not even abstract philosophy, because India has never parted knowledge from life and in the glorious vision of the Tantra has rather pointed the way to transform a logical fact in direct and lived experience.

The lectures of Prof. Sircar have had a remarkable merit in that they, leaving aside any doctrinal classification and any heavy systematical structure, have brought one directly to the essential forms of the Indian thought, to those fundamental intuitions, without which not only one could not think of the religion of India or of her mysticism, but not even of her historical life. And this is especially useful to-day: an organic synthesis of the Oriental thought and of its tendencies which inspire and delineate the most different systems and pervade all the doctrinal constructions giving us, in a complete way, the exact vision of the psyche of a race and make our relationship clear and easier.

THE DEEPEST PROBLEM OF LIFE

BY PROF. D. N. SHARMA, M.A., S.A.V.

I

The problem of Philosophy is as vast as the universe itself—nay, vaster than that. The universe, with its inexhaustible store of richness, wealth and beauty, is not after all the ultimate re-

ality. To the ignorant and the unsophisticated mind it may be all-inclusive, self-sufficient and eternal, but the reflective mind thinks otherwise. To him the principle of uniformity which forces itself upon our attention, whether we will or not, is not the

product of natural phenomena, but something apart from it, something beyond it, something that perpetually vibrates through it and invests it with all the splendour and beauty it enjoys. It is this principle, this power, this divinity which sustains the universe, which is the problem of Philosophy to discover and discuss. It is, therefore, aptly called the science of all sciences.

The matter-of-fact view of the world is that it consists of a multiplicity of objects which somehow or other act and react on one another. "Things happen and events take place in their natural course as a consequence of this dynamic intercourse and this will go on eternally without any visible end." There is no necessity of any extraneous power to guide the movements of the universe and if there happens to be one it is a more passive force. This version does not find favour with most of the philosophers. Even some of the scientists have begun to think otherwise. The world-famous scientist, Professor Arther H. Compton, of the Department of Physics in Chicago and a Nobel Prize winner, the other day stated, "... to the physicist it has become clear that the chances are infinitesimal that a universe filled with atoms having random properties would develop into a world with the infinite variety that we find about us. . . . This strongly suggests that the evolutionary process is not a chance affair but is toward some definite end. If we suggest that evolution is directed we imply that there is a directive intelligence directing it." The tendency of modern science is to trace the origin of the world to a unity. Says a scientist, "The more deeply I contemplate the theorems of atomic physics the more certainly I realize that the appearance of this beautiful world is a form of illusion, that the basis of it is not matter as I once regarded it,

but eternal spirit manifested through thought and life."

The realization of that unity is the supreme goal of human existence. Indeed there are times in the life of every individual when he sits down calmly in the midst of hard toil to ponder over the problems: What is all this for? Where are we drifting? Where do we come from and what is our end? These questions and others of the sort spring up in the breast of every thinking individual. Even a great sensualist has his calm hours, and he experiences flashes of light across the dark mental horizon. "What do these questions indicate? Life as it is, is not self-sufficient—it is not an end in itself. Worldly pleasures and joys cannot give us that solace and peace of mind that we yearn for. They are fleeting and transitory and leave behind them unsavoury memories. Life is felt to be incomplete. It realizes its limitations, it is not only conscious of them but writhes under their burden. Its desire to go ahead is its characteristic. It longs to go beyond itself to attain perfection. This self-transcendence of life convinces us that our finiteness is a passing phase—an illusion, and that man is perfect and infinite all the time." "Is it not written in your laws, I said, Ye are Gods?" (John 10, 34).

II

Knowledge is the goal of human life. Yet life begins with knowledge. Knowledge is there when one learns his A. B. C. It strives to realize itself through its own manifestations. The whole sentence is present in the mind and to express itself it breaks into words which ultimately arrive at the same meaning that was contemplated in the beginning. The ultimate reality is Brahman, but Brahman is also the primal cause. It

cannot be otherwise. In order to manifest itself it must differentiate itself. "For Being to manifest itself as being it must do something, it must act, it must change or become" (Carr—*A Theory of Monads*).

All the differences thus taking rise from the ocean of Being cannot be altogether separated from it. "As the Being (*ब्रह्म*) splits into particulars, as the Being of its own accord, by its own act, has undergone self-differentiation into diversity in which it manifests itself . . . particulars and determinations which are produced, are, in reality, not utterly and absolutely different, absolutely other from the being." These differences are in it. It does not deny them but includes them within it. Bradley says, "Appearances without Reality would be impossible, for what could then appear? Any reality without appearance would be nothing, for there certainly is nothing outside appearance. The Absolute stands above its internal distinctions. It does not eject them, it includes them." These differences are there for the transcendental Self to manifest and realize itself through them. They have only a relative reality. For it they came into being, in it they exist, and apart from it they have no existence.

This world of relations is not altogether false. It is true, because we perceive it; it is false, because it has no permanence. It exists and has a being of its own; it becomes false the moment it is separated from its original source. But the effect (modification) is real when it is viewed as identical with the cause. It exists as an object to the Absolute (Brahman) which is the subject. Sankara says, "As the sweetness existing in honey cannot be separated from it; as the flavour exists indistinguishably blended in the clarified butter; as the different rivers flow-

ing into the ocean exist there with their differences merged; so all differences exist in Brahman inseparably and indistinguishably merged in it . . . Under no circumstances can these differences remain separated—divided—from the underlying cause (Brahman)." There is no subject-object relation in pure cognition. When thought begins to operate, it disintegrates the original identity of experience into its component parts. Similarly the desire to manifest itself, which is innate in it, (*तद्वत्त्व*) inflated the Primal Reality which accordingly differentiated itself, thus becoming *other* though not losing its identity.

This *otherness* has in itself the germ of Maya or illusion. It is Avidya (ignorance) to regard this otherness as having a separate and independent existence apart from Brahman. To regard it as nothing separate from it is true knowledge. The world as we experience it is the manifestation of this otherness; therefore we are justified in ascribing its origin to Avidya. Avidya has thus double significance—when it is the source of this perceptual world it is a positive force; when it leads one to the wrong conclusion that the world of *Nama-rupas* (manifestation) is other than and independent of the underlying reality (Brahman), it is Avidya in its negative aspect.

This cosmic Avidya pervades the whole universe. It might be termed as the wrong location of facts. It gives false colour and identity to the being. It tends to make things appear other than what they really are. It alone is responsible for the duality of things—their real nature and wrong location (otherness). Seen through its hazy mist one comes across pairs of opposite things—where there is good there is evil, where light, darkness, where virtue, vice. This duality could not other-

wise be explained. They are sides of the same coin—not real opposites. One will never come across pure and unamalgamated virtue or sin. They co-exist; they are not separate entities. Our partial vision differentiates where there is no difference. No such difference exists for a clear vision. The idea of sin is beautifully expressed in the parable of Adam's Fall. His wrong knowledge of otherness gave rise to cosmic sin and all the misery consequent thereon. Let this sense of otherness be removed and it will make room for oneness which is the only reality.

III

To root out this sense of otherness and to realize identity, the seeker has to rear in himself a particular *attitude* before he can even dream of realizing this sublime truth. This particular attitude cannot be established all at once. It takes at times the discipline and effort of a whole lifetime. We must needs submit to the rigorous laws of the moral code to transform our entire being and to rid ourselves of the false notion of separateness. The highest moral lessons taught to mankind are: "Resist not evil. . . . Love thy neighbour." The only rational explanation of these fundamental truths is embodied in the axiom (तत्त्वमसि) "That thou art." I should love my neighbour because he is my own self. On no other grounds can moral laws be defended.

Meister Eckhart says, "Morality consists in bringing the soul back to God. In order to realize the purpose, man must negate his individuality, which after all is a mere incident, a nothing;

put off the nothing and all creatures are one. . . . In returning to God, I become one with God again, God has become man in order that I may become God." The Modernists are trying to define "good life" in their own original way, but I shall be on sure ground if I say that good life is synonymous with moral life. Life not based on high morality is the life of a beast. The strongest support of morality is the principle of unity in diversity. This view of life is not without its pragmatic value. "When man has seen himself as one with the infinite being of the Universe when all separateness has ceased, when all men, all women, all angels, all gods, all animals, all plants, the whole universe, has been melted into that oneness, then all fear disappears. Whom to fear? Can I hurt myself? Can I kill myself? Then will sorrow disappear. What can cause me sorrow? I am the one existence of the universe. Then all jealousies will disappear; of whom to be jealous? Of myself? Then all bad feelings disappear. . . . He who in this world of many sees that one; he who, in this mass of insentient, sees that one sentient being; he who in this world of shadow catches that reality; unto him belongs eternal peace, unto none else, unto none else." (Swami Vivekananda).

Monism (ऋद्धि) then, is not merely an idealistic theory, it is an art and perhaps the only art of realizing the Final Truth. It is a discipline and as such the sure basis of all morality. It is not even without pragmatic value. So long as it fulfils these functions it is sure to have a stronghold on the minds of a vast majority of the right-thinking people.

IN MEMORIAM: TO SWAMI SHIVANANDA

BY MRS. LOTTIE I. SCOTT

I

There is no death for souls like you,
Nor birth, unless you choose
To come again in garments new,
Thy tender blessings to infuse.
We, who have felt thy Holy touch
Do beg of you to bless us still,
While yet we strive to do God's Will.

II

Your gentle face I've never seen,
Save in my sweetest dreams,
I've never heard your voice serene

But somehow, still it seems
That we have met somewhere before.
O! how I've longed to touch your feet
And hear your voice sweet.

III

O memories, God's greatest gift
Within my heart remain,
Until on wings of Love so swift
I hear the glad refrain,
Which tells me I'm at last released,
'Tis only then that I shall see
What your love done for me.

EDUCATION—ANCIENT AND MODERN

BY RADHA KUMUD MOOKERJEE, M.A., PH.D.

Much of our cultural heritage has been lost in our modern life, but perhaps we have lost most in the sphere of education in which India had so much to give and had easily held the palm in ancient times. The picture flashes in my mind of the earliest educational Conference, the transactions of which are reported and recorded in the Upanishads. The Conference met under the patronage of King Janaka of Videha, who invited to it all the learned men of the Kurupanchala—the country representing the various schools of philosophical thought in those days. That Conference made itself memorable for two reasons: (1) the emergence of Rishi Yajnavalkya as the father of Hindu Philosophy and (2) the public participation of a lady, Gargi

Vachaknavi, in the discussions of the Conference. Those were the most glorious days in the history of India when the women of India vied with the men in contributing to her culture and civilization on terms of equality and freedom in intellectual and spiritual fellowship. Yajnavalkya's wife, Maitreyi, was herself a Brahnavadini and followed her husband to the woods to concentrate on the achievement of the highest knowledge. There seems to have been in that age a craze for the highest knowledge. The craze affected even the aristocracy and royalty. We read of princes not merely patronizing learning but, what is more important, themselves cultivating it as students and teachers. It is India alone that has furnished

such singular examples of philosopher-princes, Rajarshis, like Janaka of Videha, Ajatasatru of Kasi, Pravahana Jaivali of Panchala or Asvapati Kaikya, who themselves figure as founders of new systems and doctrines. Thus did Royalty serve Learning, and Wealth pay its homage to knowledge. Janaka offered his whole kingdom as a gift to his teacher in his enthusiasm for the saving knowledge imparted to him by his teacher. It was in this atmosphere that education achieved its maximum results in producing some of India's greatest men, and a literature like the Upanishads embodying the highest knowledge possible for man. Indeed, judged by its tangible output, the ancient Indian educational system can bear comparison with any other system in the world. There are few men of letters who can equal Valmiki, Vyasa, or Kalidasa in Poetry, Kapila and Kanada, Gautama and Patanjali, Jaimini and Vyasa, Sankara and Ramanuja in Philosophy, Panini and Patanjali in Grammar, Nagarjuna in Chemistry, Aryabhatta in Mathematics or Kautilya in Politics, besides hosts of thinkers and authors whose works make up the vast body of Sanskrit, Pali and Prakrit Literature.

The secret of this educational system lay in its very conception of education. It was the process of drawing out all that was latent in the pupil, a process of his self-realization. Such a process called for a completely different type of schools founded on the closest contact between teacher and pupil possible only when they could live together. The pupil is received into the home of the teacher to whom, as his spiritual father, he owes a new birth and life. His training or education is called *Brahmacharya*, which is a mode of life, and not of merely reading or receiving lessons. Besides study the pupil had

to engage in certain social activities and services which were compulsory. He had to beg for the support of his teacher and school. The Satapatha Brahmana explains that such begging was necessary to train him to a spirit of humility and purge him of all vanity. Next, he had to tend the house, the sacred fires, and even the cattle of his teacher, and to collect wood from the forests, with all that it meant of open air life and close touch with Nature, and a spirit of objectivity, under the governing regulations of Brahmacharya involving the triple vow of Chastity, Poverty and Labour. The discipline of Poverty aided in the realization of the supremacy of Spirit over Matter, of Soul over Sense, while the vow of Labour aided in the realization of its inherent dignity, prompting menial work in the service of the teacher and of the student-brotherhood and exalting the beggary that maintained the Guru-kula.

Such schools were of the nature of Asramas or hermitages, locating themselves in sylvan retreats in the solitude and silence of the forests, where they could give themselves to the highest knowledge such as is conserved in what are called 'the Books of the Forests,' *Aranyakas*. The roots of Indian Civilization lay in these forests. It is essentially a rural, not an urban, civilization. These sylvan schools were, no doubt, poor in appearance, mere leafy huts or thatched cottages, but rich in spirit. They were centres of plain living joined to high thinking. They attached the least value to brick and mortar in the work of education. It is for Modern Education to find out if its housing is not absorbing a disproportionate portion of its resources at the cost of its efficiency in personnel, and thus proving a substantial obstacle to its own progress. But the old Indian Schools correctly appraised and assessed the

relative values of the human and physical factors in educational work. They were nurseries of men, attending fully and strictly to the subtle principles governing life, growth and character, but making only the minimum provision for their material conditions and needs. Their methods may be likened to those of the small, cottage or domestic, industry, turning out products of art by the slow process of skill of hand, and in small numbers, as distinguished from the big factory marked by quick and large-scale production of standardized goods of a uniform quality and pattern. Our modern schools are more and more approximating to these machine-driven factories and their methods of mass production. But true education is a much more subtle and complicated process. It is to produce quality and not quantity. It works by individual handling. The indigenous Indian school believes in the individual and his peculiarities which it respects on principle. It respects the innate and natural differences of individuals and does not merge them in an artificial 'class' created for convenience of treatment. But even the treatment of patients in a hospital proceeds on the basis of their differences in disease and in its remedies, and does not relegate them to a 'class' to receive a common and uniform treatment. Nature has ordained that no two individuals agree in their appearance, look, or form, and much less in their mental and moral attributes. And yet if individual attention and treatment are prescribed for the needs of bodily health and growth, which are visible and measurable, why should a different method, the method of the average, be followed in the case of the growth of mind and morals, the processes of which are not susceptible of any objective, much less a uniform treatment? Every individual has his

own law of being, to which his education must correspond to be effective and fruitful. Much of our modern education ignores the natural and radical differences of individuals, reduces them to an average or a general level, which is artificial, and not true of any individual, but which is made the basis of the whole system, training not individuals but 'classes.' The 'classes' thus created are abstractions, not realities. The schools are busy teaching not real students, but fictitious and factitious students, the conventional students set up by modern Pedagogies, just as Economics has set up the fiction of the 'Economic Man.' There is considerable wastage of educational effort in thus treating individuals by a common or uniform standard without reference to their own vital points of weakness or strength or the rate of natural growth peculiar to each.

I do not think I should enthuse or enlarge more on this fascinating topic of ancient Indian education when so much of it is rendered inapplicable and unsuitable under modern conditions of life and society. We have travelled so far away from these ancient ideals and methods that they seem now to possess only a theoretical and academic interest. It is impossible for us now to advocate a return to the sylvan hermitages, or the monastic *Viharas*, to the hospitable shade of the painted Peepul tree or to the cloistered seclusion of the rock-cut caves in which was built up the intellectual and spiritual life of ancient India. But though that history cannot be revived, it is useful as indicating the indigenous tradition and ways of thought to which our modern social constructions would do well to correspond if they are to take root firmly. We should realize how far our modern schools have suffered for not retaining the old ideas involving the teacher's

personal responsibility for his pupils, his separate treatment of each individual pupil and regulating his growth, the pace of his progress, by his own standard or inherent capacity and not by the average standard of his class. We should see how far we can give scope to the method of individual treatment by means of the tutorial system supple-

menting the class teaching of schools. It is notorious how teachers have now lost control over their pupils, who are taking to ways and activities, in their unguarded time outside the school hours, which sometimes become the concern of their family, society and the state itself.

GREATER INDIA IN SOUTH AFRICA

BY DR. TARAKNATH DAS, PH.D.

During the last few years, with the growth of national consciousness of the Indian people, some of the Indian cultural leaders have begun to think in terms of "Greater India." However, the major part of the activities of those interested in "Greater India Movement" is limited to researches in the field of "Greater India" of the past. From the standpoint of laying a solid foundation of the Greater India Movement, it is very desirable that there should be a thorough understanding of the past of India. India of the past was not isolated in her cultural, commercial and political activities. It may be said that Indian cultural expansion began to recede with the advent of foreign invasions of India. In the past, India sent her teachers, preachers, physicians and merchants abroad. During the nineteenth century, India was forced to send her children abroad as "coolies," "indentured slaves" and in other capacities. However it is a matter of great credit to the people of India who went abroad in most adverse circumstances, that they not only, in the majority of cases, made the best of their difficulties but laid the foundation of better prospects of life for their

posterity. Thus a new Greater India has grown abroad, in Africa, in the islands of Asia, in the West Indies and other parts of the world.

If these children of Mother India received fair treatment and equal opportunity in the new soil, then they might have made greater progress than what they have achieved. In South Africa there are several hundred thousand children of Mother India, and they are trying their best to adjust their lot in spite of the insane opposition of those who are believers in the doctrine of "White Superiority" and "Africa for the White People."

In this connection the following news-item published in the *Indian Views* (Durban) of February 2, 1934, will be of some interest to the readers of the *Prabuddha Bharata*.

"The South African Education Conference of the New Education Fellowship is to be held at Capetown and Johannesburg during the July vacation. It is gratifying to note that the Natal Indian Teachers' Society has been invited to take part in this Conference. Indian teachers are already making preparation. The purpose of the Conference is to adapt education to meet

the rapidly changing needs of society with special application to South Africa. The lectures to be delivered cover a very wide field. Native education is also included. Eminent educationists from all parts of Europe and America have signified their willingness to take part in the Conference. The organizing committee is hopeful that, with the help of the Government of India, an eminent Indian educationist will also take part."

We urge that some prominent Indian educators should go to Johannesburg to attend this educational conference, to encourage Indian educators in South Africa to carry on their great work.

We further urge that Indian Universities should send their best scholars to study the condition of "Indians in South Africa" and publish authoritative works on the subject. Those who are interested in "Greater India" must not limit their activities in researches of Greater India of the past. They should pay some attention to the welfare of those who form the living Greater India of to-day and possibly the founders of the more glorious Greater India of to-morrow.

Florence, Italy.

March, 1934.

APAROKSHANUBHUTI

By SWAMI VIMUKTANANDA

निषेधनं प्रपञ्चस्य रेचकाख्यः समीरणः ।

ब्रह्मैवाऽस्मीति या वृत्तिः पूरको वायुरीरितः ॥ ११६ ॥

ततस्तद्वृत्तिनैश्चल्यं कुम्भकः प्राणसंयमः ।

अयं चाऽपि प्रबुद्धानामज्ञानां घ्राणपीडनम् ॥ १२० ॥

प्रपञ्चस्य Of the phenomenal world निषेधनं negation रेचकाख्यः known as *rechaka* समीरणः breath (चक्षि is) ब्रह्मैवाऽस्मीति that "I am verily Brahman" या which वृत्तिः thought (सा that) पूरकः *puraka* वायुः breath ईरितः is called ततः thereafter तद्वृत्ति-नैश्चल्यं the steadiness of that thought कुम्भकः *kumbhaka* (उच्यते is called) अयं this चापि (expletive) प्रबुद्धानां of the enlightened प्राणसंयमः the control of the vital breath (i. e. *prāṇāyāma*) (भवति is) अज्ञानां of the ignorant घ्राणपीडनम् torturing of the nose (भवति is).

119-129. The negation of the phenomenal world is known as *rechaka* (blowing out the breath), the thought "I am verily Brahman" is called *puraka* (drawing in the breath), and the steadiness of thought thereafter is called *kumbhaka* (restraining the breath). This is the real course of *prāṇāyāma*¹ for the enlightened whereas the ignorant only torture the nose.

[¹ *Prāṇāyāma*—Patanjali describes it as "controlling the motion of the exhalation and the inhalation" (II.49). There are three steps in it. The first step is to draw in the breath (*puraka*), the next is to hold it for some time in the lungs (*kumbhaka*),

and the last is to throw it out (*rechaka*). Patanjali holds that the mind will be naturally controlled if its communications with the external world are cut off by restraining the breath. But, Sankara, on the other hand, maintains that the breath is entirely dependent on the mind and not *vice versa*; and that instead of frittering away one's energy in the attempt of restraining the breath one should always try to control the mind. When this is accomplished, the restraint of the breath will follow as a matter of course.]

विषयेष्वात्मतां दृष्ट्वा मनसश्चितिमज्जनम् ।

प्रत्याहारः स विज्ञेयोऽभ्यसनीयो मुमुक्षुभिः ॥ १२१ ॥

विषयेषु In all objects आत्मता the Atman दृष्ट्वा realizing मनसः of the mind चित्त in the supreme consciousness मज्जनम् absorption (इति this) स : that प्रत्याहारः *pratyahara* विज्ञेयः is known (एषी that) मुमुक्षुभिः by the seekers after liberation अभ्यसनीयः should be practised.

121. The absorption of the mind in the supreme consciousness by realizing the Atman in all objects is known as *pratyâhâra*¹ (withdrawal of the mind) which should be practised by the seekers after liberation.

[¹ *Pratyâhâra*.—"When the senses giving up their own objects take the form of the mind, as it were, it is *pratyâhâra*" (Patanjali II. 54). But its consummation is reached only when the mind also is absorbed in the supreme consciousness.]

यत्र यत्र मनो याति ब्रह्मणस्तत्र दर्शनात् ।

मनसो धारणं चैव धारणा सा परा मता ॥ १२२ ॥

मनः The mind यत्र यत्र wherever याति goes तत्र there ब्रह्मणः of Brahman दर्शनात् by realization मनसः of the mind धारणं steadiness सा that एव alone च (expletive) परा supreme धारणा *dhâranâ* मता is known.

122. The steadiness of the mind due to realizing Brahman wherever the mind goes, is known as the supreme *dhâranâ*¹ (concentration).

[¹ *The supreme dhâranâ*.—"Dhâranâ," says Patanjali, "is holding the mind on to some particular object" (III. i.). But when the mind has the fullest concentration on every object it comes in contact with, realizing all as Brahman and discarding the names and forms that have been superimposed on them by ignorance, then alone one is said to have reached the culmination of *dhâranâ*.

ब्रह्मैवास्मीति सद्ब्रुत्तया निरालम्बतया स्थितिः ।

ध्यानशब्देन विख्याता परमानन्ददायिनी ॥ १२३ ॥

(एव) ब्रह्मैवास्मि I am verily Brahman इति सद्ब्रुत्तया by such pure thought निरालम्बतया being free from all objectivity स्थितिः steady condition ध्यानशब्देन as the word *dhyanâ* विख्याता well known (सा this) परमानन्ददायिनी productive of supreme bliss

123. The steady condition which results from such pure thought as "I am verily Brahman," and which is free from all objectivity is well known as *dhyanâ*¹ (meditation), and is productive of supreme bliss.

[¹ *Dhyāna*.—"An unbroken flow of knowledge in some particular object is *dhyāna*" (Patanjali, III. ii). But it is perfected only when one merges all thought in Brahman realizing It to be one's own self.]

निर्विकारतया वृत्तया ब्रह्माकारतया पुनः ।

वृत्तिविस्मरणं सम्यक् समाधिर्ज्ञानसंज्ञकः ॥ १२४ ॥

निर्विकारतया इत्या By making the thought changless पुनः again ब्रह्माकारतया (इत्या) identifying the thought with Brahman सम्यक् complete वृत्तिविस्मरणम् forgetfulness of all mental activity (इति this) समाधिः *samādhi* (उच्यते is called) (अयं this) ज्ञानसंज्ञकः known as knowledge (अस्ति is).

124. The complete forgetfulness of all thought by first making it changeless and then identifying it with Brahman is called *samādhi* known also as knowledge.

[¹ *Known also as knowledge*.—*Samādhi* is by no means a state of unconsciousness. Notwithstanding the absence of all objective thoughts in it, the pure consciousness is always there. To deny the presence of consciousness in any state is a sheer impossibility ; since it is the very self of the person who will go to deny it. *Samādhi* is, therefore, rightly called knowledge.]

NOTES AND COMMENTS

IN THIS NUMBER

The present instalment of *The Master Speaks* gives, among other things, Sri Ramakrishna's solution of the problem of untouchability. . . . The purpose of *Inordinate Ambition* is not to show the necessity of limiting one's desire for acquiring knowledge, but to indicate that different methods should be followed to fulfil different kinds of ambition. To know the Infinite one must become one with it ; or, to be more precise, one cannot know the Infinite, one can realize one's identity with the Infinite. . . . *Original Buddhism as a Philosophy of Life* is a lecture which was delivered last December before the Forum Club, Philosophical Group, London. . . . Mr. B. C. Chatterjee is a prominent member of the Calcutta Bar. . . . The present instalment of *Hinduism in the Philippines* points out the need of devising methods, so that

the Hindus who have to live abroad may not lose touch with the Indian culture. . . . Our readers need not connect *The Lord Frowns* with the controversy whether or no the sins of men invite the wrath of God in the form of famine, flood, earthquake, etc. . . . Prof. G. Tucci is Vice-President of the Italian Institute for the Middle and Far East. The article was originally written in Italian. . . . Prof. D. N. Sharma is on the staff of a college under the Punjab University. . . . Mrs. Scott is a member of the Vedanta Society, Portland, U.S.A. The poem is a proof of her deep veneration for the late Swami Shivananda, though she had not seen him. . . . *Education—Ancient and Modern* is taken from the address delivered by the writer at the last All-Bengal Teachers' Conference. . . . *Greater India in South Africa* is rather an appeal to the Indian educationists. It may be remembered, in this connec-

tion, that the Ramkrishna Mission has recently sent a preacher to South Africa. A short report of his activities was published last month in the *Prabuddha Bharata*.

A SOUND ADVICE

Everybody knows that the future of the Indian nation depends, to a great extent, on the unity of Hindus and Muslims. If these two communities be constantly fighting with each other, as they are doing now, the future of India is gloomy. But no practical method has as yet been found out as to how the present conflict between the two communities may cease. Some are in despair as to whether the unity will ever be achieved.

In this connection it is very refreshing to hear of the following advice given to Muslims at the last session of the Muslim Youth Conference of South India. Mr. B. Pocker, M. L. C., President of the Conference said :

"Though in this part of India we are comparatively free from the difficulties connected with this question, the Hindu-Muslim tension is such a contagious disease that unless steps are taken to prevent the contagion, it spreads to other regions. If we trace the varying phases of the relationship between Hindus and Mussalmans from time to time within the reach of our memory, not to speak of the historic past, and analyse the various incidents connected with communal cordiality as well as bitterness, we cannot but come to the conclusion that it is only mutual toleration, trust and goodwill that can establish a lasting unity between the two peoples of this country. The next question is how mutual tolerance, trust and goodwill may be promoted between the two communities. Pacts and agreements will be useful only so long as the

parties desire to respect them. But real unity can be attained only by genuine mutual respect born of cultural understanding. If Hindus realize what real Islam stands for and comprehends the principles on which Islam is based and the real tolerance enjoined by the Quran, I am sure no Hindu will ever entertain any ill-feeling or distrust against any Mussalman on the ground that he is a Mussalman. Further, if all Mussalmans imbibe the real spirit of their own religion and follow the sacred example of the Prophet of Islam, it is absolutely certain that no Mussalman will ever harbour any feeling other than of goodwill towards their Hindu brethren. If Mussalmans and Hindus realize that they are both of them sons of the same soil, that their interests are so interdependent that neither can dream of either leaving this land or living exclusively in water-tight compartments in this land, they are bound to respect each other and work together for the common good of the country, which will alone bring happiness to either of them."

This is, indeed, a sound advice. Though the ideal pictured herein seems difficult to be achieved in practical life, it is better that what is right should be constantly dinned into the ears of the people, so that they may have at least a clear vision of that. Such is the human weakness that rarely an ideal is realized in life in its entirety. But still there should be always an aspiration to reach the ideal. And the nearer a man goes towards the ideal, the better for him as also for others.

AN EXAMPLE

Real social service is done by those who identify themselves with the suffering people, and do not go to them with airs of superiority. In India village re-

construction work very often fails, because those who go to work in the villages, go there in a patronizing spirit and with a zeal for reformation. Naturally, they fail to win trust and confidence of the villagers and cannot achieve any tangible result.

Miss Muriel Lester—who was the hostess of Mahatma Gandhi when he went to London last time—gives her experience in Kingsley Hall in *The Indian Social Reformer* which pointedly indicates the secret of her success in social service she is engaged in.

The East End is the slum of London and has got a notoriety for being a place of criminals. People do not think it safe to go there even in the day-time. But how small is the number of men who genuinely feel for those who live their miserable life there!—or if they feel at all, have the imagination to devise the right method of work!

“There are plenty of agitators and plenty of orators making embittered speeches against the tyranny of the rich and the sins of the governing class, at the street corner, open-air meetings and in the local park, but making sarcastic speeches is an easy thing, once you get the trick of it, and it was obvious that what Bow needed was a strong public spirit that would go a stage further than mere criticism and start to construct, to build, to create a new and better social system.” Therefore Miss Lester went to Bow and became a member of a factory girls’ club, and of a women’s meeting. *She wanted to learn from the people instead of trying to teach the East End.* “To this end,” says she, “I took a room in the neighbourhood and welcomed there in my one-roomed home, good and bad, clean and dirty, clever and simple alike.” Soon she was looked upon as an East End—so much did she succeed in identifying herself with the local people.

Gradually the moral atmosphere of the locality began to improve. People began to take active part in lectures and concerts, clinics and classes, etc. Their civic consciousness began to improve. Some of them have become Aldermen or Councillors on the Local Government.

From her personal experience Miss Lester denies that the East End is the most criminal district in London. False idea as this is based perhaps on the past events. But now the inhabitants of the place “are the kindest, most courteous and generous people imaginable; it is safe for a woman to walk in Bow at any hour of day or night.”

CRUSADE AGAINST OBSCENITY

In America a movement is on foot against immoral literature and indecent theatre performance “to save,” as they say, “the youth of America from a pollution and debauchery, the like of which America has not known heretofore.” In this, Catholics, Jews and Protestants have all combined. Catholic priests, who number about 30,000 in America, have been asked to use their influence with their congregations for cleaner films. Jewish and Protestant Churches have decided to denounce “vile literature on the newstands and immoral performances in the theatre.”

Dr. Sudhindra Bose writes in the *Modern Review* that the United States Congress recently passed a law authorizing censorship of obscene literature by Customs Officials. It seeks to stop importation into the United States from any foreign country of any obscene book, pamphlet, paper, writing, advertisement, circular, print, picture, drawing, or other representation, figure, or . . . other article which is obscene or immoral. . . .”

There may be a difference of opinions

about what is harmful and immoral, and the difficulty arises regarding how to separate the good from the bad stuff in literature. Grown-up persons may resent any artificial restrictions, and they will not like the idea of having anybody as the guardian of their morals. But this is true that something should be done to protect young boys in their impressionable age.

In this connection one thing is found very interesting. Things which are resented by better minds in the West because of their evil influence on society are making their way in the East.

WHAT IS HAPPENING IN JAPAN

Over and above political instability and economic depression of severe type, Japan, according to the Tokyo correspondent of *The Amrita Bazar Patrika*, is now passing through a great moral and spiritual crisis. He says :

"During the last few years, cases of corruption and evil practices have multiplied immensely. Not only private individuals and Corporation or Municipal officials but high Government officers including Ministers of State, have been found guilty of taking and giving bribes, the amount in some cases exceeding lakhs of Yen. The latest instances are those of Ministers of Commerce and Industry and Education and the Principals and Inspectors of several Primary Schools. . . . During the investigation of the accusations against the aforesaid Ministers, it was revealed

that more than one hundred Diet members also had received bribes in some form or other."

This hears all the more astonishing, because there is an idea outside Japan that the patriotism of the Japanese is very great and it is a sufficient guarantee against all corruptions.

These scandals have created a great stir in Japan. Some people believe that such things have been possible in Japan, because she has imbibed too much materialistic outlook from the West, and they advocate a policy of "Back to Japan's own Spiritual Culture."

It is the opinion of some that everything is fair in politics, and those who take part in it need not have much moral and religious scruples. But if this policy is pursued long, a general moral degeneration is bound to follow. The present condition of Japan, if true, is an example to the point.

"Since she (Japan) commenced to look down upon her own treasures after the World War," writes the above correspondent, "her troubles began, and all classes of society have since then continued to be infected with the dangerous disease of materialism. Fortunately, many leading Japanese have correctly diagnosed the situation, and if the policy of 'Back to Japan's own Spiritual Culture' is pursued vigorously with success, Japan's future is bright, whereas if she follows the path of materialism as before, her future is gloomy."

REVIEWS AND NOTICES

THE RIDDLE OF THIS WORLD. By Sri Aurobindo. *Arya Publishing House, College Street Market, Calcutta.* 109 pp. Price Rs. 2/-.

This little volume, like all other books of the author, contains some of the nicest thoughts of the modern day beautifully expressed or wisely suggested. These writings, the publisher informs us, "were originally issued by him (Sri Aurobindo) in answer to questions raised by disciples or others interested in Yoga or spiritual life, or . . . were observations on letters from outside submitted for comment"; and as such will be of special value to those who want to mould their lives according to his, and of no less value to those who want an intellectual grasp of "the riddle of this world."

Why and how the West has lost its touch with Truth, and India managed to keep it, difference between art, poetry and music on the one hand and Yoga on the other as means to spiritual attainments, the appraisal of science, its method, and its claim to universal knowledge, the discussions on reincarnation and Karma, and Ahimsa and the chapters entitled "Valley of the False Glimmer," "The Intermediate Zone" and "The Riddle of this World"—are quite interesting and illuminating.

How true are the author's conclusions:

"In the West thought is the be-all and the end-all. It is by intellectual thinking and speculation that the truth is to be discovered; even spiritual experience has been summoned to pass the test of the intellect, if it is to be valid—just the reverse of the Indian position."

"Art, poetry, music are not Yoga, not in themselves things spiritual any more than philosophy is a thing spiritual or Science. There lurks here another curious incapacity of the modern intellect—its inability to distinguish between mind and spirit."

"Is it not possible that the soul itself—not the outward mind, but the spirit within—has accepted and chosen these things (sufferings and misfortunes) as part of its development in order to get through the necessary experience at a rapid rate . . . even at the risk or the cost of much damage to the outward life and the body?" "The Truth of the manifestation" is that in the

relations or in the transition of the Divine in the Oneness to the Divine in the Many, this ominous possible (this process of painful evolution through the 'negation of the Power, Light, Peace, Bliss' became at a certain point an inevitable," but "that if the plunge into Night was inevitable the emergence into a new unprecedented Day was also a certitude and that only, so could a certain manifestation of the Supreme Truth be effected."

"But the liberated consciousness can rise higher where the problem exists no longer and from there see it in the light of a supreme identity where all is predetermined in the automatic self-existent truth of things and self justified to an absolute consciousness and wisdom and absolute Delight."

Sri Aurobindo's are all fine thoughts poetically expressed. They are so highly poetical and mystical that it is very difficult, at times, to get at the naked truth. For example, take the following sentences: "There are in fact two systems simultaneously active in the organisation of the being and its parts: one is concentric, a series of rings or sheaths with the psychic at the centre; another is vertical, an ascension and descent, like a flight of steps, a series of superimposed planes with the Supermind-Overmind as the crucial nodus of the transition beyond the human into the Divine." He talks of "a conversion inwards, a going within" and of "an ascension, a series of conversions upwards."

The book is, on the whole, brilliant, thought-provoking and illuminating. One very trifling mistake has crept in, which we hope will be corrected in the next edition. It is in page 68: "Harish" should be "Hriday." The printing and get-up of the book are worthy of its matter.

UNIVERSAL PRAYERS. Published by Sri Ramakrishna Math, Mylapore, Madras. xl+227 pp. Price Re. 1-4.

Sanskrit literature is a veritable storehouse of wonderful hymns of infinite variety. There is hardly a sage or a poet who has not composed a hymn, and the time of composition covers some three millenniums at the least; hence the wonderful richness and variety.

This handy little book supplies its readers with the cream of this hymnology together with easy running translation into English. The anthologist does not give us the full texts of any of the hymns or rather most of them, but with a true insight selects and presents the best portions that will appeal irresistibly to all hearts. This has given him the advantage of presenting a large number and variety of prayers within a small compass. In Sanskrit and in almost all the vernaculars of the land we have books on hymnology, but none of them has succeeded in acquainting us with such a variety; and the selections too are not so well suited to the modern taste as that of this book. The English renderings are not literal in many places. But a literal translation, we think, would have marred much of the beauty of the hymns. The introduction by Swami Yatiswarananda has greatly enhanced the worth of the book. The devotees will, no doubt, find the book useful. And also those who want to study the historical and psychological development of Hindu hymns, of a rather high type, will find a great help from this nice little volume. The printing and get-up are good.

MOHAN-JO-DARO. By Bherumal Mahirchand. Published by the author from D. J. Sind College, Karachi. 93 pp. Price Rs. 1-4.

It is a very valuable book worthy to be kept in every school library. It is based on Marshall's *Mohan-jo-Daro and the Indus Civilization*, the *Annual Reports of the Archaeological Survey of India*, Ramaprasad Chanda's *Memoirs of the Archaeological Survey of India* and many magazine articles written by eminent archæologists and

scholars like Marshall, R. D. Banerji, Dr. S. K. Chatterji, Prof. S. V. Venkateswar. The book will be immensely interesting to those who have not read and cannot (because of the prohibitive price of the bigger volumes) possibly procure the volumes mentioned above. Moreover, the information has been brought up to date. Mr. Mahirchand has a knack of presenting things in a nutshell.

SEVA (SERVICE AS WORSHIP). By Swami Narottamananda. Published by Swami Satyananda, The Ramakrishna Mission Home of Service, Benares. 156 pp. Price Re. 1/-.

This book is based on the original Bengali work of that name. Pandit Pramathanath Tarkabhushan introduces the book by a nicely written Foreword. The book contains the history of The Ramakrishna Mission Home of Service, Benares, and a life-sketch of Swami Shubhananda, the founder of the Sevashrama, together with touches here and there of the activities of some of the pioneer co-workers of the said Swami. It will give the public an idea of what India means by Seva.

THE KALYANA-KALPATARU (GOD-NUMBER). The Gita Press, Gorakhpur, U. P. Price Rs. 2/8.

The Gita Press is doing much towards popularizing religious literature among the Hindi reading public. Now it has directed its attention to bring out an English monthly dealing with religion. The first issue is a Special Number dealing with various problems relating to God and religion. It contains 307 pages of reading matter and 41 illustrations. And the price is so cheap. We have no doubt that all religious-minded people will read it with pleasure and profit.

NEWS AND REPORTS

'SHIVANANDA MEMORIAL'

Srimat Swami Shivanandaji Maharaj, the President of the Ramakrishna Math and Mission—the revered Mahapurush Maharajji of the devotees—has left the mortal body and joined the Spiritual Fraternity to which he belongs. But he has left behind him thousands of sincere disciples and admirers, both men and women, who are anxious to

have his hallowed memory enshrined in a suitable Memorial of a permanent character.

In order to satisfy this need as well as the burning desire of numerous earnest souls, it is proposed to erect a Memorial Students' Hostel at an estimated cost of Rs. 25,000, in the Ramkrishna Mission Industrial School Compound adjoining the precincts of the Belur Math. This is keenly felt as an urgent necessity, as the boys have to live at present

in workshops and thatched huts. The Swamiji took a keen interest in the School and showed his unflinching solicitude for the welfare of its poor students who daily received his blessings. We confidently hope that generous donations will flow in from all parts of the world, where the serene influence of the Swami Shivanandaji has spread, and that a Memorial Building, worthy of the name of Mahapurushji will come into existence within a short time.

All contributions will be thankfully received and acknowledged at the following addresses:—

Secretary, Ramkrishna Mission Industrial School, Belur Math, Dt. Howrah.

(SD) SWAMI AKHANDANANDA,
*President, Ramkrishna Math and Mission,
Belur Math, Dt. Howrah.*

THE RAMAKRISHNA SEVASHRAMA, SIYYAMALA TAL

REPORT FOR 1933

The Sevashrama is situated in the midst of the deep Himalayan jungles interspersed with groups of hamlets here and there. There is no other means of medical relief within 30 miles from it. People often come to be treated even making a full day's journey. The Sevashrama being located near the trade-route between Tibet and the plains, many Bhutias falling ill in the jungles and at Tanakpur, come to it for treatment. Thus the value of the work should not be gauged merely by the number of patients, but by the urgency of their demands and their extreme helplessness.

Another distinctive feature of the Sevashrama is the treatment given to the dumb animals, such as cows, bullocks, buffaloes, which generally suffer from wounds, worms and foot-and-mouth diseases.

The total number of outdoor patients was 1,400 and that of the indoor patients, 5. The number of cattle treated during the year was 493. There were 477 repeated cases. The debt of Rs. 179-10-3 of the Building Fund has been paid off.

Some of its needs are: (1) Rs. 200/- worth of medicines and other hospital requisites, for 1934 to carry on the work efficiently; (2) a permanent fund of at least Rs. 8,000/- and (3) the endowment of a few beds, each costing Rs. 800/- only.

The total receipts in 1933 amount to Rs. 498-14-2 and total expenditure, Rs. 361-4-6, leaving a balance of Rs. 132-9-8. The Build-

ing account is closed with the last year's debt of Rs. 179-10-3 being paid off.

Contributions, however small, will be thankfully accepted and acknowledged by the Secretary, The Ramakrishna Sevashrama, Shyamala Tal, P.O. Deori, Dt. Almora, U.P.

SRI RAMAKRISHNA ASHRAMA, MYSORE

REPORT FOR 1931-1933

The activities of the Ashrama for the dissemination of religious ideas consist of daily worship, moral and religious classes at and outside the Ashrama, moral discourses to the prisoners in the Mysore District Jail and to the inmates of the Sri Krishnajibammani Tuberculosis Sanatorium, lantern lectures and discourses and the holding of birthday celebrations of Sri Ramakrishna, Swami Vivekananda, Sri Krishna, Buddha, Christ and other Acharyas as well as of other celebrations such as the Gita Jayanti. Such activities are not limited within the town of Mysore but are carried to other places as well.

The Ashrama keeps a Library which is well utilized by the public. By gifts and purchase the number of books has come to 987. The Ashrama has also published a few books and pamphlets in English and Kannada.

The plan of starting a Students' Home has now materialized, thanks to the gift to the Mission by Mr. M. S. Rangachar, Advocate, Mysore, of a building very near to the Ashrama at Vontikoppal. At present there are 17 students in the Home with a Swami as Resident Superintendent. Every effort is taken to see that the students learn uprightness of character and dignity of labour. Their physical development and progress in studies are also well attended to. The expenses of boarding are divided *pro rata* and collected from the guardians. Already there is a demand for admission. Late in 1933, the site adjacent to the Students' Home was purchased, so that it might not be handicapped in the event of future expansion.

Study Circle: With the gracious help of H. H. the Maharaja, a scheme of higher studies for members of the Ramakrishna Order to be pursued at the Mysore Ashrama was sanctioned by the Belur Math Headquarters in 1932; and accordingly six Swamis have already reaped the benefit of an extensive course of studies in Logic, Scientific Method, Ethics, Comparative Re-

ligion, Sociology, Psychology and Eastern and Western systems of Philosophy. The second Study Circle is being formed at present. The classes have been arranged with the kind help of Mahamahopadhyaya Panditaratnam A. D. L. Srinivasachar, Prof. A. R. Wadia, Prof. M. V. Gopalswami, and Mr. V. Subrahmanya Iyer.

The Report draws the attention of the generous public to the fact that though the foundation stone for the shrine of Sri Ramakrishna Paramahansa was laid as early as November, 1928, the plan has not yet been materialized.

The Report acknowledges the gratefulness of the Ashrama to II. II. the Maharaja of Mysore, II. II. the Yuvaraj of Mysore and to H. H.'s Government for their interests in and ready support to, all its activities.

EARTHQUAKE RELIEF

RAMKRISHNA MISSION'S WORK

The Ramkrishna Mission is continuing its earthquake relief work in seven Districts of Bihar, viz., Muzaffarpur, Champaran, Darbhanga, Chapra, Patna, Monghyr and Bhagalpur. Four centres, viz., those at Sitamarhi, Gangeya, and Pupri, in the Muzaffarpur District, and at Jaynagar, in the Darbhanga District, have been closed after the completion of necessary relief work. Distribution of foodstuffs, etc., has been discontinued except at Tateria. At present the Mission is engaged mainly in constructing semi-permanent cottages for the middle classes and supplying materials for the same purpose, repairing their damaged houses, and restoring or sinking wells. The following is a brief report of the activities of the different centres:

At Muzaffarpur 14 semi-permanent cottages have been completed, and 85 are under construction. From March 16 to April 30, 24½ mds. of foodstuffs, 110 pieces of clothes, 50 blankets, 88 utensils and 263 yds. of hessian were distributed to 12 families.

The centre at Sitamarhi (Muzaffarpur) was closed on May 6. Here 16 cottages were constructed, and materials for constructing 6 more were supplied. From April 1 to May 6, 178 pieces of clothes, 65 blankets, 298 utensils, 11 lanterns and 38 yds. of hessian were distributed.

The centre at Pupri, in the above Sub-division, was closed on March 15. Since February 27, 84 mds. 15 srs. of foodstuffs, 738 pieces of clothes, 10 durries, 164 blankets,

112 utensils and 450 yds. of hessian were distributed. Pecuniary help was given to construct 145 huts.

At Motihari (Champaran) 2 cottages have been completed, and 8 are under construction. From March 12 to April 8, 58 mds. 8 srs. of foodstuffs, 236 pieces of clothes, 2 durries, 67 blankets, 129 utensils and 320 yds. of hessian have been distributed to 155 families.

The activities of the Tateria centre (Champaran) cover 30 villages. Owing to the prevalence of acute distress, distribution of foodstuffs, etc., will have to be continued here. From March 12 to April 30, 632 mds. 6 srs. of foodstuffs, 779 pieces of clothes, 51 blankets, 377 utensils, and 1,508 yds. of hessian were distributed to 1,020 families.

At Laheria Sarai (Darbhanga) 15 cottages have been completed, and 5 are under construction. From March 14 to April 30, 4 mds. 18 srs. of foodstuffs, 131 pieces of clothes, 15 durries, 16 blankets, and 20 utensils have been distributed to 6 families.

The rural centre of Manjha (Chapra) was opened on April 8. Up to April 30, 95 wells were restored or repaired, 44 were under restoration, and 7 were under construction.

At Samastipur (Darbhanga) from April 1 to April 30, 3 cottages were constructed, and 7 were under construction, and 500 corrugated iron sheets were sold at half price. Besides, 7½ mds. of foodstuffs, 6 lanterns and 1 tarpaulin were distributed.

At Patna from March 16 to April 30, 21 mds. of foodstuffs were distributed. Materials for the construction of 11 cottages were supplied, 5 houses were repaired, and 3 more were under repair.

At Monghyr 13 cottages have been constructed, and others are under construction. At Jamalpur, in this District, 19 cottages have been constructed.

At Bhagalpur 3 cottages have been constructed, and 86 houses have been repaired.

We are grateful to the Mayor of Calcutta for allotting us from his Earthquake Relief Fund Rs. 60,000 for the above work.

Further contributions will be thankfully received and acknowledged by the following:

(1) The President, Ramkrishna Mission, Belur Math P.O., Dt. Howrah.

(2) The Manager, Advaita Ashrama, 4, Wellington Lane, Calcutta.

(Sd.) VIRAJANANDA,
Secretary, Ramkrishna Mission.

15. 5. 34.

Prabuddha Bharata

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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

“Arise ! Awake ! And stop not till the Goal is reached.”

THE MASTER SPEAKS

[FROM THE DIARY OF M.]

Sri Ramakrishna and his devotees came to the house of Manilal Mallik at Sinduriapati in Calcutta. The annual celebration of the Brahmo Samaj is held here. It is about 4 p.m. The annual celebration will take place to-day, November, 1882 A.D. Vijay Krishna Goswami, many other Brahmo devotees, Premchand Baral and other friends of the host have come. M. and others have also come with the Master.

Manilal has made a grand preparation for the entertainment of the devotees. There will be a discourse on Prahlada, which will be followed by the Brahmo service. In the end, the devotees will be treated to a light refreshment.

Vijay is still a member of the Brahmo Samaj. He will conduct the service to-day. He has not yet taken the yellow robe, the monk's garb.

The discourse on Prahlada has begun. Hiranyakasipu, Prahlada's father, is

abusing God and persecuting the son again and again (for his devotion to God). With clasped hands Prahlada is praying to God to give his father virtuous inclinations. Sri Ramakrishna is shedding tears at this. Vijay and other devotees are sitting close to the Master. He is in ecstasy.

INSTRUCTION TO VIJAY GOSWAMI AND OTHER BRAHMO DEVOTEES. FIRST GOD-REALIZATION AND GETTING HIS COMMISSION, AND THEN PREACHING

After some time the Master says to Vijay and other devotees, “It is devotion which is the most important thing. One gets devotion at the constant chanting of His names and hymns. Ah ! How great is Sivanath's devotion ! He is saturated with it.

“It is not proper to think, ‘My religion alone is true and those of others are false.’ He can be reached through

all paths. Sincere hankering alone is sufficient (for realization). Infinite paths, infinite doctrines.

"Look here. God can be seen. The Vedas say, 'He is beyond mind and speech,' which simply means, He cannot be grasped by minds attached to worldly things. Vaishnavacharan used to say, 'He can be comprehended by pure mind, pure intellect.*' Hence is the necessity for the company of the holy, prayers and instructions by the spiritual guide. They bring about the purity of mind, which is followed by His vision. Throw a piece of alum to the dirty water and it will become transparent. And then it will reflect your face. A looking glass also, if dirty, does not reflect the face.

"If one gets devotion after the heart has become purified, one is blessed with the vision of God. One can be a preacher only when one is commissioned by the Lord on one's realizing Him. To lecture on God before realization is not good. A song says: 'What does it mean—this fuss of blowing conch, when the temple is not cleared of dirt, when the image is not installed and when the eleven house-bats (i.e., five sense-organs, five motor-organs and the mind) are fluttering about?'

"This heart, which is the temple of God, should be purified first of all. Then the Lord should be installed there, next the arrangement for His worship should be made. But no preparation at all, and the incessant blowing of conch! What will it avail?"

Now Vijay Goswami has taken his seat on the altar according to the Brahmo custom and conducts the service. This done, he sits again close to the Master.

* It is mind which is the cause of bondage and liberation; the mind attached to objects leads to bondage and the one detached from all objects is known to make for liberation. —*Maitreyani Upanishad.*

Sri Ramakrishna: (To Vijay) Well, why did you harp on sin so much? If you go on saying, "I am a sinner, I am a sinner," a hundred times, you will become exactly that. You must bring in a faith like this: "What, can there be any trace of sin in me—who have taken His name?" He is our parent; tell Him, "I have committed sins, but never will I do them again." And take His name and thus purify your body and mind, purify your tongue.

II

TALKS ABOUT FREE WILL WITH BABURAM AND OTHERS. TOTA PURI'S ATTEMPT TO COMMIT SUICIDE

It is afternoon. Seated in the western verandah of his room in the Dakshineswar Temple Sri Ramakrishna is talking. With him are Baburam, Ramdayal, M. and others. December, 1882. Baburam, Ramdayal and M. will pass the night here. Winter holidays have begun. M. will stay here tomorrow also. Baburam is a new-comer.

Sri Ramakrishna: (to the devotees) The Lord is doing everything. If one gets this conviction, one is free even in this physical body. Keshab Sen once came with Sambhu Mallik. I told him, "Even the leaf of a tree does not move without His will. Where is, then, the Free Will? Everything depends on Him. Tota Puri was such a great sage; he too wanted to commit suicide in water! Here he stayed on for eleven months. He had an attack of dysentery; so unbearable was the pain due to that, that he went to drown himself in the Ganges. Near the Ghat there was a shallow; he kept going on, but could not get into water more than knee-deep. Then he understood what it meant (*viz.*, the Lord willed it otherwise) and returned. I had once an

intolerable excess of heat in the body; so much so that I felt inclined to commit suicide. So I say, "Mother, Thou art the mechanic, I am Thy machine. Thou art the charioteer, I am the chariot. I go as Thou drivest, I do as Thou makest me do."

Songs went on inside the room of the Master. Some devotees were singing.

Srinath Mitra of Nandan Bagan came with his friends. Seeing him the Master says, "Through his eyes can be read his inner nature just as things inside a house are seen through the glass-panes." Srinath, Yajnanath and others are of the Brahmo family of Nandan Bagan. Every year they would celebrate the Brahmo festival at their house. Some time afterwards the Master went to witness it.

At nightfall the service began in the temple. Seated on his little cot the Master is meditating on God. He gets into trance. When the ecstatic mood is over, he says, "Mother, attract him too towards Thee, he is so meek. He comes to Thee so often."

Is the Master speaking of Baburam in his exalted mood? Baburam, M., Ramdayal and others are seated there. It is 8 or 9 p.m. The Master is speaking of various kinds of Samadhi.

VIDYASAGAR AND GENGISH KHAN. IS GOD CRUEL? SRI RAMAKRISHNA'S REPLY

Talks about happiness and misery are going on. Why has God created so much misery?

M.: Vidyasagar says in loving indignation, "What is the necessity of calling on God? Just see, while plundering Gengish Khan imprisoned many men; the number rose to about a lakh. Then the generals came and said, 'Sir, who will feed them? It is dangerous to keep them with us. What to do? To set them at liberty is also dangerous.'

Hearing this Gengish Khan said, 'Indeed, it is a difficult problem. All right, put them all to death.' So the order of massacre was passed. Now this wholesale massacre has been seen by God. Isn't it? But He has not raised even His little finger to prevent it! So I say, if He exists, leave Him severely alone. I have no need of Him. I find no benefit from Him."

Sri Ramakrishna: God's ways,—with what ends in view He acts, man cannot know. He is doing all—creation, preservation, destruction. Is it given to us to understand why He destroys? I simply say, "Mother, I do not even care to know; just give me devotion to Thee." To acquire this devotion is the highest end of human life. The Mother knows all else. I have come to the garden to eat mangoes. What necessity have I to calculate how many trees, branches, leaves are there in it? I take mangoes and do not bother about trees and leaves.

Baburam, M., and Ramdayal lay down to sleep on the floor of the Master's room.

It is dead of night, about 2 or 3 a.m. The lamp of the room has burnt out. Sitting on his cot, the Master is now and then talking to the devotees.

SRI RAMAKRISHNA, BABURAM, M. AND OTHERS. KINDNESS AND ATTACHMENT. HARD SPIRITUAL EXERCISES AND GOD-VISION

Sri Ramakrishna: (To M. and other devotees) Look here, kindness and attachment are two different things. Attachment is love for one's own people such as father, mother, brothers, sisters, wife and children, kindness is love of all—same-sightedness. If you see kindness in anyone as in Vidyasagar—know that to be the result of the grace of God. Through kindness the entire creation is maintained. Attachment, too, proceeds

from God. Through it He makes people serve their relatives. There is another point of difference. Attachment binds people to the world and maintains ignorance, whereas kindness purifies the heart and leads gradually to liberation.

Without the purification of the heart, vision of God is impossible to have. One must conquer lust, anger and greed first, before one can hope to gain His favour and have His vision. I laboured hard for the conquest of the flesh, underwent very hard practices.

When I was but 10 or 11 years old, I attained, for the first time, super-conscious state. It was in my native village. While crossing a vast expanse of corn-field I lost all outward consciousness at what I then saw. There are certain signs of God-vision—one sees a peculiar light, is sometimes filled with ecstatic joy, feels a unique sensation within chest just like a rush of wind towards the brain.

Next day Baburam and Ramdayal returned home. M. passed that day and night, too, with the Master and had his meal in the temple.

III

SRI RAMAKRISHNA AT DAKSHINESWAR IN THE COMPANY OF THE MARWARI DEVOTEES

It is afternoon. M. and one or two other devotees are seated. A few Marwari devotees came and bowed down to the Master. They are merchants of Calcutta. They request the Master to give them some instruction. The Master smiles.

Sri Ramakrishna: (To the Marwari devotees) Look here, 'I' and 'mine'—these two are due to ignorance. "Lord, Thou art the agent, Thine are all these"—this is true wisdom. And how can you say 'mine?' The manager of the garden says, 'My

garden.' But if he does anything wrong, he is summarily dismissed; then he has not the courage to take with him even his private store of mangoes.

Lust, anger and greed die hard; so turn them towards God. If you are to hanker after anything at all, hanker after God. Practise discrimination and drive all desires off. When the elephant tries to eat plantain-trees of others, the driver applies the goad.

You are all merchants; you know, progress is a matter of time and patience. Some start a small business of preparing castor-oil at first. Then after making some money they start a cloth-shop. Similarly, in the path to God, one has to proceed step by step. Sometimes, if it suits you, pass a few days in solitude, in prayer.

But there is one thing—before the proper time nothing bears fruit. There are some who have much work to do, many things to enjoy. They have to bide their time. If you operate on a boil before it is ripe, it does more harm than good. When it is ripe and comes to a head, surgeons operate it. A child told its mother, "Mamma, just wake me up when I have a call of hunger." Mother said, "You need not worry about that, my child, hunger itself will call you up." (All laugh.)

MARWARI DEVOTEES AND TELLING LIES IN BUSINESS. TAKING OF RAMA'S NAME

Marwari devotees bring sweets and fruits for the Master. Sometimes the sweets are scented with rose-water. But the Master cannot take all these things. He often says that they make money by telling lies. Therefore he instructs them in the course of conversation.

Sri Ramakrishna: Look here, in business one cannot be very strict in telling the truth. There are again lapses in business. There is a story

about Nanak (the founder of Sikhism) that when he was once about to take things offered by a wicked person, he saw them all smeared with blood. One should offer pure things to holy men. Ill-gotten things should not be offered to them. God can be realized by walking on the path of truth.¹

¹ "The Atman can be realized by truthfulness, true knowledge and unbroken continence." *Mundaka Upanishad*, III. 1. V. "Truth alone triumphs, not falsehood." *Ibid*, III. 1. VI.

His name should be taken incessantly. While carrying on business the mind should be kept fixed on Him. Suppose I have a boil on the back, then I may be doing a lot of work, still my mind will always be on the boil. Just like that. To take Rama's (God's) name is very good. "He is Rama who is Dasaraatha's son, who again has created the universe, who dwells in all beings and who is very near to all—both within and without."

THEORY AND PRACTICE

BY THE EDITOR

I

It is said that Sankara denied in life what he preached in his books. For, did not Sankara say in unequivocal terms that the world is an illusion, the existence of the phenomenon is as imaginary as the idea that the ethereal blue above has a shape and colour? If he himself knew that the idea of existence of the world is an illusion, how could he himself work so much, write so many books, organize monasteries and a splendid monastic order, preach his philosophy, vanquish his opponents and make them his followers? Which is to be believed in—his life or his teachings?

Nothing has been the subject of so much controversy and heated discussion as the questions, whether the world exists or not. If it exists, what is the nature of its existence? If it does not exist, why and how do we perceive it? These are problems which have been exercising the human minds from very ancient times—both in the East

and the West. People in the East are accused of being dreamers, because a section of people here deny the objective existence of the phenomenal world. But in the West also from time to time there had been philosophers who held the above view. Even as early as the fifth century B. C. Plato denied that the world was a reality. But the difference between the East and the West is that in the East people have strenuously endeavoured to put the above theory into practice in its logical bearings, whereas in the West philosophy has remained, barring exceptional cases, only a matter of speculation.

Modern minds view with alarm the idea that the world is not a reality. Whatever might be the conclusion people would arrive at, if they think deeply, they cannot stand the thought that this phenomenal existence which offers so many avenues to enjoyment, is unreal. Many dread even to approach that problem lest any unwelcome conclusion should be reached. In

India also there is a section of people, specially under the influence of the West, who criticize the theory of Maya (understanding or not understanding it correctly) and its exponent, Sankara, and hold them responsible for the degeneration of the country.

Yet some people there have been all over the world, who have called it a vanity of vanities and have strongly emphasized that the goal of man is to find the Reality behind the phenomenon. Sankara is not an exception in this respect. He simply gave a philosophical background to the above idea. And there has been no prophet, worth the name, whose heart did not bleed for the sufferings of humanity, and who did not work himself to death to redress them. Sankara also was not an exception from this standpoint. If we generalize the life and teachings of prophets, we find two things almost common to them—first, they have all unequivocally forbidden people to pin their faith on the world; secondly, they themselves have worked hard in the world. Now, how to reconcile these two positions?

Nobody can deny, if he thinks a little deeply, that everything in the universe is changing, vanishing, though for the time being all seems to be real. And things seem real even in dreams; cases are not rare where the effects of dreams persist even after the dreams have broken. Yet, as long as we are in the world, we are to undergo the round of its joys and miseries. What Sankara meant was that in the depths of meditation we find out the Reality behind the universe; but until we reach that, for all practical purposes the world is real to us. It is said that when Huxley was once told of the unreality of matter, he stamped his feet against earth and said, "I feel, it exists." In the same way, every-

body may say that the world is a reality, because our sorrows and miseries are not false, we feel them too keenly to ignore their existence.

But all religious prophets from their personal experiences have spoken of a state on reaching which one can transcend the limits of both joys and sorrows of the earth. Sankara would say that there is only one Reality—Brahman; usually we take that to be the phenomenon, just as a rope is mistaken for a snake. As long as the rope is not known and the idea of the snake persists, people are not free from fear. In the same way, until Brahman is realized, the world is a stern reality to all mankind. But there must be a way to reach Brahman, penetrating the vision of the apparently real world. And Sankara, though he himself realized the illusory character of the world, worked hard, like many other prophets, to point out to the suffering humanity the right way.

There are some persons who can climb up a ladder to the roof, but cannot come down. There are others who can easily climb up and down, as they like, and help many to reach the roof to enjoy the view which that commands. Persons with poor abilities can at best realize Brahman, and they become lost in the enjoyment of Bliss. But there are giants, fortunately the world has seen many such people from time to time, who can set aside the attraction for personal enjoyment and come down from their beatific state for the sake of humanity—to give a lift to the whole human race. It is said of Buddha that, tormented by the thought of the sufferings of mankind, he exclaimed :

“कलिकलुषकृतानि यानि लोके नयि निपतन्तु विमुच्यताम् तं लोके।” *Let all the sins of the world fall on me but may the world be saved. It was their desire to deliver mankind from woes and sufferings that brought down*

the prophets from their high state of bliss to shoulder the responsibility of work, though they themselves were above action and inaction. It is only from this standpoint that there can be given a rational explanation to the crucifixion of Christ. The Gita enjoins upon Arjuna to work for the sake of others, if not for himself.

II

Without going to the strictly philosophical explanation as to how the prophets could work,—and so intensely and vigorously—though they realized the illusory nature of the phenomenon, one must admit that their example of life strongly indicates that their teachings are not that a man should give up action and sit idle, that because the world is a dream, man should commit slow suicide from inactivity. On the other hand, their opinion is that one should exert oneself with the strength of one's whole being to break the dream and reach the Reality behind the phenomenal world—one should knock and knock till the gate of Beatitude opens.

It is only unthinking minds that hold the view that because of the preaching of religion, people become inert and inactive, that Mayavada is responsible for a lack of determination amongst the Indian masses to ameliorate their condition. For, does not the same theory say that man is Brahman? If the world is said to be as unsubstantial as the snake perceived in a rope, man is also exhorted to believe that he is "a lion under a sheep's clothing": that in him lies hidden infinite power and limitless possibilities. If we take the one we must take the other also. Rather, we must take the more important one—i.e., accept the positive view and reject the negative one. The aim of Vedanta is not so much to show the

nature of the world as to point out to mankind their relationship with God and help them practically to realize Truth. If the nature of the world has been discussed, it is only by the way, to lift up the vision of a man to a higher object and make the path of realizing his Self comparatively easy.

But how magnificent are the conclusions! The highest truth of the Vedanta indicates that life is but a wreckage of the Infinite on the shores of the finite; that man foolishly thinks himself to be a tiny being,—an eternal victim of joys which tantalize and sorrows which overwhelm, whereas he is the heir to the immortal Bliss; that even under the apparently miserable and despicable human form there lurks the infinite glory of the soul. Can such a view, taken in its completeness, lead a man to pessimistic thinking which paralyzes one's power of action? That the Vedantic theory did not encourage or preach inaction is indicated by the fact that some of the exponents of Vedanta were Kshatriya princes who reconciled their kingly duties with the highest teachings of religion.

III

It might be asked, "What about Sannyasa? Has not Hinduism sanctioned Sannyasa? Did not Sankara organize a monastic order? Does not Sannyasa mean giving up the world—sliding back into inert solitude from the life of social responsibility?" Nothing has been so much misjudged—especially in the modern times—as the life of Sannyasa. The modern people can very rarely free themselves from the tendencies of material enjoyment to think of anything higher and sublimer, and they are too busy with the struggle for existence to think deeply; therefore they are not in a position to appreciate those who have given themselves

to some nobler pursuits. Besides, there has been much abuse of the ideal of renunciation at the hands of those who were not fit for that life or who took to the robe not because of the ideal, but for some baser end—to hoodwink the public to fulfil some ulterior purpose.

If the end of human life is to realize the Reality behind the changing phenomena, if the *summum bonum* of human aspiration is to reach something permanent, everlasting, there is no doubt that many people will follow different paths—each according to his taste and temperament—to reach that ideal. The first question is : Is there anything as such? Is there any permanent Reality behind the universe which we can perceive? Many will deny that. They will say that the world that our sense-perception meets is the only real substance we can conceive of and it is better to direct our whole attention to it instead of being other-worldly. Take care of the present, the future will take care of itself. What is the use of looking too much ahead when you cannot enjoy the present moments at your disposal?

Such theories are born of inexperience and argue shallow thinking. We must look to the present in relation to the past and the future; we must direct life with an eye to its origin and ultimate end. What does an artist do? Does he not draw every line in his picture in relation to the whole background? The value of a single note in a music lies in its connection with the whole song.

And as to whether or no there exists anything beside the material world we see, the experience of all religious men tells a different tale. The direct experience of a single soul is much more valuable than idle speculations of thousands of persons. The Gita clearly exhorts all to aspire after that on getting which

nothing else will seem covetable and which will be a guarantee against all ills of life. The Bible also says : “But rather seek ye the Kingdom of God and all these things shall be added unto you.”

Persons too much in love with the world may not believe in the above, but there will always be persons, whose heart will readily respond to that and who will, therefore, make a direct attempt to realize that ideal in life. Of them there may be a section who will want to devote themselves to the pursuit of that freed from all distractions of the world and worldly duties.

Sannyasa is not a life of inaction. It is a life of greater action—though not physical; and mental actions are much more trying and strenuous than physical works. Ordinarily, if anything requires our exclusive attention, we postpone all other duties,—sometimes even those which are vital. Even in the physical action, if anything requires strenuous exertion, we hold the breath. The life of Sannyasa also means that a man excuses himself from all duties of life, so that he may devote all his energy to the realization of the Self. This is Sannyasa.

And again, if he outlives the attainment of his life's ambition, naturally he is moved to pity for the suffering people and tries to lift them up. The nearer we go towards God, the more does our heart expand, till with the actual realization of God we embrace the whole of humanity as our own Self. All may not live long after attaining this state. But the history of the world shows that whoever has lived after the attainment of God has devoted his whole energy—as if in spite of himself—to the good of humanity. It is said that if there is no momentum of any desire, life comes to a standstill. It may be said of saints that once they have attain-

ed the consummation of life by realizing God, it is their silent and unconscious desire to do good to humanity that keeps up their life. And even if some saints do not do any work outwardly, their whole life becomes a blessing to humanity.

IV

Now, it may be said that the life of renunciation is not for all, that everybody is not fit for an exclusive life of contemplation. As a matter of fact, it is true. So the scriptures say that through repeated attempts at unselfish actions man will have first self-purification,—self-purification means nothing but the removal of all selfish thoughts and desires—and then he will be ready for a life of Sannyasa. “For the aspirant after concentration, Karma is the way, for one who has attained concentration inaction is the way.” So it is that Lord Krishna again and again urges Arjuna to work, to take to work not as a secondary duty of life, but to work incessantly. But then work, except done for the sake of God, becomes the cause of bondage.

Persons standing at the foot of a hill will very likely fail to distinguish between the heights of the different peaks above. Persons remaining at a lower level of life will naturally misunderstand the highest thought of religion. When Vedanta says that only Brahman is true and the world is false, it states the last thing about religion. When Sankara says that the rope is true and the snake is false, he talks of the state when one realizes the Ultimate Reality. But as long as the snake is perceived in place of the rope and the fear of the snake persists, it is idle to give up any attempt to remove that fear.

So Vedanta speaks of the three stages of life. The first position is dual-

istic : the world is true, the individual self is true, and God is true. The next position is that the world, individual self and God collectively form one indivisible whole. The next position is that there is only one entity—the individual self and the world are the outcome of mistaken notions. Thus a man is led step by step till he realizes his highest Self and the world vanishes for him.

This position is not however a state of annihilation, as many unknowing people think it to be. It is a state of the realization of the higher Self in place of the lower, and the attainment of the knowledge that—

“Before the sun, the moon, the earth,
Before the stars or comets free,
Before e’en Time has had its birth
I was, I am and I will be !”

It is said of Akbar that he once admired a Faquir greatly, because he had sacrificed worldly comforts. At this the latter replied, “No, sir, in sooth, your sacrifice is greater. Because I have given up petty worldly comforts for the sake of God, whereas you have given up God for the sake of the world.”

V

Thoughts are as potent as the Dragon’s teeth of the Greek legends, but they are as dangerous too. It is said of Cassius that he was dangerous because he “thinks too much.” Cassius was a danger to others, but a man becomes a danger to himself if he thinks only a little deeply over the problems of life. If a man but pauses a little to reflect what constitutes the entity round which all his joys and sorrows, hopes and fears circle, he becomes bewildered. If he pursues the problem a little deeply, the whole significance of life is changed ; he cannot evaluate life by the same standard as before.

There is a story that a prince imprisoned in a walled city of the dead

was allowed to go anywhere excepting a portion in the north. The same case is with us. We think of heaven and earth, stars and planets, but, due to some unknown mystery, our thoughts do not turn inward to find out what lies within ourselves. We think our body—this bundle of flesh and bones—to be real, and on this basis build the whole citadel of life's ambition and activities. But modern science declares that matter which constitutes everything including human body, is but shadowy; its reality cannot be guaranteed. Yet, throughout the whole life we mistake the shadow for the substance and get frightened if anyone attempts to break this illusion.

The first symptom of a certain disease is that the patient shuns medicine and thinks that he is well. The same case is with us. We think we are all right, though we are in a state of living death.

If the theory of illusion is found inconsistent with the life of action and the life in the world, it is much more tragic that man, though endowed with the power of thought, dare not seek any deeper philosophy behind life and generally remains contented with superficial things. Is it because we deem such an attitude of life safer for us? For it does not disturb our peace of mind!

THE MINISTRY OF SORROW

By J. T. SUNDERLAND

"Blessed are they that mourn."—JESUS.

I

There is a brotherhood of human sorrow. Perhaps few in early life understand this, or even suspect it. Yet such a brotherhood exists, and sooner or later the revelation of it comes. Sometimes it comes slowly, through many shadow-haunted years; sometimes suddenly, by a great and unexpected disappointment or bereavement. But come sometime, in one way or another, it does to most or all.

This brotherhood of sorrow is more wide and deep than that of birth, or race, or culture, or condition, or religious faith, or joy. Indeed there is no other human brotherhood so solemn, so universal, or so potent.

Nothing else breaks down caste and pride, and scorn of man for man, as

does suffering. The savage is our brother when he suffers. Our deadliest enemy we cannot but feel for when he is in pain or sorrow. The tyrant who has oppressed a people until he has become to every mind a sceptred Moloch whom they hate with awful hatred, is almost forgiven, if disaster and continued affliction come upon him.

All lines of rich and poor, white and black, aristocracy and common people, Romanist and Protestant, Christian and infidel, enlightened and barbarian, fade out, in the presence of deep grief. These are but currents on the surface; while beneath all, flows from man to man the broad world over, the undercurrent of a common humanity. And so, although in ordinary times when prosperity makes the vessels of our lives float lightly, we drift hither and thither,

apart, yet when bitter sorrow comes and weights us, and presses down the keel of our life-ships far into that deeper current, so as to feel its hidden power, we all float together, one way. We are all brothers then—in the great fraternity of human suffering.

When a regiment of French soldiers was marching through one of the streets of Paris in the days of the Commune, with quick step and flying colours and sound of martial music, and suddenly at a street crossing came upon a poor coarsely clad woman, her eyes swollen with grief, carrying a little pine coffin containing the body of her dead babe, and the regiment instinctively stopped, and all the men stood with uncovered heads while the poor stricken mother passed by, it was only an eloquent illustration of the brotherhood of human sorrow. Every officer and soldier confessed by his act that the poor suffering woman, whom no one of them knew, was his sister—made such by her grief.

Go from home to home in any community and gently, by kindly sympathy, find your way to the deepest feelings and secrets of the inmates, and you will discover that in nearly every home there is a "skeleton in the closet" that the world knows not of. It will be different in each—as different as the lives and experiences of human beings. But seldom will you fail to find in some heart or hearts under the home roof a sadness of bereavement, or disappointment, or wrecked hope, or loneliness of spirit, or remorseful regret, or anxious foreboding.

In one home it is a vacancy caused by death, of husband or wife or child—mourned and mourned, until the fountains of mourning are drained dry.

In another it is illness. A loved one, who a few weeks ago seemed in perfect

health, has been stricken with disease, and now in a hushed room a dear life hangs trembling in the balance.

In another home it is a puny child—sweet, bright, dearly loved, but so delicate that the chilling fear is never absent from the mind of father or mother that some slightest adverse thing may any moment destroy the frail life, as a mere touch shatters a structure of exquisite frost work.

In another home it is a husband and father, once noble and true, the light and joy of his family, now slowly but surely sinking into slavery of drink.

In another it is a boy who is drifting into bad companionship and evil habits—and thus wringing the hearts of those who love him and see where it all must end.

In another it is an unhappy marriage.

In another it is poverty, bitter poverty; perhaps caused by some unforeseen calamity, sweeping away the savings of an industrious life.

In another it is wrecked ambitions and baffled aspirations, which have left the heart without hope.

In another still, it is some secret guilt, love, or disappointment, which has never been told to any living being, and never can be, but which has long been eating the joy out of existence.

So wide is the brotherhood of human sorrow.

There is a beautiful legend of Buddha that well illustrates it. There was a certain woman among the followers of the great prophet of India, who had lost her darling babe—her first-born, her all. She was overwhelmed with grief. Her friends tried to comfort her, but in vain. At last she took her dead child in her arms to the blessed Buddha and besought him to restore it to life. His heart was moved with compassion, and

he promised the mother that her child should be given back to her alive again, if one condition were fulfilled; but it could be on no other. She must go and bring to him a simple herb or medicine, which he named, from a house where no one had ever died. The medicine was one so common that it could be procured everywhere; but the essential thing was that she must obtain it in some home where death had never entered. Eagerly the poor mother set out on her quest, which she thought would be a very short one. Taking her babe in her arms, she went to the nearest house, then to the next, and the next, and so on and on, only to find everywhere that death had been there before her. "Oh woman, there is no home where bereavement has not come," was the reply that everywhere met her. All day she journeyed; and again the second day until near the set of sun, when, weary and fainting with her walking, her weeping, and the burden of her dead, she repaired again to Buddha. But as she drew near and entered his presence, a new light had begun to shine on her face; for now for the first time was she conscious that she was not alone, but belonged to a great sacred brotherhood. "Oh, Buddha," she said, "I verily thought that my sorrow was greater than was ever laid upon mortals. But I find it is only that which is common to my fellows. There is no home out of which loved dead have not been borne." So saying, she asked not the great teacher again to do that which was not in the order of nature, but stooping down calmly took up her dead and bore it away to burial.

And so she found comfort and healing in having her eyes opened to the fact that others, too, as well as she, suffered, and in opening her heart in sympathy for them.

II

Ah, the brotherhood of human sorrow! It wears no badge. It is bound together by no laws that men have made. It issues no formal signs and passwords. But its mystical membership is found in all lands and under all skies.

And often the man with the firm step, or the woman with the sunny smile, by your side, that you think not of, has taken the most numerous degrees of sad initiation and advancement in that brotherhood.

As a woman sometimes trains a lock of wavy hair to cover up and conceal from view an unseemly scar on her temple or forehead, so noble men and women, with sad pains, school themselves to cover from common sight the scars of their sorrows, by smiling faces and cheerful words.

The old Greek Achilles, stoutest of the warriors who went to the siege of Troy, had yet one spot where an arrow or a spear could pierce him as easily as a babe. If his enemy could but find that, he was lost.

How few of us or our fellow men are there who have not some spot where we have been pierced! But as it was the practice of the old Spartan soldiers to hide their wounds, that none might know of them, so we cover up these heart-wounds, and go about the streets with calm faces.

Often, I do not know but I may say generally, the very deepest bitternesses in human lives do not come to the knowledge of more than a few, if any, outside of those who bear them.

As the mightiest forces in the physical universe are silent, so are the deepest griefs of the human spirit.

Some joys can be easily talked about, they are so light and superficial. But who has not experienced joys so deep

that chatter about them would have been profanity.

So with the affections of the heart. Superficial love can be easily enough put into words. But deepest love, like deepest streams, is most often silent.

So too with sorrow. The very profoundest we cannot tell. Words are too shallow to use in connection with it. We suffer and are still. And the sympathy that can help us in our sorrow, must be kin to our own silence; it must be the deep sympathy of the heart, that expresses itself through the tear in the eye, the warm pressure of the hand, deeds of kindly helpfulness, not through garrulous words.

It is one of the startling and tragic facts connected with human nature that men in their deepest experiences are so much isolated.

There are many persons whom we have met every day for years, and yet we do not know them. We suppose we do; but we are quite mistaken. It is only the external that we know—not the real man or woman. Nay, there are those who have lived for years under our own roofs, into the world of whose deeper lives very likely we have never once entered, or even looked,—who in spirit are as much strangers to us as if our homes were on different continents.

There are brothers and sisters who grow up together, but who never know each other except in the most superficial way; who never come close enough to each other to be sharers in each others' deepest joys and sorrows. What an irreparable loss is this!

There are husbands and wives that always remain strangers. Have you read Thomas Carlyle's pathetic, almost heart-breaking confessions regarding his wife, made after her death? I think this is just what those confessions mean. In his intense absorption in his literary

work he lived a self-centered and isolated life. This left her to live also an isolated life—so isolated and so lonely that her heart almost broke. When she was dead, he saw the wrong he had done himself, and especially the wrong he had done her. But it was too late. He could only pour out his heart in unavailing tears. If you would know how bitterly he repented, go and watch him as in his age and infirmity he makes his regular pilgrimage to her grave, and there in the quiet village churchyard, where no eye can see, kneels and with hands clutching the grass in the passion of his grief, kisses again and again, a hundred times over, the dear spot where she sleeps. How great the pity that a heart which so truly loved should have allowed the very object of his love to starve, and pine away, and die for want of the life-giving touch of it!

There are parents who never become acquainted with their children, and children who never at all deeply know their parents. Oh, the pity of that! Oh, the loss, greater than words can tell, to both! There are many parents who are never able to influence their children. As soon as the children grow up, they are off into wild and evil ways, with no regard to the wishes of those whom they ought to honour and heed. Why is this? Oftener than otherwise it is because through all their childhood years they are kept so far away from their parents. The father is so busy with his profession or his daily work, and the mother is so absorbed in her daily cares, that they forget that their children have joys and sorrows—problems to solve, burdens to bear, aspirations and disappointments—an unseen soul-life—much of it to them very tragic—in which they so much need, and would so quickly respond to, the loving interest and sympathy of father and

mother. And so, because the father and mother did not get near to them in their young years when it would have been so easy, so beautiful, and so helpful, they now find themselves separated by a gulf that they see not how to bridge.

How far apart are many of those who call each other by the dear name of friend! There is no true friendship that does not count it a privilege to share in sorrows as well as joys.

There is a room in every human soul, the door of which, so far from ever being opened by the conventional and ordinary intercourses of life, has its hinges and its lock rusted by these. This room is the holy of holies of our being. It is in this room that God dwells, if we open our souls and really give him an abode within our souls at all. It is here that all dearest and sacredest loves dwell. This room is the shrine of our *beloved dead*. Here our holiest joys and our holiest sorrows abide in sacred silence.

“Truly, the heart knoweth its own bitterness :

And a stranger doth not inter-
meddle with its joys.”

III

We have now dwelt long enough upon the *fact* of human sorrow. We have seen how many forms it assumes. We have found how unescapable it is in every human life. While we have been seeing this, we have at the same time been catching glimpses of a truth even deeper. And that is, that sorrow is not all dark; many of its clouds are strangely silver-lined; there are deep meanings in it that do not appear to the superficial gaze; shrink from it much as we may, we could not do without it; like shadows, and rain, and winter, and night, it has its place in the great economy of good.

Let us inquire a little more carefully if this be not so, and how it is so.

First of all, sorrow is a blessing to men, in that nothing else has such power to deepen and enrich human character.

We may say, murmuringly, if we will, could not some other means have been devised by Infinite Wisdom for building up man's moral and spiritual nature, except by enduring a discipline of suffering? To that question, we can only answer: Little data have been given us for judging what Infinite Wisdom could or could not have done, different from that which it has done; and therefore to speculate upon the matter cannot be very profitable.

Two or three things, however, are clear.

Either man must live for ever on this globe, in these physical bodies, or else there must be death. In other words, there could not be an immortal, spiritual life for man, beyond the present, without death coming to set him free from his present physical body. But where death is there must be sorrow; for how could beings like us, who love, be separated from our dear ones, even for a few brief years, without grief? Moreover, physical death necessarily involves causes to bring it about, as physical decay, disease, etc. Still further, so long as we are only finite beings, limited in knowledge and power, it is in the nature of things that we must make mistakes, fall into accidents, expect what will not come and therefore be disappointed. Thus we are able to see that pain and sorrow are natural and necessary results of finiteness. Hence to complain that God gave us sorrow as a part of our lot in life, is simply to complain that he made us finite; that is to say, that he made us at all.

Sorrow, then, seems to be necessary, if man is to exist. But it is not a mere hard, brute necessity—something which

he must simply submit to because a superior power inflicts it upon him, with no good to come out of it to him. It is a beneficent necessity. It is a means leading to an end of value to man. Every pang brings a fruition. We do not complain that the muscles of the arm can grow strong only by exercise; or that the mind can gain knowledge and strength only by study and discipline. Then why should we complain that the attainment of moral strength requires moral discipline?

The man who has never known sorrow, has touched only the surface of life. He is a child, not a man. What does he know of the mighty problems of life; the stern struggles of life; the temptations of life; the ambitions—the noble ambitions, that stir the soul; the ideals that shine above one like the eternal stars, and smite one with every growing dissatisfaction because he falls below them; the woes of others, which he must needs share because he has a human heart?

No fine, high development of character or spiritual life was ever reached, or in the nature of the case ever can be, without spiritual struggle and discipline,—and that means more or less of suffering.

If one cares only for a superficial life, lived down on the plane of the animal, having no desire to reach up and lay his hand upon the higher keys of his being that give forth diviner harmonies than the mere animal can appreciate,

then he may well desire to live a painless life—the more painless the better. But if he is not content with such an existence, graded on the low level of the body, giving little room for aspiration after anything beyond the pleasures of sense, but, cares instead, to struggle up to the highest within his reach, of experiences and attainments—to compass the best that it is within his power to compass, and become all that it is possible for him to become, at any price, then let him welcome pain and sorrow when they come; for they are nothing less than the divine coin with which the very best gifts from God must be purchased.

A great critic said of a celebrated vocalist of Europe, "All she wants to make her the very finest singer of her time, is a great sorrow." He judged with a profound insight. It is true that all the great singers of the world, whether by voice or pen, who have sung themselves into the hearts of humanity—from blind old Homer to Robert Burns the poor ploughman, or John Howard Payne the homeless author of "Home, Sweet Home,"—have been men who have sung out of souls deepened and ennobled by sorrow.

"The mark of rank in nature

Is capacity for pain;

'Tis the anguish of the singer

Makes the sweetness of the

strain."

(To be concluded)

READINGS IN THE UPANISHADS

BY NOLINI KANTA GUPTA

UPANISHADIC SYMBOLISM

A certain rationalistic critic divides the Upanishadic symbols into three categories—those that are rational and can be easily understood by the mind; those that are not understood by the mind and yet do not go against reason, have nothing inherently irrational in them and may be called simply non-rational; those that seem to be quite irrational, for they go frankly against all canons of logic and common sense. As an example of the last, the irrational type, the critic cites a story from the *Chhandogya*, which may be rendered thus :

There was an aspirant, a student who was seeking after knowledge. One day there appeared to him a white dog. Soon, other dogs followed and addressed their predecessor : "O Lord, sing to our Food, for we desire to eat." The white dog answered, "Come to me at dawn here in this very place." The aspirant waited. The dogs, like singer-priests, circled round in a ring. Then they sat and cried aloud; they cried out, "*Om* we eat and *Om* we drink, may the gods bring here our food."

Now, before any explanation is attempted it is important to bear in mind that the Upanishads speak of things experienced—not merely thought, reasoned or argued and that these experiences belong to a world and consciousness other than that of the mind and the senses. One should naturally expect her a different language and mode of expression than that which is appropriate to mental and physical things. For example, the world of dreams was

once supposed to be a sheer chaos, a mass of meaningless confusion; but now it is held to be quite otherwise. Psychological scientists have discovered a method—even a very well-defined and strict method—in the madness of that domain. It is an ordered, organized, significant world; but its terminology has to be understood, its code deciphered. It is not a jargon, but a foreign language that must be learnt and mastered.

In the same way, the world of spiritual experiences is also something methodical, well-organized, significant. It may not be and is not the rational world of the mind and the sense; but it need not, for that reason, be devoid of meaning, mere fancifulness or a child's imagination running riot. Here also the right key has to be found, the grammar and vocabulary of that language mastered. And as the best way to have complete mastery of a language is to live among the people who speak it, so, in the matter of spiritual language, the best and the only way to learn it is to go and live in its native country.

Now, as regards the interpretation of the story cited, should not a suspicion arise naturally at the very outset that the dog of the story is not a dog but represents something else? First, a significant epithet is given to it—*white*; secondly, although it asks for food, it says that *Om* is its food and *Om* is its drink. In the Vedas we have some references to dogs. Yama has twin dogs that "guard the path and have powerful vision." They are his messengers, "they move widely and delight

in power and possess the vast strength." The Vedic Rishis pray to them for Power and Bliss and for the vision of the Sun (Rig Veda, X-14—11, 12). There is also the Hound of Heaven, Sarama, who comes down and discovers the luminous cows stolen and hidden by the Panis in their dark caves; she is the path-finder for Indra, the deliverer.

My suggestion is that the dog is a symbol of the keen sight of Intuition, the unfailing perception of direct knowledge. With this clue the Upanishadic story becomes quite sensible and clear and not mere abracadabra. To the aspirant for Knowledge came first a purified power of direct understanding, an Intuition of fundamental value, and this brought others of the same species in its train. They were all linked together organically—that is the significance of the circle, and formed a rhythmic utterance and expression of the Supreme Truth (Om). It is also to be noted that they came and met at dawn to chant the Truth. Dawn is the opening and awakening of the consciousness to truths that come from above and beyond.

It may be asked why the dog has been chosen as the symbol of Intuition. In the Vedas, the cow and the horse also play a large part; even the donkey and the frog have their own assigned roles. These objects are taken from the environment of ordinary life, and are those that are most familiar to the external consciousness, through which the inner experiences have to express themselves, if they are to be expressed at all. These material objects represent various kinds of forces and movements and subtle and occult and spiritual dynamisms. Strictly speaking, however, symbols are not chosen in a subtle or spiritual experience, that is to say, they are not arbitrarily selected and constructed by the conscious intelli-

gence. They form part of a dramatization (to use a term of the Freudian psychology of dreams), a psychological alchemy, whose method and process and rationale are very obscure, which can be penetrated only by the vision of a third eye.

THE SEVERAL LIGHTS

The *Brihadaranyaka* speaks of several lights that man possesses, one in the absence of another, for his illumination and guidance.

First of all, he has the Sun; it is the primary light by which he lives and moves. When the Sun sets, the Moon rises to replace it. When both the Sun and the Moon set, he has recourse to the Fire. And when the Fire, too, is extinguished, there comes the Word. In the end, when the Fire is quieted and the Word silenced, man is lighted by the Light of the Atman. This Atman is All-Knowledge, it is secreted within the life, within the heart: it is self-luminous—*vijnānamayah prāneshu hridayantarjyotiḥ*.

The progression indicated by the order of succession points to a gradual withdrawal from the outer to the inner light, from the surface to the deep, from the obvious to the secret, from the actual and derivative to the real and original. We begin by the senses and move towards the Spirit.

The Sun is the first and the most immediate source of light that man has and needs. He is the presiding deity of our waking consciousness and has his seat in the eye—*chakshusha āditya, ādityas chakshur bhātṛvā akshinī prāvishat*. The eye is the representative of the senses; it is the sense *par excellence*. In truth, sense-perception is the initial light with which we have to guide us, it is the light

with which we start on the way. A developed stage comes when the Sun sets for us, that is to say, when we retire from the senses and rise into the mind, whose divinity is the Moon. It is then mental knowledge, the light of reason and intelligence, of reflection and imagination that govern our consciousness. We have to proceed farther and get beyond the mind, exceed the derivative light of the Moon. So when the Moon sets, the Fire is kindled. It is the light of the ardent and aspiring heart, the glow of an inner urge, the instincts and inspirations of our secret life-will. Here we come into touch with a source of knowledge and realization, a guidance more direct than the mind and much deeper than the sense-perception. Still this light partakes more of heat than of pure luminosity : it is, one may say, incandescent feeling, but not vision. We must probe deeper, mount

higher—reach heights and profundities that are serene and transparent. The Fire is to be quieted and silenced, says the Upanishad. Then we come nearer, to the immediate vicinity of the Truth : an inner hearing opens, the direct voice of Truth—the Word—reaches us to lead and guide. Even so, however, we have not come to the end of our journey ; the Word of revelation is not the ultimate Light. The Word too is a clothing, though a luminous clothing—*hira-mayam pâtram*. When this last veil dissolves and disappears, when utter silence, absolute calm and quietude reign in the entire consciousness, when no other lights trouble or distract our attention, there appears the Atman in its own body ; we stand face to face with the source of all lights, the self of the Light, the light of the Self. We are that Light and we become that Light.

SWAMI SHIVANANDA AS I KNEW HIM*

BY DHAN GOPAL MUKERJI

My experience of Swami Shivanandaji is so personal as to preclude any written statement save a chat with a friend.

I am writing you as a friend of a God-man. He was outside Mahapurushji but inside Divine ; in short, God in the skin of man. Towards 1930 there was a great manifestation of his spiritual powers, it began to dawn on many that within that mortal body dwelt the Immortal : Divine within Divinity.

I knew him first in 1922. All told I was in his presence hardly three months of my life. Yes, three months

out of forty-four years ! Yet those years would be devoid of significance if deprived of those three months. Deduct these and you have almost nothing.

“To see a world in a grain of sand” or “to see eternity in an hour” is possible for us, because we knew him as a great spiritual force. No matter how brief our intimate interview, no matter of what race, no matter how meagre our preparation Our life took on meaning because we had met him.

To my mind there are four tests to which all important human experiences

* An extract from a letter.

should be subjected : namely, (1) an experience should be useful, (2) it should be beautiful, (3) it should be true, and (4) it should be holy. Many men I have called useful and beautiful. Quite a few are true. But the holy are rare. Of them the holiest have been, to my experience, the sons of Sri Ramakrishna. Those apostles were the holiest men. In modern times they are the holiest manifestations. Remember, I am saying this because I never met the *One* of Dakshineswar. Had I seen Him then What then? *Na tasya pratima asti yasya nama mahadyashah* : Of Him there is no comparison, nor image, for His name is the Highest Glory.

But to return to Shivanandaji, he survived my four tests even in 1922 when I knew him as a man. He became useful to me. In him I saw a special significance that gave me beauty. Probably the beauty that I have sought to create would not be there at all had I not met him. Then came the time to apply my fourth test after the third. He was true. His most cursory remarks gave birth to facts. Like a prophecy, everything he said was fulfilled. Lastly his supreme power came forth. He was holy. Towards the end of his life he annihilated, as it were, time and space in his manifestations of love for his spiritual dependants. He did not love; for he was love. Otherwise how can you explain the mercy we received in abundance at his feet?

It is fantastic the way he could love : the lowest morality, the highest moral act—nothing could escape that causeless calculationless love; it equalized all. It heightened the lowest, and purified the tallest of self-righteousness.

And that he knew no barrier of culture you can see by examining the

faces of his children—German, English, American, Hindu, Mussalman, Christian and Zoroastrian. Only God in human form could work such a miracle. He left all of us more exalted than we could ever be. I for one feel that in him we saw only the skin of Shivananda. Under it was a great Spiritual Power.

Now, the future will show that what we think of Mahapurushji is nothing compared with what his remote spiritual descendants will think. "Measure the mind of a man by the shadow it casts." His shadow will stretch "beyond what we can imagine now."

It is not right that I should enumerate the personal revelations of people who knew him. They have received spiritual revelations of indescribable importance. God, Freedom and Immortality are facts to these people, not philosophical ideas. Show me another man who could do that to the minds of such diverse characters. Barring the Ishwarakoti beings that came with Sri Ramakrishna do you know any man like Mahapurushji?

Lastly Shivanandaji's sense of humour should be mentioned. A spiritual man who cannot laugh is not spiritual. He is a moral man, but no more. Before long the world will classify humour as a strong ingredient of holiness. Our teacher could laugh without hurting one's feelings. I have seen him suffer fools with a deep sense of humour. And what fools most of us can be he alone knew. But he never let on, lest it hurt us grievously. Here was room for compassion. His laughter was seasoned with compassion.

Though he could see one's inmost nature yet the teacher never laughed at the disciple's weaknesses. He knew us better than we did; yet he treated us as we thought we deserved.

Yet the slightest false step he would correct. Even from grave errors he rescued us without humiliating us. Always treated us as if we were worthy

of the greatest appreciation and respect. He was indeed Mahapurush : in him (of all men) I perceived the largest magnitude of God.

HOW AMERICA CAN HELP INDIA

BY REV. ALLEN E. CLAXTON

I

It requires some audacity for a citizen of so young a country as America to infer that his nation may help so ancient and honourable a people as the Hindus. This audacity reaches almost to impertinence when one recognizes that we are experiencing in this country, now, a famine like unto the ancient plagues of the Orient, and have a chaos and corruption in our nation unequalled in modern times. Our Government, impotent before the onslaught of gangdom and gang leaders, is hardly an ideal for any people, especially a people committed to non-violence and peace, as are the Hindus in India.

What I shall have to say is not based upon any perfection, which we have realized, but upon an ideal and a hope which is as possible to America as to all parts of the world. It is my conviction that there are many things in our society now, in this country, which are wholly un-American and, even worse than that, both illogical and untrue. I refer to selfish nationalism as being un-American and the profit motive as being illogical.

Let us examine then just what Americanism is and in this examination seek to discover what there is in the American experiment that may contribute to India in her present crisis. I

am sure that I do not need to point out to those who are present here to-day that Americanism is not flag-waving, one hundred percent-ism, jingoism, imperialistic paternalism, modern militarism or any combination of soluble elements in the Democratic or Republican parties. All of these are elements or ripples upon the surface and obviously touch very little of real Americanism. Thomas C. Hall points out that Americanism began before America was discovered. The English dissenters and their spiritual compatriots from many groups who came to these shores, characterize the essential American theme. The great American experiment, born in the hearts of the colonists, in pioneering and self-rule, became inevitable when a social and political consciousness arose among those who felt themselves cut off from a disinterested mother-land. A temporary theocracy in the North and a temporary paternalism in the South did not overshadow the unifying hunger for self-government and self-determination which characterizes all self-conscious people. Next to this spirit lies the American desire for fair play. In the important things of life, class distinction must go. The Constitution declares that these states are set up and the Constitution itself was devised for the *common welfare*. This is fundamentally

American. Each group must give up certain of its autonomous rights and privileges and vest its final authority in an all-inclusive, co-operative Government. The fact that we have wavered from this American ideal (and the wavering has been costly) does not mean that Americanism is dead.

II

I have not pointed out the evils of our Americanism. Perhaps my colleague* will say enough to shame us all. My task is to point out that what we have we can give to India. Whatever we give, will be dependent upon what India needs. At the outset we must recognize that India is incurably religious. When Swami Vivekananda returned to India after attending the Parliament of Religions in Chicago in 1893, he was given many great receptions. At one of these receptions in a city of his native land, the following statement was made to him: "Your work in Christian lands is opening the eyes of men to the inestimable value of the spiritual heritage of the pre-eminently religious Hindu nation." Vivekananda answered, "We are the Hindu race, whose vitality, whose life principles, whose very soul, as it were, is in religion. The peasant in Madras has, in many respects, a better religious education than many a gentleman in the West. Ask our peasants about momentous political changes in Europe, the upheavals in European society, and they do not know anything of them, nor do they care to know. Where their interest is, they are as eager as any race. I am not just now discussing whether it is good to have the vitality of the race in religious ideals or in political ideals, but so far it is clear to us, that, for good

or evil, our vitality is concentrated in our religion. You cannot change it. You cannot destroy it." Religion is rooted in India through thousands of years of history. It is interesting to comment here upon the fact that the Hebrew people holding their religious integrity have survived, while the great nations of antiquity and medieval times have disappeared. The same is the case with India.

It is obvious, then, in the first place that India must be helped in such a manner as to be consistent with her religious ideals and spiritualities, or in the words of that great religious leader again, "Inconsiderate imitations of Western means and methods of work will not do for India. My ideal is growth, expansion and development." Or in other words: India must grow from within. To quote him again, "Our ship has sprung a leak. We need to tell our countrymen of the danger and let them awake and help us." The leak to which he refers is economic life of his country. He is under no delusion about its evils, but he recognizes that outward imitation of Western industrialism or politics is not India's solution.

III

The next question is, who can help India? We get her own answer: "Only the man who comes with sympathy is welcome. Not condemnation or damning comparison, but help is requested, and let it be said that India's arms are wide open to all who comes in this spirit."

India needs self-confidence. The masses have been frightened by five centuries of slavery and intimidation. To get this self-confidence, they need first an educational system. At present the old Indian indigenous system has been swept away and that which has

* Refers to Swami Akhilanda, head of the Vedanta Centre, Providence, U. S. A.

been substituted is wholly inadequate. Nothing vital has been set up in its place. The people have no voice, no power. The nation must be educated, then it will generate power. Hindu leaders say, "We want man-making education." The second thing needed is the opportunity to use their education in self-determination and self-rule. The most influential exponent of the Hindu religion points out that the difference between the Indian and the Englishman lies in their personal confidence. He says, "The Englishman believes in himself; you do not. What we want is strength. So believe in yourself. Let them (that is the masses) hear of the Atman within, which never dies and never is born—whom the sword cannot pierce, nor the fire burn, nor the air dry, immortal, all-pure, omnipotent, omnipresent! Let them have faith in themselves!" This dynamic statement discloses that India is religious and shows how self-confidence must grow out of her religion.

Swami Vivekananda calls his fellow men to self-confidence and personal strength. Here is one of his illustrations: "Alexander the Great is standing on the banks of the Indus River talking to a Hindu Sannyasin in the forest. The man is poor and naked, sitting on a block of stone. The Emperor, astonished at his wisdom, is tempting him with gold and honour to come over to Greece. The man smiles at both the temptation and the honour and refuses them. Then the Emperor, standing on his authority, says, 'I will kill you if you do not come,' and the man bursts into a laugh and says, 'You never told such a falsehood in your life as you tell just now. Who can kill me? You? An emperor of the material world? Never. For I am spirit unborn and undecaying. I am the infinite, the omnipotent, the omniscient, and you kill

me! Child, that you are!'" Here is an example of the undying religion of India and a token of her latent strength.

IV

India needs practical help. Villages, towns and even cities are without the simplest means of sanitation. Alleys and streets are cesspools and garbage heaps—breeders of disease. Whole areas are without hospitals or competent physicians. Nurses are almost unobtainable even in large cities.

India needs technology. Manufacturing, engineering, and the use of the machine in all walks of life will open India to a new day and larger happiness—provided, however, that this practical help is not contrary to her sense of spirituality.

India needs patriotism. You notice I did not say nationalism, I said patriotism. There is a growing sense of nationalism which some have called patriotism which may or may not be healthy for India. Vivekananda says, "I believe in patriotism and I also have my own ideal of patriotism." He says, "It must come from the heart. Do you feel that millions and millions of the descendants of God and of sages have become next-door neighbours to brutes? Do you feel that millions are starving to-day, and millions have been starving for ages? Do you feel that ignorance has come over the land as a dark cloud? Does it make you restless? Does it make you sleepless? Has it gone into your blood, coursing through your veins, becoming consonant with your heart-beats? Has it made you almost mad? Are you seized with that one idea of the misery of ruin, and have you forgotten all about your name, your fame, your wives, your children, your property, even your own bodies? Have

you done that? That is the first step to become a patriot."

India needs organization and unification. These two must go together. India is disorganized. This is worse than simply being without organization. It may very well be that the little brown man who squats on his mat in prison with his simple loin cloth will be both the organization and unification of India but there is a vast and intricate puzzle to be pieced together before this organization and unification is achieved. Here America can help.

There are artificial divisions in the North and the South. In the South the Brahmans are against non-Brahmans. In the North there are divisions between Moslems and Hindus. The constitution of 1919, the Chelmsford-Montague Reform, was to have been a reward for India's sacrifice during the World War. This constitution, however, according to Dr. Rutherford, member of Parliament, "divided representation into sectarian groups, Hindu, Moslem, Christian, etc." According to Josiah Wedgewood, another member of Parliament, "The very idea of India vanished, to be replaced by these disunited communities." And Sir John Strachey wrote, "The existence, side by side, of hostile creeds among the Indian people is one of the strong points in our political position in India." It is obvious that India needs a conscious solidarity.

The last need of India which I shall mention is the elevation of menial occupation which in India is opening the door of caste to Universal Brahmanism. I am under no delusions concerning the meaning of caste either in Europe, America or India. It has been only during the last five hundred years that free growth from a lower to a higher caste has been barred among Hindus. It is my firm conviction that the eli-

mination of castes from India will not mean for the present at least an equality of social customs and inter-marriage any more than the American Indian, the Chinese and the Japanese or the Negroes in the American social strata. The best we can hope for now is an equality in occupation, in the use of public utilities, in the rights and privileges of free speech and of free worship throughout the land. This is as much a problem for America as it is for India. We can help each other.

V

In outlining these needs, I have already in some measure indicated how America can help. Let me now point out definitely some measures which I think America can take, in both indirect influence and definite action, to assist this people struggling for the common rights of humanity.

Our religion can contribute something to India. It is basic in the Calvinistic theory and in Protestantism as a whole that the acquisitive tendency is not evil, provided the fruits of acquisition are rightly obtained and justly distributed. I am not now either defending or opposing this theory. If India has been at the end of the Pole where her religion has contributed practically nothing to economics, we have been at the opposite end and have made our religion a tool of economic development. America can help India to see that economic planning and the ordering of one's life to reach the highest possible efficiency can bring about organization in all departments of life and thus indirectly contribute to spirituality. I do not say that this is inherent in Christianity, for Christianity is more Oriental than Occidental. Gandhi's doctrine of non-violence is not primarily either Hinduistic or Buddhistic.

It is fundamentally Christian, and he does not hesitate to say so. Christ definitely said, "What shall it profit a man to gain the whole world and lose his own soul." We have practically gained the world and have practically lost our souls. If India can spiritualize our religion and we can help toward making India's religion affect her daily activities, both of us shall be better off.

America can help India through the example of a united government. Our history points out clearly how our thirteen colonies each gave up certain of their autonomous rights in order to form a strong federal government without which America could never have become a nation. The bloody war of 1861 to 1864 in which we settled the question of secession as much as the question of slavery should be a sufficient lesson to India that fighting between religions or provinces, will never gain her anything. "A house divided against itself cannot stand." In union there is strength. India will never prosper until she learns how to live peaceably at home. Our success came when we forgot our differences whether they were political, economic, or religious, and became united.

America can help India by carrying to her the genius of our organization. I refer now not only to the organization of government in cities, counties, states and the nation but to our educational organization, our economic organization for the control of public utilities and the regulation of inter-state and intra-state commerce. I refer to all laws passed to regulate selfish activity for the common good.

America can help India by lending moral support to the work Gandhi is doing for the removal of Untouchability. According to *The World Tomorrow* the vote of the inhabitants of a backward region in Malabar which yielded a 75%

majority for the admission of these outcasts to the peculiarly holy temple of Guruvayoor proves that Gandhi has the people with him. The wall is breached at least and doomed to crumble, though in this land of survivals its ruins may cumber the ground here and there for a generation. Already some temples in the sacred city of Benares are open, and caste itself is decaying with startling rapidity.

Although there is still much hatred and bigotry between Protestants, Catholics and Jews, America can help India by encouraging such conferences as are being held all over this country between our religious groups, and aiding the fellowship of faiths movement, which is bringing about larger understanding. The amalgamation and growing spirit of friendliness between all Protestant denominations is salutary, and should encourage India.

America can help India in the scientific field, particularly in medicine, hospitals, doctors and nurses. There is no larger or more promising field for the young doctor graduating from American Colleges than India. He may become the saviour of a province, the sanitation engineer, the chief of staff in a hospital, the teacher, friend and literal saviour of the people. American medical leaders, by pointing out these opportunities, can render an inestimable service to India. The country needs medical schools and hospitals in which to train physicians and nurses. It needs laboratories in which to prepare modern medical supplies. Our facilities here are not being used. We are able to produce more medical supplies than we can possibly consume. We have so many physicians that our young doctors struggle for a bare living. India is crying, "Come over and help us."

The Hindu has not turned to the development of technological skill but

has proved by his application and his study in foreign countries that he is capable of mastering this field. India needs railroads; she needs factories; electric light plants; sewage systems, water systems, telegraph systems, telephones, sewing machines, automobiles, and a thousand other products of our technological era.

So long as we look upon India as merely a field for our exports, we can render her no good. These things must be indigenous to her soil, growing out of her own needs, supplying her inner aspiration. America can send her technological experts into India. If they will go with a desire to help and a sympathetic attitude, they will be received with open arms. If they go with a spirit of imperialism, they will be suspected, as the Orient has learned to suspect Westerners. It is idle for us to talk about the backwardness of India and do nothing about it. It is idle for us to condemn India for not having the comforts we have. It is our selfishness, our imperialistic political power, and our national prejudice that keeps us from introducing into India the benefits of modern technological science.

Hundreds of thousands of people are still using the old ox-cart and the old wooden rake. Thousands of acres of land that might be used to good advantage by irrigation are idle and unfruitful now.

VI

We are aware that Christianity is an Oriental religion. We are not fundamentally Christians. We never have been, and we can point out by our failure to accept Christianity that the Western nation carrying on the surface

a verbal allegiance to Christ is not to be imitated by Hindus. The Hindu can learn from all Western nations, including America, that material prosperity and confidence in world empires are vast delusions. India can learn from our failure to accept our religion deeply that her future will lie in her spirituality.

The corruption of our American politics is not a condemnation of democracy but a condemnation of the material philosophy that has surrounded our institutions. America by its failure to maintain high standards of service from public officials can teach India through the example of New York City and Chicago that government to be successful must be based, not upon the desire for personal reward, but the desire to serve the whole people.

India can learn from our failure in dealing with our racial problems, particularly the American Negro. As education increases in India, India must face the problem of untouchability. As America has not sought to keep Negroes in ignorance and in a lower social strata, race riots, lynching and cases like the Scottsboro Case have been the result. India can learn from this failure in America that unless all of her people, of all castes, sections and religions, are united, there can be no permanent peace.

The most important way in which America can help India is by obtaining an intelligent and informed attitude towards these people, by understanding their history and literature. Finally, America can help India by incarnating in herself the spirit of Jesus whose command to all of the world was "Love ye one another and let him who would be greatest among you be the servant of all."

THE CULT OF MITHRA

BY DR. SURENDRA KISOR CHAKRAVARTY, M.A., PH.D.

I

The greatest antagonist that confronted Christianity in the early stages of its progress was Mithraism which had at that time its stronghold at Rome, Africa and in the Rhone Valley. This rivalry was very bitter and prolonged, and the ultimate victory lay with the Christian faith. Both these religions were of Oriental origin and owed their progress to the prevailing degeneration of morals and the establishment of political unity under the Roman Empire.

There were many points of resemblance between these two faiths and this might have prolonged the resistance to Christianity. The principal resemblances are: "The fraternal spirit of the first communities, and their humble origin, the connection of their central figures with the sun; the legend of the shepherds with their gifts and adoration, the flood and the ark, the representation in art of the fiery chariot; the drawing of water from the rock; the use of bell and candle, holy water and the communion; the sanctification of Sunday and of the 25th of December; the insistence on moral conduct, the emphasis placed upon abstinence and self-control, the doctrine of heaven and hell; of primitive revelation, of the mediation of the Logos emanating from the Divine, the atoning sacrifice, the constant warfare between good and evil and the final triumph of the former, the immortality of the soul, the last judgment, the resurrection of the flesh and the fiery destruction of the universe." The greatest drawbacks that stood in

the way of Mithraism becoming a universal religion is pointed out to be the exclusion of women, its compromise with polytheism and in having as "its central figure a mythical and not historical personage." The Manichæans, a sect of Christianity owed its origin to the Mithraic cult which prepared men's minds for the reception of this religion founded by Manes, born in 215 or 216 A.D. It was a religion of pessimism; and to Manes to escape from this evil world was the end of life; and he looked upon marriage and propagation of the human race as wholly evil.

II

The mystery cult of Mithraism had a long history of evolution and can be traced back to the Vedas. The other sources of information are the Avesta, the writings in Pahlavi, references in the Greek and Latin Literatures and the numerous inscriptions and monuments. In the Rig-veda, Mitra is coupled with Varuna and is the oldest solar deity of Indo-Iranian Origin. It represents one of the aspects of solar activity and is the personification of the beneficent power of the sun. There is only one hymn which is exclusively addressed to him and he is said to "bring men together uttering his voice" and to watch "with unwinking eye" over the persons engaged in agriculture. In numerous other hymns he is jointly addressed with Varuna. Mitra in the Brahmanas represents the light of day, especially that of the sun. There is no doubt that both Mitra and Varuna are

of Indo-Iranian origin, and in the *Avesta* the place of Varuna is taken by Ahura Mazda (The Wise God—Ahura for Asura which in Rig-veda meant God but in later Sanskrit Literature meant demon). In the Boghaz—Keui Inscription of the 14th century B.C. the King of Mitanni is found to be the worshipper of Mitra, Varuna, Indra and Nasatya or “Twins.” Among the Iranians, however, Varuna as mentioned above was replaced by Ahura Mazda. This God appears in the list of Assyrian Gods in the form of Ahura Mazash of 650 B.C., while Mitra is identified with the Assyrian Sun-God in a tablet of the time of Assurbanipal. There is no doubt that Mitra occupied a prominent place among the divinities of the Persian Emperors of the Achæminian line. Artaxerxes Mnemon (403-358 B.C.) refers to Mitra as one of his divine protectors. In Zoroastrianism, Mitra came to occupy an intermediate position between Ahura Mazda and Ahriman, and as the greatest of the Yazatas his chief role is to help the Supreme God in the destruction of evil, and the government of the world. He watches over the fulfilment of the “promise” or “compact.” Ahura Mazda thus addresses Zarathustra—“Break not the compact (mithrem) whether thou make it with the faithless or with the righteous fellow-believer; for Mitra stands for both, for the faithless as for the righteous (Yasht. X. 7).” Mitra was the god of light and “as light is heat, he was the God of increase, of fertility and prosperity.” In the great struggle between the powers of light and darkness Mitra takes a prominent part; he is the “Lord of Hosts and the God of Victory.” Homa and milk were offered to him in libation, and beasts and birds were sacrificed in his honour. The 7th month and the 16th day of every month were sacred to him, and his name

appears in the royal names like Mithradates of Parthia and Pontus.

With the expansion of the Persian Empire, the cult spread to Babylon and Asia Minor and was much affected by foreign influences. It was practically transformed to a newer cult and the Chaldian influence manifested itself in the great prominence attached to astrology; the busts of the sun and moon and the circle of the Zodiac in the Mithraic monuments are supposed to have been borrowed from the Babylonians, who were, from a great antiquity, the observers of heavenly bodies and came to identify Mitra with Samash, the Sun-God. On the downfall of the Alexandrine Empire, new dynasties were established in Pontus, Cappadocia, Armenia, etc., and they claimed descent from the Achæminian Emperors of Persia and worshipped the Gods of Iran. The Near-Eastern dynasties were the fervent worshippers of Mitra and for a long time the cult was confined to Asia only. The Greeks had not much fascination for this new cult, though they identified Mitra with Helios (Sun); and to the Hellenic Art of Asia Minor we are indebted for the famous Bull-slaying Bas-relief of Mithra. According to Plutarch, the cult of Mithra was introduced in Rome by the Cilician pirates captured by Pompey in 67 B.C. and was originally confined to the lower classes. Much progress was not made in the diffusion of the cult in the Roman World before the Antonine period, and towards the end of the first century A.D. it made rapid progress among the soldiers, the merchants and slaves. The Emperors encouraged the cult as it supported the theory of the Divine Right of Kings. Its downfall began from A.D. 275 when Dacia was lost to the Roman Empire. The Rise of Christianity led to its decline and a staggering blow was dealt by Constantine. After

a short period of revival under Julian, its career came to an end in Europe in 394 A.D. with the Victory of Theodosius the Great, though it survived in some of the cantons of the Alps in the 5th century A.D.

III

The Mithraic Myth cannot be explained in all its details. We have however various representations on the monuments, the most famous being the Bull-slaying of Mithra. The type of this scene is supposed to have been fixed by a Pergamene artist in the 2nd century B.C. The most well-known specimen is in the Vatican, Rome. Here Mithras in an oriental costume places his left knee on the back of the Bull and seizing its head with the left hand thrusts a knife into its throat; a dog is leaping to drag it down and a serpent is drinking the blood from the death-wound, and a scorpion fastens itself on the testicles of the dying animal. The symbolic interpretation of this scene is "that the sacrifice of the bull was in origin intended to promote fertility and ensure annual renewal of life on the earth, the bull being chosen as the victim on account of his great generative power." It is the sacred Bull of Ahura Mazda, and from the dying animal sprang the life of the earth. The scorpion and the serpent are the creatures of Ahriman the Evil Spirit, and they try their utmost to nullify the miracle. Many such episodes from the Myth of Mithra are found on the monuments, *e.g.*, (a) the Birth of Mithra from a rock, (b) Mithra and the tree, either emerging from it or stripping it of its foliage, (c) Mithra and the Sun with a radiant crown, making an alliance with him by clasping his hand, being conveyed in the sun's chariot across the ocean, or holding a banquet with the Sun, (d) Mithra is also represented as an archer, discharg-

ing an arrow at a rock and (e) many other episodes of the Mithra and Bull Type. Though it is not always possible to interpret the symbolism underlying these representations, yet it is evident that the simple Mithraism of the Veda and the Avesta had undergone a great change before it was found acceptable to the people in the early centuries of the Christian Era. Its mystic ceremonies appealed to mankind, and it held before them the prospect of a better life after death. Mithra, the champion of good, armed with truth, courage and purity, was assured of ultimate victory in "the everlasting struggle against the powers of evil." In Mithraism an oath or sacramentum had to be taken by all initiates and women were wholly excluded. The mystic had to pass through seven degrees corresponding to the seven "planetary spheres traversed by the soul in its ascent." From the 2nd century A.D. it secured the encouragement of the Roman Emperors and the Mithræas or "temples of Mithraism" have been found not only in Germany but also in far off York and Chester. The Third century A.D. was the period of its great rivalry with Christianity; but when it lost the imperial support under Constantine, this Iranian religion had no chance against Christianity. The other reasons for its decline are supposed to be its "exclusion of women, and its toleration of polytheism in a monotheistic system and a certain barbarous note." Thus a religion of Indo-Iranian origin had a continued existence of thousands of years, and though radical modifications were introduced in its various stages, yet it grappled with Christianity for world domination. It was almost by chance that the religion of Christ, of Jews, therefore of Non-Aryan origin, secured its victory in the Western World over the Aryan cult of Mithra, which, however, had been much

influenced in the course of ages by the Semitic people of Asia Minor. The Aryans of the West unfortunately failed

to adhere to this Aryan cult and came to devote themselves to the Semitic Religion of Christ.*

* References—The Principal works on the subject are:

(a) *Text et Monuments, etc.* by F. Cumot (Brussels, 1896, 1899 with bibliography);

(b) *Encyclopædia Britannica*, 14th Edition, Vol. 15, p. 619;

(c) *Encyclopædia of Religion and Ethics*, Vol. VIII, p. 752—a fine summary of our present knowledge and a full bibliography;

(d) *A History of Persia* by Lt.-Col. P. M. Sykes, Vol. I, etc.

THE ECONOMIC PROBLEM OF THE MIDDLE CLASSES

BY PROF. P. B. JUNARKAR, M.A., LL.B.

I

Swami Vivekananda, who had traversed the whole of India and had an opportunity of studying closely the condition of the people from the humblest to the highest, had formed an opinion that the middle classes in India were a spent force, that the masses only possessed the necessary vital energy for bringing new life into the national existence, and that unless the middle classes were able to inspire the sympathy of the masses, they would be destroyed.¹ It is necessary to realize that this opinion is based upon truth, and unless the middle classes are prepared to re-organize their life, they cannot avert the doom which must overtake them.

A good deal has been said on the wasteful character of our educational system. Though much has been said, nothing has been seriously attempted so far in the direction of its reform. Possibly because the very men who are the spoilt products of the system are at the helm and appear to be incapable of conceiving a practical scheme. In the

meanwhile, the system is going on merrily with its annual out-turn of incapables. To expect a thorough-going reform in such conditions would be entertaining a vain hope, and it is necessary that every thinking man and woman should carefully examine their lives and see what they themselves can do without waiting for any outside agency. It is clear that they must do something without further loss of time.

The fundamental truth stands that the home is the most potent influence in the building up of the character of children. It is useless to put all the blame on the schools, which, after all, can play a secondary part. The home life is within our own ordering; and reform, like charity, must begin at home.

II

In India, there is said to be the problem of the Depressed Classes, or rather of the *suppressed* classes. These have suffered oppression and neglect for centuries. Now, there is an awakening and a realization that they must be raised and 'educated.' But a further awakening is necessary,—that, unspoil as they are by the present 'education,'

¹ *Swami-Sishya Sambād*, First Part, 19th Valli.

there is something in their home life which must be preserved, and which, if properly understood and adopted, might prove the salvation of the so-called 'upper' classes, out to 'raise' them.

Swami Vivekananda exclaimed,² "You have not the power to make a needle even, and, still you will venture to criticize the English!" It is this utter incapacity for practical work, which is the common disastrous feature of the middle-class life in India.

The key-note of the life of the lower classes is that every member of the family can work, and work hard—and this rule knows no exception. Members of a family work, and from their childhood they are trained to work. They do not wait for any school to teach them this. Their home life is organized on the principle that work involves no shame, that it is good to work for a living, and that it is right to do so.

Look at the clean and orderly homes of the lower classes, and the haphazard and even disorderly homes of the middle-classes. In one case, the members of the family depend upon themselves for beautifying their homes; in the other case, they depend upon servants who are either ill-paid, or over-worked, or indifferent, so that the comparison is always to their disadvantage. If, by chance, a servant is ill or absent, the confusion that overtakes the house needs no description.

A middle-class gentleman, who is pursuing the respectable calling of a clerk in an office, or a teacher in a school or a college, or an impecunious lawyer in a court, thinks it too lowly to handle a pickaxe or a shovel if this is necessary for adding to the comfort or cleanliness of his home. If he has leisure, he prefers to spend it respectably in exchang-

ing office gossip, in playing cards, or at best in the cultural occupation of reading story books.

III

Those who have visited England and Japan speak always of the beauty and cleanliness of the homes, and the part which the members of the family themselves play in bringing this about. In England, for instance, servants are said to be very expensive. While English homes are spoken of in terms of grandeur, Japanese homes are models of simplicity and inexpensiveness. Thus a cultured Bengali lady³ writes,—"The Japanese are very clean and maintain their cleanliness at a very small expense—this is their achievement. In our country this simply does not exist." The habits of economy of management and industry which their very home life must foster cannot help having wider repercussions on their general economic life, and the Japanese menace to-day has become a serious problem even for advanced industrial countries.

In spite of wild accusations⁴ against Japan, about low wages and long working hours, whose importance, according to Sir Harry Mc Gowan, a prominent English merchant, who specially visited that country recently, had been greatly exaggerated, it must be recognized that the Japanese competition has become dangerous, because its costs of production are lower, and that this is mainly due to the extraordinary economy of management of its industries and the working efficiency of the people. Work is the key-note of the economic life of a people, and the industrial advance of a nation depends entirely upon the extent to which this has been woven into

² *Jāpānē Banga Nari*, Sjkta. Saroj Nalini Dutta's Diary, p. 56-7.

³ Swami-Sishya Sambād, First Part, 19th Valli.

⁴ See an article, 'Common Sense about Japan,' *The Economist*, 8rd Feb., 1984.

the *ordinary* life of its people. Whether a nation is economically advanced or not, can be put to this simple test.

Ever since the days of Adam Smith, when the Science of Economics in its modern sense began, it has been realized, that "Man is the living capital, and money the dead," that "The annual labour of every nation is the fund which originally supplies it with all the necessities and conveniences of life which it annually consumes," that, "the real price of everything, what everything really costs to the man who wants to acquire it, is the toil and trouble of acquiring it. . . . What is bought with money or goods is purchased by labour."⁵ The conclusion is irresistible; it is only those who can labour most efficiently that can progress economically. This cannot be until habits of thrift and industry become ingrained in the commonest life of the people.

IV

Sir Daniel Hamilton,⁶ who has founded a colony at Gosaba and sets this out as a model for the organization and reconstruction of Bengal, lays down two requirements for the success of his scheme,—the attainment of a Man Standard as he calls it, and an extension of the Cash Credit System, side by side, on the Scottish plan. About money, however, he says, "The first thing to grasp firmly in the study of finance is, that *men* grow rice, weave cloth, build houses and shops, make roads and harbours, canals and bridges, and that money makes none of these things. Did you ever see a gold mohur ploughing, or a ten-rupee note weaving, or a cheque building a house, or a rupee laying eggs? No, it is Arjun who ploughs the

land, Biru Mondal who weaves the cloth, Achir Shaik who builds the house, and the hen which lays the eggs." The utility, therefore, of the ten-rupee note in his reconstruction scheme whether obtained in the form of a cash credit advance or otherwise, should be secondary to the formation of the proper Man Standard which is more essential.

The essence of this 'Man Standard' is character, in other words, reliability. It cannot, however, be merely honesty in the ordinary sense of the word, which cannot go very far. If, as Sir Daniel Hamilton points out, the labour of heart, head and hand is the real working capital; a man who does not possess this fund is a bankrupt, and cannot be rendered solvent by any cash credit advances. Unless a man is 'reliable' in the essential sense of the term that he can work and can give a faithful account of it, with all the will in the world he cannot show any return on an advance made to him.

V

The mere starting of Occupation Schools and inauguration of schemes of industrial training cannot solve the problem. Children trained in the principles of snobbery at home cannot derive much benefit from such a training. The experience of the small number of technical institutions already in existence cannot be said to be very encouraging. Students who have received this 'education' still think of life in terms of service and 'comfortable' jobs as petty 'Sahibs' who would prefer to superintend others' work rather than work themselves. In short, they remain the snobs, their 'home' influences have made them.

The first step in any scheme of reform is the surrender of the principle of snobbery at home. This is the most essential step, and should be the easiest,

⁵ Adam Smith, *Wealth of Nations*.

⁶ See his paper read at the University of Calcutta, 10th January, 1984.

as it is within the scope of every individual independently of any outside agency. Habits of industry are formed in the home, and are exactly its province.

The 'industry' indicated here, however, is not the capacity to pore laboriously over the ponderous commentaries on the *Brahma Sutras* or *Bhagavad-gita*, or to follow the abstruse theories of Kant or Einstein. The faculty to appreciate a dozen shades or meanings put upon the simple instruction of the Lord, 'योगः कर्मसु कौशलम्' (Yoga is skill in works) is of no value in comparison with a little tangible effort to realize practically this 'skill in works' which is described as the foundation of the true Karma Yoga. "Even very little of this Dharma protects from the great terror."

VI

The first lesson which the middle classes have to learn from the 'suppressed' classes is this principle of 'personal labour' which govern their homes—a principle which knows no exceptions and excludes no member of the family high or low. Every member of the family must work *practically* and work hard. Hard work will harm no one. It builds the body and the mind. It, moreover, makes one fit as an economic unit in the life of the community. The labourer, it is said, is worthy of the hire. The indispensable qualification for being worthy of the hire, however, is that you must have the capacity to labour—to labour irrespective of considerations or status or privilege, labour just because you like it for its own sake. There could be no better place than the home for building up habits of industry in these terms. Once the habits are formed, they will cling to the individual wherever he goes, and will

form his invaluable working capital equipping him for useful and productive work in the community.

An old Sanskrit poet said, 'उद्योगिनं द्रुवसिद्धमुपैति लब्धोः' — Wealth approaches the lion of a man who is industrious. While economic prosperity must accompany industrial efficiency, the middle classes have also to realize that the alternative to this is annihilation, which must overtake inefficiency, imbecility and parasitism, of which there are grave portents in the recent world developments. While Fascism and its allied creeds represent a war upon imbecility and inefficiency, Bolshevism and the advanced socialism are a revolt of the worker class against parasitism. Unless the middleclasses are prepared to examine their lives seriously and root out these evils from their midst, the prophetic warning⁷ of Swami Vivekananda must come true,—“The peasant, the shoemaker, the sweeper, and such other lower classes of India have much greater capacity for work and self-reliance than you, educated people. They have been silently working through long ages and producing the entire wealth of the land, without a word of complaint. Very soon they will get above you in position. Gradually capital is drifting into their hands and they are not so much troubled with wants as you are. Modern education has changed your fashion, but new avenues of wealth lie yet undiscovered for want of the inventive genius. You have so long oppressed these forbearing masses; now is the time for their retribution. And you will become extinct in your vain search for employment, making this the be-all and end-all of your life!”

⁷ *Swami-Sishya Sambād*, First Part, 19th Valli.

MARCUS AURELIUS ANTONINUS

By P. G. SUBRAMANIAM, B.A., B.L.

I

Marcus Aurelius Antoninus, who has the honour of being one of the saintliest products of Paganism was born in Rome on the 26th of April, 121 A.D. The child, who was destined to rule over a mighty empire as the worthy successor to his adoptive father Antoninus Pius, was nourished by his good parents, Annius Verus and Domitia Calvilla with the milk of moral perfection and virtue untainted. Being fortified by the wisdom and virtue of his excellent teachers, he was safe from the eternal enemies of youth—dissoluteness and dissipation. His indebtedness to his parents and teachers for the scrupulous care they bestowed on the formation of his noble mind and lofty character, he ever acknowledged with profound gratitude.

Early in his life, he showed a fancy for poetry and rhetoric. But before long he abandoned those fields, and betook himself to the soothing shades of stoic philosophy. He studied Law, being conscious that it would be a valuable preparation for the eminent seat he was destined to occupy later on. He married probably in about A.D. 146.

On the death of Antoninus Pius in 161, Rome found herself under two Emperors,—Marcus Antoninus and the other adopted son of Pius, known as L. Verus. The partners lived in perfect amity and alliance, though they were quite unlike to each other both in temperament and tendency. Antoninus did not inherit an empire to enjoy the blessings of peace and order. The victorious termination of the Parthian

war in 165 saw the beginning of a protracted struggle against the Barbarian hordes of the north and east of Italy. In 169 his partner died, leaving Antoninus alone to carry on a lifelong war against the invaders.

Marcus had to take the field, and spent the rest of his life in ceaseless campaigns. To save the Eternal City he denied himself the pomp of the palace. He marched to Asia to quell Cassius' revolt, and after having journeyed through Syria and Egypt, he returned to Italy through Athens in A.D. 176. He marched to Rome in all the glory of triumph, but with a bereaved heart; for he had lost his affectionate wife on his way to Asia. Soon after, his profligate son Commodus was associated with him in the Empire, with the name of Augustus. The war on the northern frontier now demanded his personal attention, and within a year after his memorable victory over the Germanic barbarians in 179, the emperor breathed his last, to enjoy eternal place in the realm of God. With his demise came to an end the Antonine age, the period during which the condition of humanity was most happy and prosperous.

II

Two facts stand out prominent in the external life of the emperor; first, that he had a profligate wretch for a son, who demolished the glorious edifice of righteousness his father had reared to heighten the majesty of Rome, and second, that he provoked posterity to impugn his moral character, for having persecuted the Christians. Antoninus

is easily acquitted of this charge if only one would reflect upon the state of Christianity in the Roman world during his time. In his honest conviction, Christianity was something "Philosophically contemptible, politically subversive and morally abominable." Christianity was a rising spirit in the Roman world, and like every spirit that was new and untried, it caused a repugnance in the world which it was to conquer. Through such a veil, the Christians appeared in a darker light, and hence the action of Marcus Aurelius can bear no moral reproach.

More than seventeen centuries have elapsed since the death of the illustrious philosopher and president of Imperial Rome. Time has thrown his name into obscurity. But blessed is he, who can look to the past and discover the sparkling gems of his glorious thoughts,—recorded for his own use.

Living in the midst of war, pestilence and corruption, burdened with the administration of a mighty empire that extended over the then known world, this imperial philosopher of the second century had need of all his fortitude to sustain him. Hard pressed by calamities that were of immediate concern to his worldly well-being and existence, the emperor took refuge in philosophy and thought aloud for his own peace and contentment on diverse topics. Rationalistic beyond doubt, he "remains the friend and comforter of all clear-headed, and scrupulous, yet pure-hearted and upward-striving men."

Consistent with the doctrine of Stoicism, of which he was the illustrious votary, Marcus is indifferent to pain or pleasure; neither elated with triumphant success nor depressed with shameful defeat. His philosophy always holds the reins of his life and keeps it balanced. The Emperor says, "Life is a

smoke, a vapour" or to translate it into a different metaphor, a dew drop in its perilous passage from the summit of a tree. In the midst of gloomy surroundings, he is optimistic about the design of the world and ever preaches his cardinal doctrine that the "universe is wisely ordered." Evil is not an ingredient in the composition of the nectar of life in this universe. He is ever fond of urging as a panacea for pessimistic thoughts, that "what ever happens to every man is to be accepted, even if it seems disagreeable, because it leads to the health of the universe." But this state of mind is attainable only "by keeping the divinity in man free from violence and unharmed, superior to pains and pleasures, and finally waiting for death with a cheerful mind, as being nothing else than the dissolution of the elements of which every living being is compounded."

III

His conception of death is illuminating and, one may say, has a striking resemblance to the Vedantic idea. The Vedanta tells us that "death means change; change from one state of consciousness into another, and the soul throws away the physical body at the time of death, as we throw away our old worn-out garments"; so death does not mean annihilation of anything, but it means only disintegration. The view of Antoninus is much to the same effect, for he says that "death is only a cessation through the senses and of the pulling of the strings which move the appetites and of the discursive movements of the thoughts and of the service of the flesh." On another occasion he says that the soul at death leaves its material covering "as the child is born by leaving the womb, so the soul may on leaving the body, pass into another existence which is

perfect." To Antoninus, the soul is a part of the divinity, imperishable and immutable.

His firm belief in the existence of a Divine Designer is based upon his perception of the order of the universe. Like the soul He is invisible. The existence of the soul is not questioned, so the immanence of the divine power cannot be doubted. To the question as to our knowledge of His nature, Antoninus says that "the soul of man is an efflux from the divinity. God is in man and it is the prime duty of man's existence to venerate this divinity in him, as it is the only possible means to the realization of God." When this divine element in the human machine is allowed to die out, man is no better than brutes, and he agonizes in self-condemnation. The divine spark in man, says Antoninus, "is his governing intelligence to which nothing can or ought to be superior." Here also we find a ray of the Vedantic idea of God-realization, illuminating the philosophic heart of a stoic of the second century.

His conception of nature is perfectly consistent with his theory of the omnipresent, omnipotent divinity. His conviction that "in the things which are held together by nature there is within, and there abides in them the power which made them" leads him on to concede the permanent potency of natural forces, suffused with divine sparks, as opposed to the ephemeral and insignificant human agency in the co-ordination of the universe. Constant and careful introspection, or a retiring

into oneself, is the only means of escape from human imperfections and the way to attaining a state of divine effulgence. "The soul of man can only know the divine, so far as it knows itself."

To him virtue is its own reward. The Deity who ordered the universe, wisely and for good only, did not sow the seed of evil in it. He never intended to serve the bitter fruits of evil to His children. Evil is born of ignorance—that state of human mind, when the divine spark is eclipsed though not extinguished. The end of man is to live in perfect harmony with nature and thus obtain happiness, tranquillity and contentment. "Satisfied with thy present activity, according to nature and with heroic truth in every word and sound thou utterest, thou wilt live happy. Hasten then to the end which thou hast before thee and throwing away idle hopes come to thine own aid, while it is in thy power." These are the words with which Antoninus has enriched the philosophy of human existence.

The Emperor is perhaps the most beautiful figure in history; an almost perfect example of the Platonic ideal of the Philosopher King. His meditations are a storehouse of wisdom and an imperishable monument to his greatness. One who cares to turn the pages of his Thoughts (accessible to us through the translation of Mr. Long and others) is overpowered by their charm and delicacy. A record of righteousness, intended to save his own soul, they are an everlasting source of inspiration to weary and distracted souls.

DRAVIDIAN CULTURE AND ITS DIFFUSION

BY T. K. KRISHNA MENON

There are many who advocate the idea that the Aryans invaded a barbarous South India and diffused their civilization among the people there. But facts are not wanting, nor are they few, which clearly testify that the ancient Dravidian kingdoms, long before the advent of the Aryans, were progressive and prosperous. Early works like the Ramayana and the Mahabharata, Periplus and Ptolemy—all these support the idea.

Long before the Aryans came to South India, the Dravidians had systematized the art of agriculture. The Aryans were greatly influenced by the Dravidians. In his *Six Systems of Indian Philosophy* Prof. Max Muller remarks that even philosophic literature of South India has indigenous elements of great beauty and importance. And the Dravidian languages are comparatively older than Sanskrit. Some have even gone to the extent of trying to prove that Sanskritam (that which is refined) has its basis in proto-Tamil, the parent language of Tamil, Telugu, Malayalam and Canarese.

The ancient Dravidians were the direct ancestors of the Tamils, Telugus and Malayalees who inhabited the three great kingdoms of Chola, Chera and Pandya. Chera is the earlier name of Kerala. There they developed their own culture and attained a high level in every department of art, science, etc.

The Sumerians have been suggested to be a branch of the South Indian Dravidian. Provided it is so, then, as Dr. Suniti Kumar Chatterjee says, "It would be established that civilization

first arose in India and was probably associated with primitive Dravidians. Then it was taken to Mesopotamia to become the source of the Babylonian and other ancient cultures which form the basis of modern civilization." Sir John Marshall too is of this opinion.

The recent discoveries in the Punjab, the materials found in the Indus valley, all show the presence of a high culture in India as old as, if not anterior to, that of Babylon and Crete. The writings and inscriptions there, are like those of the Sumerians.

The Dravidians, living near the sea, formed one of the principal sea-faring section of the Sumerians. They were clever boat-builders and skilled fishermen. Tōni, Otam, Kappal, etc. are Dravidian words. There is evidence to show that a large portion of the trade between India and the West were in the hands of the Dravidians. They were good sailors. They used to trade with the Chaldeans and to travel to Mesopotamia on one side and the Indian Archipelago on the other. They crossed over to the Hindu islands of Java, Sumatra, etc., and then pushed on to Siam and Cambodia. Later, when the Romans took to maritime trade, these did not find out any new trade route; they only followed on the lines of the ancient Dravidian traders. Hence it is surprising how the Dravidians came to be called savages and barbarians.

From the dawn of history, South India had contact with China and other centres of civilization. Mr. Banerjee who worked at the Indus valley explorations has found that Indian culture

has close connection with that of Aegea and Crete. There is close similarity between the Dravidian religion and the religions of Crete and Asia Minor. The worship of Mother Goddess is one instance.

Portraits of Indian men and women have been discovered at Memphis. The Mediterranean race and the Dravidian population have great resemblance. The Egyptians, even as early as the time of King David, used to have commerce with Musiris, the modern Cranganore, the great seaport of South India. Earlier still, Moses refers to cinnamon and cassia being used in worship. These are products peculiar to Malabar. The sandal-wood of the gates of Carthage and the teak of Nebuchadnazzar's palace belong to (Kerala) Malabar in South India.

In Egypt, originally, the Mother Goddess was worshipped in the form of a cow. The cow has ever been a sacred animal with the Dravidians. These two form the fundamentals of the Dravidian religion. Again, the sacred Bull of Egypt and Nimrod's Bull in Assyria have their analogue in Siva's Bull.

Nayars form an important branch of the Dravidians. Their social institutions are of the type that the Egyptian literature depicts as existed there first. Dr. Burnell says that the Vatteluttia of ancient Tamil and present Malayalam must have come from Phoenicia. But others think that the cuneiform script of the Phoenicians was a modified form of the early Sumerian writing, akin to Vatteluttia. The use of palm-leaves and iron pen for writing seems to have been in common use in all these places. The Pandians seem to have got their alphabet from the Cheras.

The similarity of the culture of the various places around the Indian Ocean made scholars believe the tradition that the Indian Ocean was once a continent

touching China, Africa, Australia and Comorin. Especially in the case of China, the influence exerted by Indian culture has been great. Buddhism went there from India. The worship of ancestors, the feudal form of early rule which existed in China, all remind us of the Dravidas of Kerala.

Buddhism reigned for long in Kerala. The Nayars attained a high degree of scholarship under Buddhist Sannyasins. The worship of gods in temples, unknown to the Vedic religion, was copied from Buddhists who set up Viharas and temples of Buddha. There was a great university at Matilakam near Cranganore. Sastha is the sanskrit name of Buddha, and temples dedicated to Sastha are not few in Kerala.

So the Dravidian faith was carried to Java, Bali and Borneo. We can infer this from a study of Manimekhala. An Archaic Tamil inscription in Siam says how the Indian merchants used to go and settle down there early. Reference is made to Manigramam which is a seat of the early trading community in Cranganore.

South Dravidian has been specially pointed out to be the vehicle of an old civilization. Tamil in a corrupt form has been current in Java, Sumatra and the other islands of the Indian Archipelago. In art and architecture too there are many features which are distinctly Dravidian. The worship of Siva and the Mother Goddess confirms the Dravidian contact. The word Chandi which occurs in the names of temples in Java indicate the non-Aryan Kali worship. The caste system too of that place is of Dravidian origin. Even now it is powerful in India, especially in Kerala.

At the dawn of history, the Chola, the Chera, and the Pandya kings shared the country among them. As Mr. Richards remarked, certain things are produced

only in certain places and are wanted elsewhere. Such is the pepper of Malabar. This pepper trade continued for a long time.

Malabar coast had convenient landing places for ships. Musiris was very famous. The Greeks have referred to it. Tamil poets have sung about it. This is the present Cranganore. Even the Egyptians and Romans came to trade here. The Jews, the Christians and the Muslims alike claimed it as their first settlement.

The Kerala, protected on the one side by the mountains and on the other by the Ocean, evolved its own unique culture, and it was famous. Ptolemy has referred to the Perur. Again, Purananuru sings of the ships coming to the Perur of the Keralas.

The Nayars and the Namputhiris are the early people of Kerala, and they look alike too. Katyayana supplementing a rule of Panini refers to Keralas as belonging to Kshatriya tribes. Maybe, those who took to studying, the Vedas separated themselves from those who took to arms. Even in historic times they were referred to as Kshatriyas. A Chinese Muhammadan traveller of the fifteenth century, Ma Huan, observed that the Nayars ranked with the king. They were prominent in the civil and military organizations. Temples too were owned and managed by them.

Smritis permit marriage where the wife is one grade below the husband. Manu forbids the marriage of a Brahmin with a Sudra woman. In Kerala, from ancient times Namputhiris have married Nayar women. Even now under certain circumstances they interdine with Nayars. Namputhiri women eat food served by Nayar women on certain occasions. So it is incorrect to include Nayars among the Sudras.

Unlike other Dravidian races, Nayars have inheritance through the female

line; they worship Durga, and they excel in magic, architecture and medicine. The system of Marumakkathayam was accentuated by the military life of men. Even now, among the Malayalees, there are articles of personal adornment as protectives against evil influence.

The system of Ayurveda as practised in Kerala is unique. In massage, bone-setting, treatment of cuts and dislocations the Kerala system is unrivalled. Where war formed a part of the political life, this was only natural. It is also specialized in the treatment of poison cases and in the treatment of elephants. There are great works on these, written by the Malayalees.

Malabar is the headquarters of the Nagas (Nayars) in South India. Almost every Hindu house in Malabar has a Naga shrine. Some think the top-knot of the Nayars as symbolic of the hood of the Naga or serpent.

In Cambodia there was a Hindu colony called Fuan. Its first king married the daughter of a Naga king. A later king Nagasena sent an Indian monk to China. Dr. Chatterjee too has noticed the great similarity between these two countries. As in Malabar, ancestor worship and worship of gods are combined together. The common people tie their hair in a knot. They live in thatched houses. They wear only a loin cloth at home and use a scarf when they go out.

Likewise in Java the architecture of the temples are distinctly South Indian. Chandi and Siva were worshipped. Wealth went through female line.

In Java, Bali and Siam, there is a sort of dramatic performance akin to the Kerala Kamakali. Then there are dances like the Malabar Mohiniyattam in their temples. Even the Kerala Blaveli reading exists in their Yamapata. This is a special kind of painting showing the reward of good and bad deeds. The performer narrates the stories point-

ing to the different pictures. A spiritual significance is attached to all these.

Nayars are a military race; from birth to death every act and rite of theirs has a religious significance. When they settled down to farming, a part of the farm was set apart for worship. Then came Kavus where Nayars were the priests. They came to be

called Kurup, Kurukkal, Adikal, etc. Later, the Kali of the Kavus became Katyayani and Parvathi. Brahmins became the priests ousting the Nayars, and Kuruti took the place of blood sacrifices. With a little imagination it is possible to visualize the contribution of Kerala culture to the civilization of the world.

APAROKSHANUBHUTI

BY SWAMI VIMUKTANANDA

ततः साधननिर्मुक्तः सिद्धो भवति योगिराट् ।

तत्स्वरूपं न चैतस्य विषयो मनसो गिराम् ॥ १२६ ॥

ततः Then योगिराट् the best among the Yogis सिद्धः (सन्) being perfected साधननिर्मुक्तः free from all practices भवति becomes एतस्य of this (man of realization) तत् that स्वरूपं the real nature मनसः of the mind च also गिराम् of the speech विषयः object न not (भवति becomes).

126. Then he, the best among the Yogis, having attained to perfection, becomes free from all practices.¹ The real nature of such a man² never becomes an object of the mind or speech.

¹ *Becomes free from all practices.* The various practices prescribed here and elsewhere are merely a means to the realization of one's own unity with Brahman, and are no longer necessary when such realization has been accomplished. The Gita also declares, "For one who has been well-established in Yoga, inaction is said to be the way" (VI. iii).

² *The real nature of such a man,* The Sruti declares that 'a man who realizes Brahman verily becomes Brahman' (Mund. III. ii. 9) and thus his nature also merges into that of Brahman 'which is beyond mind and speech' (Taitt. II. 9).

समाधौ क्रियमाणे तु विघ्नान्यायान्ति वै बलात् ।

अनुसन्धानराहित्यमालस्यं भोगलालसम् ॥ १२७ ॥

लयस्तमश्च विक्षेपो रसास्वादश्च शून्यता ।

एवं यद्विघ्नबाहुल्यं त्याज्यं ब्रह्मविदा शनैः ॥ १२८ ॥

समाधौ क्रियमाणे While practising Samadhi (concentration) तु (expletive) विघ्नानि obstacles वै really बलात् perforce आयाजि appear अनुसन्धानराहित्यम् lack of inquiry आलस्यं idleness भोगलालस्यं desire for sense-enjoyment लयः sleep तमः dullness विक्षेपः distraction रसास्वादः feeling of pleasure च also शून्यता blankness एवं such यत् विघ्नबाहुल्यं innumerable obstacles ब्रह्मविदा by the seeker after Brahman शनैः slowly त्याज्यम् should be avoided.

127-28. While practising *Samadhi* there appear many formidable obstacles, such as lack of inquiry, idleness, desire for sense-pleasure, sleep, dullness, distraction, feeling of joy,¹ and the sense of blankness.² One desiring the knowledge of Brahman should slowly get rid of such innumerable obstacles.

¹ *Feeling of joy.* After some progress is made in the path of spirituality there arises in the mind of the aspirant a kind of pleasurable feeling as a result of concentration. This, however, is a great hindrance to the further progress of spirituality because it makes the aspirant remain content with this transitory pleasure and thus robs him of all enthusiasm for further practice.

² *The sense of blankness.* This is a state of mental torpidity resulting from a conflict of desires.

भाववृत्त्या हि भावत्वं शून्यवृत्त्या हि शून्यता ।

ब्रह्मवृत्त्या हि पूर्णत्वं तथा पूर्णत्वमभ्यसेत् ॥ १२६ ॥

भाववृत्त्या By the thought of an object हि verily भावत्वं identification with the object (भवति arises) शून्यवृत्त्या by the thought of a void हि verily शून्यता identification with the void (भवति arises) ब्रह्मवृत्त्या by the thought of Brahman पूर्णत्वं perfection हि verily (भवति arises) तथा so पूर्णत्वम् perfection अभ्यसेत् should practise (जनः a person).

129. While thinking of an object the mind verily identifies itself with that, and while thinking of a void it really becomes blank, whereas by the thought of Brahman it attains to perfection. So one should constantly think of¹ (Brahman to attain) perfection.

¹ *One should constantly think of etc.* Whatever one thinks one becomes. So one desiring to attain to perfection should leave aside all thought of duality and fix one's mind upon the non-dual Brahman which alone is perfect.

ये हि वृत्तिं जहत्येनां ब्रह्माख्यां पावनीं पराम् ।

वृथैव तु जीवन्ति पशुभिश्च समा नराः ॥ १३० ॥

ये Who हि (expletive) एनां this परां supremely पावनीं purifying ब्रह्माख्यां इति the thought of Brahman जहति give up ते those नराः persons तु but इथैव in vain जीवन्ति live पशुभिः समाः as good as beasts च also (भवन्ति are).

180. Those who give up this supremely purifying thought of Brahman, live but in vain and are on the same level with beasts.¹

¹ *On the same level with beasts.* Man has the unique opportunity of realizing Brahman and thus becoming free from the bondage of ignorance. But if he does not avail himself of this opportunity, he can hardly be called a man, as there remains nothing to distinguish him from lower animals which also eat, drink and enjoy such other pleasures as man does.

ये हि वृत्तिं विजानन्ति ज्ञात्वाऽपि वर्धयन्ति ये ।

ते वै सत्पुरुषा धन्या वन्द्या स्ते भुवनत्रये ॥ १३१ ॥

ये Who हि indeed इति the consciousness (of Brahman) विजानन्ति know ज्ञात्वा knowing अपि (expletive) ये who (तत् that) वर्धयन्ति develop ते those सत्पुरुषाः virtuous persons वै really धन्याः blessed (भवन्ति are) ते they भुवनत्रये in the three worlds वन्द्याः respected (भवन्ति are).

131. Blessed indeed are those virtuous persons who at first have this consciousness of Brahman¹ and then develop it more and more. They are respected everywhere.

¹ *Know this consciousness of Brahman, etc. . . .* After long spiritual practice, the aspirant at first realizes, while in *Samadhi*, the presence of Brahman which pervades the inner and the outer world. But this is not all. He should then hold on this Brahmic consciousness until he feels his identity with Brahman at every moment and thus becomes completely free from the bonds of all duality and ignorance. This is the consummation of all *Sadhana*.

येषां वृत्तिः समा वृद्धा परिपक्वा च सा पुनः ।

ते वै सद्व्रजतां प्राप्ता नेतरे शब्दवादिनः ॥ १३२ ॥

येषां Whose वृत्तिः consciousness (of Brahman) समा even, ever present वृद्धा developed सा that च also पुनः again परिपक्वा mature ते they वै alone सद्व्रजतां the state of ever-existent Brahman प्राप्ताः are attained to नेतरे others शब्दवादिनः those who fight about words न not (प्राप्ताः are attained to).

132. Only those in whom this consciousness¹ (of Brahman) being ever present grows into maturity, attain to the state of ever-existent Brahman ; and not others who merely fight about words.²

¹ *This consciousness . . .* that Brahman alone is the reality pervading our whole being.

² *Fight about words . . .* engage themselves in fruitless discussions about Brahman by variously interpreting texts bearing upon It.

कुशला ब्रह्मवार्त्तायां वृत्तिहीनाः सुरागिणः ।

तेऽप्यज्ञानतया नूनं पुनरायान्ति यान्ति च ॥ १३३ ॥

ब्रह्मवार्त्तायां In discussing about Brahman कुशलाः clever वृत्तिहीनाः devoid of the consciousness (of Brahman) सुरागिणः very much attached to (the worldly pleasure) ते they अपि also अज्ञानतया on account of their ignorant nature नूनं surely पुनः again and again आयान्ति come (i.e. are born) च also यान्ति go (i.e. die).

133. Also those persons who are only clever in discussing about Brahman but have no realization, and are very much attached to worldly pleasures, are born and die again and again in consequence of their ignorance.

निमेषार्धं न तिष्ठन्ति वृत्तिं ब्रह्ममयीं विना ।

यथा तिष्ठन्ति ब्रह्माद्याः सनकाद्याः शुकादयः ॥ १३४ ॥

(साधकाः The aspirants) ब्रह्ममयीं imbued with Brahman वृत्तिं thought विना without निमेषार्धं a single moment न not तिष्ठन्ति stay यथा just as ब्रह्माद्याः Brahmâ and others सनकाद्याः Sanaka and others शुकादयः Suka and others (न not) तिष्ठन्ति remain.

134. The aspirant after Brahman should not remain¹ a single moment without the thought of Brahman, just as Brahmâ, Sanaka, Suka and others.

¹ *Should not remain, etc. . . .* To be ever immersed in the Brahmic consciousness and thus identify oneself with it is the final aim of *Raja-yoga*.

[With this *Sloka* ends the exposition of *Raja-yoga* in the light of Vedanta.]

* We may mention here in passing that although there is no vital difference between *Raja-yoga* as expounded here and as found in the *Yoga-sutras* of Patanjali in so far as the final realization is concerned, yet there is much difference in the practices prescribed. Patanjali has prescribed the control of body and *Prana* prior to the practice of meditation, whereas the author here emphasizes the meditation of Brahman from the very beginning and thus wants to lead the aspirant straight to the goal.]

NOTES AND COMMENTS

IN THIS NUMBER

The present instalment of *The Master Speaks* corresponds to the 3rd chapter of *Sri Ramakrishna Kathamrita*, Part V. . . . No man on earth is perfectly free from sorrows and cares. *The Ministry of Sorrow* indicates how sorrows, come to us as 'angels un-awares,' as Swami Vivekananda spoke in one of his poems. It may be remembered that Rev. Sunderland wrote last January on "The God Who cares." . . . Nolini Kanta Gupta is an old contributor. We hope that *Readings in the Upanishads* will give food for thought to those who hold the view that the Upanishads contain many passages which are not very significant. . . Dhan Gopal Mukerji is one of the few Indians who have established their names by their writings in English prose even in English-speaking countries. He has got several popular books to his credit. It need not be mentioned that he came into close contact with Swami Shivananda. Not without apology we publish this letter written personally to us and intended, perhaps, not for publication. . . Rev. Allen E. Claxton is a minister to a Church in America. *How America can help India* was the subject of a lecture delivered in Providence, U.S.A. Swami Akhilananda, head of the Vedanta Centre, Providence, will next

month write on "How India can help America." . . . Dr. Surendra Kisor Chakravarty is the professor of history in a College in Bengal. . . Prof. Junarkar is head of the Department of Commerce in the Dacca University. The article was written at our special request. We shall be glad if the writing gives some help and inspiration to our young men for whom it is particularly meant. . . P. G. Subramaniam is a new-comer to the *Prabuddha Bharata*. He writes out of his deep admiration for the great Roman King and regrets that time has thrown his name into comparative obscurity. Those who are not much interested in Marcus Aurelius should remember that his *Meditations* has given strength, solace and guide to many in life. . . *Dravidian culture and its Diffusion* is from the notes of the writer in delivering his "extension lectures" on the same subject under the auspices of the University of Madras.

HOW TO COUNTERACT THE EVILS OF MACHINERY

Old sciences have progressed much, new sciences have come into existence and the most up-to-date theories have been applied to life with the result that productions both agricultural and industrial have been enormous. These inventions, innovations and productions

of articles are going on so rapidly that man in spite of his will to improve and the facilities to do so cannot keep pace with them. This simple fact lies at the root of the world-wide unsettlement.

The scientists say that their duty is simply transmission of knowledge and not its proper adjustment to society; that they would instruct society as to how to produce things and even would produce those things for its use, but the society itself has to see to it that it does not make improper use of them. For this maladjustment they hold society and government responsible and to some extent the moral sense of man. Society and government must be so alert and elastic as to be able to change themselves with new discoveries of truths. But scientists are not merely scientists, they are men of society too; and while others feel the pinch of depression they do not form an exception to that. Hence they too are compelled to deplore the fact that "scientific discovery has made so much disturbance and unrest." But nevertheless we can ill afford to stop the spirit of scientific discovery.

Sir Josiah Stamp suggests a way out of this difficulty in an American magazine. If "we can introduce guidance and control into international and national industrial development" with a view to absorbing "the new discoveries with the fewest bad points for dislocation and distress," we have a fair chance of getting out of the present hopeless condition. The continual inventions of new machines have the double defect of demanding new technical and technological knowledge of workers and organizers of such plants, and rendering useless the capital invested in older types of machines still in working order but unable to compete with the new inventions.

A particular kind of trade or industry

working in full vigour is suddenly stopped by a new invention in another country, thus throwing thousands of men out of employment. The workers of the inventing country, so long engaged perhaps in a cruder kind of work and hence leading a comparatively poor life, suddenly find themselves much better off. But this little bettering off is a very poor compensation for the "no bread" of so many thousands of the other country. Moreover, there are other factors to be considered: this new invention might as well ruin another industry of the same country; it might require new kinds of skilled labour which many might not learn at all or might learn after some time. So the inventing country can hardly stop some sort of dislocation and distress. Change of occupation and training in mid-life are not very happy or easy things.

But if some sort of national and international guidance and control watch new inventions, train workers in time, allow invested capitals to wear out and then introduce the inventions in proper time and place, human distress and dislocation of trade and commerce would be greatly diminished.

One might however question the possibility of such "guidance and control." The League is an eye-opener to many nations, specially the less favoured ones. This "guidance and control" is sure to be utilized by three or four nations who might turn such a league into a conspiracy, into an instrument for exploitation of other nations. The solution suggested is good no doubt, and in distant future the existence of an international economic league is almost a certainty. But the Devil pulls the wire from elsewhere. Even if men placed in charge of such a league are all good and noble, the question remains: Will they be allowed to go on in their way? Militarism must go; it

must wear itself out. If freed from its thumb, every nation will have peace and prosperity. Then there will come the time to talk of international leagues and conferences.

CHINESE ATTITUDE TOWARDS CHRISTIAN WEST

Though the Western countries are suffering as much from religious depression as from economic depression, many Christian missionaries are still eager to save the heathen people from 'eternal damnation.' They have not the eyes to see what reactions their evangelic activities have upon others. In a recent issue of the *Atlantic Monthly* is given the attitude of a Chinese writer to the Christianity in China. He says: "In whatever the missionary in China undertook he proceeded on one assumption, which he regarded as a self-evident truth: 'What is good for me must be good for you.' Not only did he apply it in religious matters, but in other fields as well. Take education, for example. Almost without exception, the missionaries deliberately copied American models so that Chinese schools became nothing but preparatory academies for American colleges. The charm of many Chinese girls has been destroyed by *The Faerie Queene* and *The Lady of the Lake*; many Chinese boys have been driven crazy by *Burke's Speech on Conciliation with America*. . . The Lord made us different from the missionaries for no other purpose than to have the missionaries make us like them...

"Because there are interdenominational wars in America, the Chinese must have them too. To the amusement of our heathen eyes and the bewilderment of our heads, the missionaries have re-enacted the drama of dirt-throwing and throat-clawing that has been going on for centuries upon

the religious stage of the West. Nay, they are still fighting where the most conservative churchmen have long since ceased to fight. The fratricidal strife within the Church is more meaningless to the Chinese than are the Chinese civil wars to Westerners.

"The missionaries cannot understand that denominations have no significance to us. If we choose to become Christians, we are Christians—not Methodist Christians, Presbyterian Christians, Baptist Christians. Somehow the fine distinction escapes us. If there is any difference between the sects, we dismiss it as unimportant. It seems to us that Christians should have better things to do than to wave baskets of dung before each other's noses. We weep to see that the body of Jesus carries more bullets than that of a slain Chicago gangster—bullets inflicted by denominationalists.

"We Chinese have been good customers for ideas, even when they have been preached from behind barbed-wire entrenchments. But the day when China could be made the dumping ground for the discarded thought of the West is gone for ever. We are now plundering the houses of the rulers of men, and taking our loot out into the broad daylight to examine it. You Westerners will have to excuse us, then, if we put your religion upon the evaluating scale and search it under the microscope of the modern Chinese temper."

It is worth while to consider what is the Indian attitude towards the missionary activities in India.

OXFORD GROUPS

Now and then we hear of the activities of the Oxford Groups or the Buchmanites. They have their critics and their admirers as every new movement must have, if it is worth the name. Without

playing the prophet by foretelling whether the movement is going to survive or to be a world force, we may note some of its peculiarities.

It is a movement without an organization or more correctly without a centralized organization. Neither has it any common or permanent fund. The different Groups under different leaders have enough scope for differences without destroying their central moral and religious unity. They have no office or church of their own; any hotel or home or church or any open place serves the purpose of congregation. There is no membership; individuals from any social rank, or church come and join or leave it of their own accord without renouncing their former status. There is no question of race or nationality or colour. Members breathe an air of free fellowship and strict equality and willingly submit to the moral and religious discipline.

Their objectives are: "absolute honesty, absolute purity, absolute unselfishness and absolute love." They believe in an inward "change" which is supposed to come over a man when he succeeds in making over the charge of his life from reason to God. When thus "changed," he joins a team of the like-minded. They "share" with one another their "experiences," failures and sins by disclosing them before all the members of the group. They begin each day with a "quiet time" when they seek divine guidance for all events of their lives. They are a happy cheerful lot, passing life ordinarily behind the public gaze but enjoying it among themselves, emerging out now and then to publicity by chartering special trains, flying airplanes, commandeering hotels and in similar other ways.

Thus the movement has really many good points that will surely make the lives of its members noble and helpful.

A life, that seeks divine guidance in all matters great and small, is itself a very great thing and outbalances all other shortcomings. There is no hard and fast rule as to how, when and where the divine grace will descend. But those who value it most and consider life without it not worth living, are always blessed with it. It is indeed the very core of religious life. And if the Groups follow this ideal, all their fads and excesses with regard to confessions or 'sharings,' 'crusades' and the like will drop off or sober down. A life really consecrated to the Divine is a guarantee against all evils.

But there is one danger. True to the spirit of reaction against the over-intellectualism of the age, these "groups" have eschewed reason from life in the hope of substituting divine grace for it. This attitude is in itself not bad. But it does not fit in well with the kind of life most of its members live. Faith does not come in the moment we chuck up reason. It requires constant fervent prayers to bring in the faith which can really occupy the throne of reason. Otherwise a vague invertebrate sentimentalism will invade man. An overwhelming majority of religious-minded people fall an easy prey to this sentimentalism, and cheap mysticism is the result. We hope the 'groupers' will avoid this danger.

RELICS OF BARBARISM

We read in *The Literary Digest*, "Kentucky has furnished the first lynching of 1934. Rex Scott, a Negro, charged with the murder of a fellow-labourer, Alex Johnson, a white man, was forcibly taken from jail in Perry County and hanged to a tree in nearby Knott County. Four men were arrested as members of the lynching party, and

a special grand jury was called to inquire into the crime."

Supposing the guilty persons are tried and punished, the problem still remains, why is it that people can become so brutal as to take recourse to or witness the performance of lynching? Against such acts what should one say about the humanizing influence of modern civilization? Many Christian Missionaries, also from America, come to the East to "save the heathens," as they say. Could they not look to their duties nearer home? With reference to the particular act of lynching we have mentioned, a writer to *Christian Advocate* of America says: "Preachers who condone or apologize for lynching turn the pulpit into a coward's castle and are unworthy of their calling; they should surrender their credentials and take their places among the renegades of society, where they belong."

If preachers do not simply condone or apologize for lynching, that is not enough. They should see that the racial hatred which makes people frenzied and drives them to the act of lynching be a thing of the past. They should think that it is one of their great duties.

MANY KNOW BUT FEW REMEMBER

How the Hindu society is rapidly dwindling is patent to all. But still there are few who seriously think about the problem. Many take shelter under passivity, while there are others who are indifferent about it because the problem does not touch them directly and immediately. Dr. B. S. Moonje very pointedly brought out the gravity of the situation in a speech delivered recently in Bombay. He said that a few hundred years ago the population of Hindus was nearly 62 crores while now it is hardly 25 crores. Fifty years

ago, the ratio of Hindu and Muslim population in Bengal was 55 to 45 while at present the scales have been inverted. In Kashmir which used to be a seat of great learning, the Hindu population is now barely three or four per cent.

The main cause of this, Dr. Moonje pointed out, is the conversion of Hindus to Islam or Christianity. Christian Missions in India, he said, are spending large sums of money in the cause of spreading their religion, but Hindus have remained lethargic and have allowed all sorts of inroads into their community.

These are well-known facts, but they bear repetition any number of times; for the Hindu society is hardly alive to the great danger that menaces it.

A WISE DECISION

One of the most frequent criticisms levelled against Indian Universities is that students cannot learn as much as they otherwise could, because of a foreign tongue being the medium of instruction. We are glad to see that educational authorities are gradually taking steps in this matter. The Calcutta University has got a scheme of making Bengali the medium of instruction in schools. The Benares Hindu University has made Hindi the medium of instruction up to the Intermediate classes. The *Associated Press* is responsible for the news that the Punjab University Senate has recently passed a resolution that from 1937 the medium of instruction and examination in Matriculation and School-leaving Certificate Examinations in all subjects except English may be in vernacular at the option of the candidate. We shall be glad if this system is followed even in higher classes and if all other Universities follow suit.

REVIEWS AND NOTICES

EAST AND WEST IN RELIGION. By S. Radhakrishnan. *George Allen & Unwin Ltd. Museum Street, London. 146 pp. Price 4s. 6d. net.*

This book is a collection of five lectures delivered on various occasions between 1929 and 1931, all dealing with religion directly, or indirectly as in the case of the last lecture on Rabindranath Tagore. From a book of this nature the readers cannot expect to find any continuity of thought. Save this, all the characteristics of the author's ideas and expressions are here. The broad catholic mind, the penetrating intellect, before which are revealed both the faults and merits of the two cultures, the same attempt at synthesizing the best of the East and the West, the same advocacy of life of love and sacrifice,—are to be found in the book.

In his first lecture on *Comparative Religion*, dilating upon the spirit of approach, the author quotes Max Müller thus: "I could not call myself a Christian . . . if I were to force myself against all my deepest instincts to believe that the prayers of Christians were the only prayers that God could understand"; and adds, "We must *experience the impression* (*Italics ours*) that has thrilled the follower of another faith if we wish to understand him." According to the author the study of Comparative Religion "induces in us not an attitude of mere tolerance which implies conscious superiority, not patronizing pity, not condescending charity, but genuine respect and appreciation."

In his second lecture, *East and West in Religion*, the author has very finely drawn out the distinguishing features of the two. The author has rightly pointed out: "The great peoples differ not so much in the presence or absence of this or that quality as in its degree or extent." As regards his aim in doing so he tells us: "While dogmatists and narrow nationalists distinguish in order to divide, a seeker of truth divides only to distinguish." How true is the author's remark: "A natural consequence of this difference in emphasis is that in the East, religion is more a matter of spiritual culture than of scholastic learning. We learn the truth not by criticism and discussion,

but by deepening life and changing the level of consciousness. God is not the highest form to be known, but the highest Being to be realized."

But we find the author in his best in *Class and Creation and Revolution through Suffering*. After briefly distinguishing the scientific explanation of the origin of creation as the answer to the *how*-aspect of human curiosity and scriptural explanation as that to the *why*-aspect of it and reconciling the Biblical and the Vedic passages, he comes to the modern time and exclaims: "In the beginning, says the Bible, was the void; we have it still. . . . The world is a chaos to-day"; and then taking one by one the various aspects of modern civilization he exposes its vanity and utter futility in the establishment of peace and happiness for humanity. To achieve this what is required is "to endure toil and suffering" for this noble ideal. "The glory of patriotism is something, for which we are prepared to pay a heavy cost. We have not the same sense of urgency about peace and international understanding as we have about our prosperity." "Pacifism is not a thing to be purchased from the League of Nations." It requires a "change of mind as a whole." "We must will peace with our whole body and mind, our feelings and instincts, our flesh and its affections." But how is it to be done? By *Tapas*, says the author. "Brooding, not reasoning, meditation, not petition, results in an enlargement, an elevation, a transformation of one's being and thus a recreation of the world." Yes, man must live in peace himself before he can breathe it to others. God "is not only the master builder but the master destroyer" is the theme of *Revolution through Suffering*. Destruction precedes creation. "All improvements are effected by the discontented, the agitators, the rebels, the revolutionaries, who are at war with the world of shams."

The last lecture is an appreciation of Dr. Tagore's poetry and philosophy and his "insistence on life." The learned author seems to share the Poet's views on renunciation. It will be a pity if one who confidently talks about religion in the East, fails to understand the significance of the ancient ideal of *Sannyasa*.

The book is highly interesting. And in spite of difference of opinions in some matters, we have nothing but praise for the author.

S. S.

THIRTY-FIVE YEARS OF INDIAN ECONOMIC THOUGHT, 1898-1932. By Shib Chandra Dutt, M.A., B.L., 18, Annada Banerjee Lane, Calcutta. 20 pp. Price Re. 1/-.

By the publication of this bibliographical survey of Indian Economics, Mr. Dutt has done a great service to the country. It will, no doubt, be of immense help to all students of Economics giving serious thoughts to the economic regeneration of the country. The author has rightly observed: "For Indian thinkers Economics is the science not so much of wealth as of poverty, and of the methods of combating it." As regards the methodology, he says that it has hitherto been characterized by an attitude of "opposition to the Government's policies in economic legislation," but seems to be passing away giving place to a "more fruitful and constructive methods of economic investigation."

THE HARIJANS IN REBELLION. By C. B. Agarwal, M.A., Bar-at-Law. Messrs. D. B. Taraporevala Sons & Co., Hornby Road, Bombay. 121 pp. Price Re. 1-4.

The author's aim in writing this little book is to acquaint the English reading public with the views of Mr. S. M. Mate on the subject, which he thinks to be very sane and which are so, if he has been rightly represented here. The author's view is that the Hindu scriptures do speak of untouchability and that for various reasons it was a necessity for a long time since its first introduction into the society, but that under the present circumstances it is an unmixed evil and should be done away with for humanity's sake as well as for the good of the nation. He finds the "Varna-Karma" system a misfit in the present-day society. But he has made it quite clear that this removal of untouchability has nothing to do with "mixed marriage and inter-dining," though he is not against the latter. The author has shown balanced thinking all through except where he goes out of his main theme to attack the non-vegetarians. The publication stands justified.

A PRIMER OF ANUBHASHYA. By Jethalal G. Shah, M.A. Published by Mohan-

lal Lallubhai Shah. Shree Pushti-margiya Library, Nadiad. 274 pp. Price As. 10.

The book is a very good English introduction to the Anubhashya of Sri Vallabhacharya. We congratulate the author on his bringing out this little but really helpful book. The main book is preceded by an informative introduction of some 80 pages. Within the short space of some 250 pages the author has succeeded in holding before his readers the essence of Anubhashya clearly and finely. He says in the foreword that he has reserved his remarks on other systems, but he has not spared them, specially Sanakaracharya altogether. He assures us of bringing out "in future an independent work which will contain all about Pushtimarga and Suddhadwaita treated exhaustively." We hope the 'future' will not be very distant—a primer like this stands in need of being followed by a bigger and a comprehensive volume. The author has shown in this little volume his ability to undertake such a task. We wish him all success.

SUDDHADWAITA-MARTANDA. Edited by Jethalal G. Shah, M.A. Published by Pushtimargiya Vaishnava Mahasabha, 110 Richey Road, Ahmedabad. 95 pp. Price As. 6.

Suddhadwaita-Martanda is a pamphlet written in Sanskrit verse by the renowned scholar Giridhariji. It gives us a bare outline of the Suddhadwaita philosophy and as such its readers are not to expect great scholarship here. The aim of both the editor and the publisher is to popularize the literature of their sect. So the editor has wisely omitted the Sanskrit commentary of the book and has added instead a faithful English translation and notes on important words as well as topical comments. The time has now come for the Mahasabha to undertake publication of bigger and more learned works of its sect. We are awaiting such publications. We however reserve our comments on the philosophy for the present.

SAPRAKASHASTATTVADEEPA-NIBANDHAH (Sastrartha Prakaranam). Edited by Jethalal G. Shah, M.A. and Harishanker O. Shastri. Published by Lallubhai Chhaganlal Desai, Shri Bhakti Granth Mala Karyalaya, 110, Richey Road, Ahmedabad. 66+34+13 pp. Price As. 8.

Tattvadeepa-nibandha is a Sanskrit work written by Sri Vallabhacharya, the propounder of Suddhadwaita philosophy. The

present work is only the first of the three parts of the book together with the 'Prakash' commentary of the author himself. The editors have added English notes and a Gujarati translation at the end of the book, thus bringing the work within an easy reach of a larger circle of readers. The Pushti-margiya Vaishnava Mahasabha is doing a good service to the country by publishing or encouraging publications of the Literature of the sect.

BENGALI

ANAMI. By Dilipkumar Roy. *Gurudas Chattopadhyay & Sons.* 203/1/1 Cornwallis Street, Calcutta. 456 pp. Price Rs. 3/-.

This book contains poems and letters—poems covering 268 pages and letters 188 pages. The letters, almost all of them, are written by persons other than the author himself. All these letters have a direct bearing on one or other of the poems and, as such, have a tendency to influence the independent opinions of reviewers. They, written in English and Bengali and dealing with religious and literary topics with a tinge of personal reference, are however worth reading and pondering. Only their place in the same volume seems inappropriate.

Of some 250 poems and poetical prose pieces about 75 are the original writings of some renowned authors in various languages, inserted in the volume for the better understanding of the author's Bengali poetical renderings that follow them immediately; 88 are such translations and 92 original poems on a variety of topics, mostly religious. So far for the wide range of the book.

As to the merits of the poems, no general remark is possible. Quite a number of them are beautiful and sublime, rich both in thought and emotion, in imagery and rhythm. *Kāntimayi*, *Palātukā Suptimayi*, *Mridul*, *Belā-pradoshe*, *Sikhar-durāsi*, *Triyā-mār digvijay*, *Rādhā*, *Siva*, *Krishna*, the four *Credos* are some of the finest executions. We have not seen a better presentation of Mayavada than what we see in *Sannyāsi*, only it stops short and does not go the whole length of it. We beg to differ from Sri Aurobindo and say that Sannyasins can not

only say *Priya* and *Nātha* to Brahman but can go far beyond that conception. Who was a greater Vedantin than the author of *Advaita-siddhi* and what has he done in his commentary on the Gita? What about his love for Sri Krishna displayed therein? Was not Sukadeva a Mayavadin? Some love to remain immersed in the Nirguna aspect of Para Brahman without caring anything for the Mayic aspect, and others realizing the Truth Absolute love to join in the Mayic sport—this much is the difference, if difference it can be called.

But the poet is yet in the making and has not got the mastery over his materials that make for an easy, spontaneous flow of thoughts and emotions into suitable metres, rhythm and expressions. There is no paucity of thought, there is no lack of necessary information, his heart too is warm. His stock of words is fairly large though his excessive fondness for certain words offends the readers' ears. What is lacking in him is the power of making proper combinations of them. His thoughts and emotions are not always suited to his casts of metres; sometimes the very abundance of expressions mars the beauty of the thought. He is so very busy with his turns of expression and metres that he is not conscious that they are taking away much of the depth, beauty and simplicity of the original outflow of his heart.

But these are things which will drop off if he be but true to his inner self. The present production indicates that the author has in him the makings of a true poet.

YUGER BANGLA. By Arunchandra Datta. *Prabartak Publishing House*, 61 Bowbazar Street, Calcutta. 63 pp. Price -/8/-.

This little book contains much in small compass. It is a general and very successful survey of the social and economical position of Bengal. It is as informative as it is inspiring. The author says, "Bengal has philosophies but not life." Really, Bengal thinks and feels but does not act, or rather, tries to act but does not know how to act. The whole book bristles with facts and figures. Every worker, who cares for the nation, should read it at least once.

NEWS AND REPORTS

THE RAMAKRISHNA-VIVEKANANDA CENTER, NEW YORK

REPORT FOR THE YEAR ENDING MAY 7, 1934

Having become aware of the need for a greater development of the work of the Ramkrishna Mission in this premier city of the United States, a number of students and admirers of Vedanta decided to organize a new Center in New York, whereby an increasing amount of people might be attracted to this philosophy. Accordingly, a chapel was arranged for in a centrally located building, and Swami Nikhilananda was invited to act as leader of the Center.

The opening service was held on Sunday, May 7, 1933. For his first sermon, Swami Nikhilananda very fittingly chose the subject, "Sri Ramakrishna, the Great Master." A large number of people attended this service. In addition to his Sunday lectures on general topics, the Swami conducts classes every Tuesday evening, on the Gita, and every Friday, on Raja-Yoga, the latter being preceded by a period of meditation. Questions are answered after both classes.

The first celebration at the Center was in honour of Buddha's birthday, and took place on May 21st. A life-size statue of the standing Buddha, lent by a friend, added greatly to the impressiveness of the service. The Swami spoke on, "The life and Teachings of Buddha." In further celebration of this event, a dinner was given the following Sunday evening, at which Swami Paramananda, Miss Ruth St. Denis, Mrs. Constance Towne, Mr. Charles Francis Potter and Swami Nikhilananda, were the principal speakers.

From the third week of July, the Center's activities were suspended; and on August 6th, the Swami commenced a series of Sunday lectures on Hindu Culture, which were much appreciated, and very well attended. On September 17th, the regular work for the new season began.

The Durga Puja was observed at the Center, on October 1st, Swami Nikhilananda spoke on "The Motherhood of God." Hindu sweets were served to all, and there was a programme of Hindu music. At the dinner in the same connection, the following Sunday,

the speakers were, Pundit Shyama Shankar, Miss Ruth St. Denis, Dr. Charles Fleischer and Swami Nikhilananda. Bengali devotional songs were sung by several of the students.

On the evening of December 6th, Mr. Richard Singer, the pianist, gave a recital at Chalif Hall, for the benefit of the Center. During the intermission, the Swami delivered a short address on Hindu religion and philosophy, as illustrated in the lives of Sri Ramakrishna and Swami Vivekananda.

A Christmas celebration was held on December 25th, when Swami Nikhilananda spoke on, "Christ the Messenger." Refreshments were served to all of the large number assembled for this occasion.

The birthday of Swami Vivekananda was observed on January 14, 1934. The subject of Swami Nikhilananda's sermon was, "Swami Vivekananda and Modern Problems." After the service, Hindu sweets were served. The following Sunday evening, at the dinner in the same connection, Dr. William N. Guthrie, Dr. Arthur Christy, Mr. Dhan Gopal Mukerji and Swami Nikhilananda addressed the guests.

Sri Ramakrishna's birthday was celebrated on February 18th. On this occasion was first exhibited the portrait of Sri Ramakrishna, painted by Mrs. Towne. The Swami spoke on "A Great Master of Modern India: His Religious Experiences." before a record audience. Hindu sweets were served, and there was a programme of Hindu music. At the dinner, the following Sunday, the speakers were, Swami Paramananda, Chaplain Wendell Phillips, of Columbia University, Mr. Stansbury Hagar and Swami Nikhilananda.

Being desirous of giving his most deeply interested students a more intimate idea of the religious tradition and practices of India, the Swami announced, in the beginning of March, that he would conduct a class every Wednesday evening, devoted to a detailed exposition of the Gospel of Sri Ramakrishna. The only conditions for joining the class were, that attendance must be regular, that every student must procure a copy of the Gospel, and that promptness was expected on the part of all. Thirty-four signified their intention to join; and

the class has proved a great success, satisfying a long-felt want.

A Good Friday service was held on March 30th, in which the Swami spoke on "The Words from the Throne." An altar, with the picture of Christ, was arranged in the chapel; and, as usual, many offerings of flowers were brought. Again, on April 1st, there was an Easter service, when the Swami spoke on "Resurrection or Re-incarnation?"

In addition to his many other activities the Swami has found time to speak before numerous other groups. Among these have been, the Union Church of Bay Ridge, the Roerich Society, St. Paul's Chapel at Columbia University, the Hindustan Association, the Threefold Movement, and the Community Church. He also paid a visit to Boston, where he addressed the students of the Vedanta Center, at a dinner.

The Center has been fortunate in having as its guests this season, Swami Paramananda of Boston, Swami Vividishananda of Washington, and Swami Ganeswarananda of Chicago, all of whom have spoken in the chapel. Throughout this first year, the progress of the work has been highly satisfactory to the members; there has been a steady increase in attendance at both lectures and classes, and a growing enthusiasm and interest on the part of all. The Ramakrishna-Vivekananda Center is extremely grateful to everyone who has co-operated with it during this most difficult period of its existence, and who has thereby helped to assure its continued success.

THE RAMKRISHNA MISSION SEVASHRAMA, TAMLUK, MIDNAPUR

REPORT FOR 1933

Since its establishment in 1914, this little institution has been rendering valuable service to the public. Its chief activities are as follows:—

Indoor Hospital Relief:—The total number of patients admitted during the year under review was 61, of whom 54 were cured and discharged.

Outdoor Hospital Relief:—5,690 patients were treated. Besides these the Sevashrama nursed 24 patients at their own homes, distributed cloths, blankets and rice to 48 persons, small cash to 18 persons and stipends to 5 students.

It gives medical relief at times of epidemics, and Cholera Relief Work was undertaken

in the affected villages of the Tamluk Sub-division in 1933. This Sevashram also took up the Flood Relief Work started by the headquarters of the Mission in the Midnapur district this year.

It has a Circulating Library and Free Reading Room, which have grown very popular. Books are issued weekly to the public. The total number of issues of books came to 4,677. It has a membership of 378 school boys and public men.

Extensive preaching work was done in the Sub-division by the Sannyasins. Eighteen magic lantern lectures were delivered in different places of this District and were well attended.

The Ashrama, among other things, conducts regular worship as well as religious classes and Bhajans, and celebrates the anniversaries of Sri Ramakrishna and other prophets and saints. In this year this institution conducted 309 religious classes and published some of the teachings of the Great Master and Swami Vivekananda.

Its total receipts together with previous year's balance came to Rs. 6,493-10-9 and its disbursements amounted to Rs. 2,510-12-6, leaving a balance of Rs. 3,987-14-3.

Any contribution will be thankfully received and acknowledged by the Secretary, Ramkrishna Mission Sevashrama, Tamluk P.O., Midnapur District.

EARTHQUAKE RELIEF RAMKRISHNA MISSION'S WORK

Swami Virajananda, Secretary, R. K. Mission writes on 17th June, 1934:—

The centres at Sitamarhi, Gangeya and Pupri in Muzaffarpur Dt., and at Jaynagar in Darbhanga Dt., having been closed after the necessary relief work, we have been continuing the activities in seven Districts of Behar, viz., Muzaffarpur, Champaran, Darbhanga, Chapra, Patna, Monghyr and Bhagalpur, through the other centres of the Mission. Our attention is mainly confined to the construction of semi-permanent houses for the middle-class families and supplying of materials for the same, repairing of damaged houses and restoring or sinking of wells. Rice distribution is going on only from Tateria in Champaran Dt. The following is a brief report of the activities of the different centres upto 14th June.

At Muzaffarpur a colony named Ramakrishna Nagar was formed with 87 complete quarters (all separate) in the Wilson's

Compound, and 76 huts were constructed on the people's own sites. 15 huts are under construction, and 40 more are still to be erected. Materials or cash or both were supplied for building 36 huts.

At Laheriasarai in Darbhanga Dt., 49 huts were constructed with corrugated iron sheets, and materials or cash or both were supplied for 95 huts. 6 huts were also supplied with corrugated iron sheets. The centre was closed on 10th June.

At Samashtipur in Darbhanga, 19 huts were constructed with corrugated iron sheets. 1 is under construction and 1 more will have to be put up. 12 blankets, 52 dhotis, 6 chaddars, 8 coats and shirts, 5 buckets, 11 utensils were distributed, and 7 wells repaired. The centre will be closed within a short period.

At Monghyr 32 huts for middle-class families and 375 huts for the poor were constructed, 12 huts were repaired. 800 corrugated iron sheets were distributed among 90 families, and poles, bamboos, ropes, etc., were distributed to 100 families. Not less than 30 huts more are to be erected for middle-class families.

At Motihari in Champaran Dt., 10 huts were constructed with corrugated iron sheets. 20 are under construction and 30 more are still to be put up.

At Tateria in Champaran Dt., 90 thatched huts were constructed, and 859 mds. of rice were distributed among 2,560 recipients of 42 villages. 730 pieces of cloth, 136 woollen and 1,785 cotton blankets, 318 dresses, 300 old clothes, 8 satranichis, 708 yds. of hessian, 70 pots and cups, 16 buckets, 16 aluminium and 270 iron pans, were also distributed.

At Patna Town 7 houses were repaired and 65 clothes, 150 old clothes, 16 buckets and 650 yards of hessian were also distributed. 5 houses are under repair.

At Manjha Estate in Chapra Dt., 49 wells were restored, 6 repaired, 7 new ones dug. 2 huts were built and materials for 5 huts were supplied. The centre was closed on 31st May.

At Jamalpur in Monghyr Dt., 5 huts for the middle-classes and 600 huts for the poor were put up, 6 huts were repaired, 50 corrugated iron sheets were distributed among 10 families, and poles, bamboos, straw, etc., among 200 families. 3 huts more for the middle-class families are to be constructed.

At Bhagalpur 8 huts for middle-class men and 20 huts for the poor classes were constructed, and 24 huts were repaired. 122 corrugated iron sheets for 12 families, and bamboos, ropes, etc., for 62 families were distributed. Not less than 50 huts for the poor and 3 for the middle-class people are to be constructed.

We have to continue the relief work for some time more. As the rain has set in, we are trying to finish the work of house-building as early. It has been possible for us to continue the work so far with the help of kind and generous contributions from the charitable public. Further contributions will be thankfully received and acknowledged at the following addresses: (1) President, Ramkrishna Mission, Belur Math, Howrah, (2) Manager, Advaita Ashram, 4 Wellington Lane, Calcutta, (3) Manager, Udbodhan Office, 1 Mukherjee Lane, Bagbazar, Calcutta.

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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

“Arise ! Awake ! And stop not till the Goal is reached.”

THE MASTER SPEAKS

[FROM THE DIARY OF M.]

Sri Ramakrishna with Narendra and others in the bliss of devotional music at Govinda Mukherji's house, Belgharia.

Sri Ramakrishna has come to the house of Govinda Mukherji at Belgharia. Sunday, February 18, 1883. Narendra, Ram and other devotees have come, some neighbours also have come. At about 7 a.m. the Master sang and danced with Narendra and others.

INSTRUCTION TO THE INHABITANTS OF
BELGHARIA—THE NECESSITY OF BOWING
DOWN—BHAKTI YOGA

Singing and dancing finished, all took their seats. Many are bowing down to the Master. He says now and then : “Bow down to the Lord.” He says again : “The Lord has become all these, with this much difference that in some individuals He is greatly mani-

festated, e.g. in the pious. If you say : ‘There are wicked persons, there are lions and tigers’; the answer is : ‘you need not embrace God the tiger but bow down from a distance and go away. Just see, water is one, but some water you can drink, with another you can worship, in a third you can bathe; and there is some which is used only for washing purposes.’

A neighbour : What does Vedanta say, sir?

Sri Ramakrishna : Vedantists say : “ ‘I am He.’ Brahman is true and the universe, false. The individual self too is false. The Para-Brahman alone is.”

But the “I” dies hard. So the view “I am His servant, I am His child, I am His devotee” is very good.

In this Iron Age the Path of Devotion is very good. With devotion too He can be realized. So long as you identify yourself with the body, you

cannot go beyond sense-knowledge, objective knowledge. These are the sense-objects—sight, taste, smell, touch and sound. It is very difficult to transcend these. And so long as you live in the senses, you cannot have the knowledge, “I am He.”

Those who renounce the world, have less attachment to the senses. The men of the world always think of the sense-objects, hence the attitude “I am His servant” fits them well.

THE DOCTRINE OF SIN

The neighbour: We are sinners; what will become of us?

Sri Ramakrishna: Take His name and all sins will fly away. The body is, as it were, a tree; and the sins, so many birds. As the birds on a tree fly away when you clap your hands, so sins fly away when you take His name.

The shallow pools dry up in the heat of the summer sun. Likewise the waters of the pool of sin dry up in the heat of the Lord’s name.

Day in and day out one must practise. In the circus I saw the other day an English-woman standing on one leg on a running horse. What a long practice has given her the mastery!

One thing—just cry for Him at least once a day.

These are the *two means* (to realize Him):—practice and devotion, *i.e.* an intense longing to see Him.

THE NEIGHBOUR’S SONG AND SRI RAMAKRISHNA’S SAMADHI

The Master and the devotees are being treated to a light refreshment in the verandah of the first floor. It is 1 p.m. A devotee in the courtyard of the ground floor began a song, even when the Master did not finish.

No sooner had the Master heard the song than he entered into Samadhi. The whole body was stiff, the hand resting on the dish—as if, painted on a canvas. He could not eat any more. After a long while when the emotion subsided a little, he says: “I will go downstairs, I will go downstairs.” A devotee is taking him downstairs with great caution.

On this very courtyard, the Master sang and danced in ecstasy in the morning. Carpets etc. are still spread there as before. The Master is still in a state of semi-trance and takes his seat close to the singer. The latter stopped singing by now. The Master speaks with great humility, “Babu, I will hear my Mother’s name (*i.e.* song about Her) again.” The singer sings again.

The song continuing, the Master again goes into trance.

II

THE MASTER AT DAKSHINESWAR WITH DEVOTEES—NEW-MOON—LOOKING AT RAKHAL AS THE CHILD-KRISHNA

Sri Ramakrishna is sitting in his room at Dakshineswar with Rakhal, M., and a few other devotees. March 9, 1883; 8 or 9 a.m.

To-day is the new-moon when the Master’s mind becomes tense with spiritual fervour. He says, “God alone is real, everything else is false. The Great Mother has kept all fascinated by Her great charm. Of men the majority are worldly-minded, in bondage. They suffer from so much misery and yet are they attached to sex and wealth. While eating brambles, the camel bleeds at the mouth, but still it will not leave off feeding on them. None seeks Him! The case is just like taking pine-apple leaves, leaving aside the sweet fruit!

A devotee: Why has He kept us in the world, sir?

WHY THIS WORLDLY LIFE? TO PURIFY THE HEART BY SELFLESS WORK

Sri Ramakrishna : This worldly life is for work. Through work comes Knowledge. The spiritual guide instructs : Do such and such works and don't do those. He prescribes work without attachment.¹ Impurities (of heart) are washed off through work; just as a patient, if he falls into the hands of a good doctor, is gradually cured through medicine.

Why does He not release man from the worldly life? Let the disease be cured first, then will he be released. When a man's attachment to sex and wealth leaves him, He will let him off. If you are once admitted into a hospital, you are not discharged so long as the disease is not completely cured; the doctor will not leave you.

The Master remains nowadays immersed in the Vatsalya-rasa.² So he has kept Rakhal with him. Rakhal is the spiritual child of the Master. Rakhal would sit very close to the Master leaning on his lap, just as a little child does to its mother.

THE MASTER WITH HIS DEVOTEES SEES THE FLOOD-TIDE IN THE GANGES

The Master was sitting like that when a man informed that the flood-tide was coming. The Master, Rakhal, M., and others—all ran towards the Panchavati to witness the flood-tide. Reaching there they are seeing the flood. It is 10-30 a.m. Looking at the condition of a boat, he says, "Look there, observe what becomes the condition of that boat!"

¹ "To work you have the right and not to the fruits thereof"—The Gita.

² A spiritual sentiment in which the devotee looks upon the Lord as the most dearly loved child.

Now he takes his seat on the road to the Panchavati with M., Rakhal and others.

Sri Ramakrishna : (to M.) Well, how does the flood occur?

By drawing, on the ground, the figures of the earth, the moon, the sun, etc., M. is trying to explain gravitation, ebb-tide, flood-tide, the full-moon, new-moon, eclipse, etc.

SRI RAMAKRISHNA IN HIS BOYHOOD AND IN SCHOOL—THE YOGI IS BEYOND ALL FINITE RELATIONS OF NUMBER, QUANTITY, CAUSE, EFFECT

Sri Ramakrishna : (to M.) Heigh-ho! Can't understand, the brain gets dizzy, it pains. Well, how have they come to know of things so distant?

Well, in my boyhood I could draw well. But mathematics was a puzzle to me; I could not do sums.

Now the Master has returned to his own room. He is looking at the picture of Yasoda (the mother of Sri Krishna) on the wall, and says, "The drawing is not good—as if a gay flower-woman."

ADHAR SEN'S FIRST MEETING— ANIMAL SACRIFICE

The Master has taken a little rest after his noonday meal. Adhar and other devotees came one by one. This is the first time that Adhar Sen has come to see the Master. He lives at Beniatola, Calcutta. He is a Deputy Magistrate and is 29 or 30 years of age.

Adhar : (to Sri Ramakrishna) Sir, I have something to ask. Is animal sacrifice good? Does it not involve the sin of killing?

Sri Ramakrishna : It is laid down in the scriptures that under certain conditions animal sacrifice is allowed.

Sacrifices enjoined by the scriptures are not blameworthy, *e.g.* the sacrifice of one goat on the eighth lunar day. But there are states of mind when even that is not possible. I am now in such a state, that I cannot even witness the sight of a sacrifice. So in this condition I cannot take meat offered to the Mother, but only dip a finger in the soup and touch it to my forehead, lest She should get angry with me.

Again, there is another state of mind, when I actually see the Lord in every creature, even in an ant. If in this condition I see an animal die, I have the consolation that it is only the body that is gone, the Self has neither death nor birth.

ADVICE TO ADHAR—"DON'T REASON TOO MUCH"

Too much reasoning is not good. If you can have devotion for the Mother, all is well. Too much reasoning creates a confusion. In the country-sides there are ponds whose waters you can take

from the surface, they are so clear; but if you stir them up, they become turbid. So better ask devotion of Her. Dhruva's devotion had a desire behind it—he wanted the kingdom (of his father). But Prahlada's devotion was totally free from all desires.

A devotee : How is God realized?

Sri Ramakrishna : Through this devotion. But you must strongly demand of Him. "Wouldst not Thou reveal Thyself to me?—I will commit suicide." This is the devotion of the brave though tinged with a little of ignorance.

The devotee : Can God be seen?

Sri Ramakrishna : Oh yes, surely. Both the aspects—the formless and with form—can be realized. Yes, He can be seen as having forms—forms of pure consciousness (and not of matter). Again He can be seen in human beings. TO SEE THE DIVINE INCARNATION IS AS GOOD AS SEEING THE LORD HIMSELF. It is the Lord Himself who comes down on earth throughout the ages.³

SOME PROBLEMS OF INDIAN EDUCATION

BY THE EDITOR

I

No human institution is or can be perfect. Every institution, therefore, admits of improvement, and all institutions are in a process of evolution. And they are subjects of criticism, because they cannot, in the very nature of things, satisfy all. Opinions differ, and suggestions also will be different as to what will be the method of reforming any particular institution.

It is no wonder, therefore, that

educational systems are everywhere criticized as unsatisfactory. Various experiments are going on in different countries to evolve a right method of education, but the result of no experiment has met with universal approval. A system is liked and adopted by a particular school of thought and that also is changed with the passing of time. In a sense, it is good. For, so long as

³ "For the establishment of Dharma, I come into being in every age."—*The Gita*.

there is a hankering after progress and advancement, man will try to adopt a better and still better system. And it is only when the desire for improvement is absent that man will be satisfied with anything at hand and life will become stagnant.

Everybody believes that education is a power. The future of every nation depends on the education that is imparted to its members. The better the type of education people receive, the greater will be the cultural glory of a country. And education is sometimes made a part of propaganda. Some governments try to direct the educational policy of their countries in such a way that their particular interests will be served. Tolstoy was up against educational systems through which certain governments try to instil militarism into the minds of growing boys, or to indoctrinate them with racial hatred. In the Middle Ages in Europe, education was made an instrument of religious propaganda. Churches, as long as they were in power, followed their policy most obstinately, though due to that the real cause of education suffered greatly.

Now the idea is that education will solve the future problem of the world, and rescue it from its present impasse. The present world is in a chaotic state; nobody knows how a normal condition can be restored. Some say that if a right type of education be given to boys—without any ulterior motive, they will in future bring peace, prosperity and happiness to the world. Dr. Montessori is of opinion that the problem of world peace is fundamentally a problem of education. If the boys are allowed to grow in their own way, untrammelled and with perfect freedom, they will develop a sturdy will, and it will be difficult to lead them to war so easily by shibboleths only. Mr. H. G. Wells says that the future will be a race between edu-

cation and catastrophe, i.e. the catastrophe which threatens the world civilization can be averted only with the spread of right type of education. At present, there is nothing which can influence public mind so much as education. And it is a happy sign that everywhere the better section of people are anxious to see that the boys receive the best type of education.

II

In addition to the problems that are now before the educationists of Europe and other independent countries, there is a notable and peculiar disability from which Indian education suffers. The present-day education in India has no basis in the indigenous culture; those who receive the modern education in India become, usually, foreign in outlook and thought, and they become misfits to the society and family they come from. Such is the irony of fate that even those boys who have gone through only the secondary education become hard to be assimilated in their parental home, if their guardians also were not educated in the same line. As a result, many parents find that the education their children receive, becomes a curse to the family.

This problem is not due only to the difference of opinions between educated children and uneducated parents. It is not difficult to imagine what would be the case in an unlettered family, if a child would get education, before the introduction of the present system. Perhaps the child would give a greater impetus to the social, intellectual and religious life of his village. Perhaps it would be a great joy to his old parents and family members to hear from the boy the teachings of the sacred scriptures, perhaps he would draw from far and near people who would be eager to listen to his discourses. As education

was not divorced from moral and religious excellence, an educated man would naturally give a tone to the moral and religious life of not only his own village, but also of the neighbouring places. Even unconsciously and indirectly an educated man would inspire his neighbours to live a better life.

And what is the case now? Nowadays in a family which has not received the light (!) of modern education if a child becomes educated, he begins to think in the ways opposite to those of his parents and other relations. He begins to question and doubt the faith and belief of his parents, who vainly hope to hear anything from him which is in the line of their thoughts. If the parents think of the characters of the epics and Puranas, the child will think of the heroes of the English dramas or continental novels. If the parents worship Rama or Krishna and try to get from them inspiration for their religious and moral life, the child will consider them only historical or legendary characters. Even those of educated people who think that it is too bad to become alien in their own homes and country, turn to appreciate Indian culture only with an effort. Their main difficulty is that they have no direct access to Indian culture. In spite of that if they express their love for it, they do that only from a sense of national self-respect. Their case is like that of an adopted son who must defend and support those whom he calls parents though there is no blood relation between them.

When English education was introduced in India, the idea behind it was "to form a class of persons, Indian in blood and colour but English in taste, in opinions and intellect." Nobody will deny that from that standpoint the English education in India has been a tremendous success. But at what cost

of the national strength has that been achieved? It cannot be said that English education has done no good to the country. But can that be compensated by the evil it has wrought? You may snatch away a child from under his parental roof, and allow him to live in however richly furnished a house, but the very fact that he lives at the charity of others will greatly weigh upon his mind and soul and give him no rest. The case becomes all the more tragic, if the child originally belonged to rich homes but all the while he is given to understand that he is an orphan. This is exactly the case with those who receive education nowadays. For, the present educational system is based upon the assumption that the East is inferior to the West. Consequently the interest of Indian culture has greatly suffered. As a result of the present system of education Indian mind is so much stupefied that it requires, in many cases, Western scholars to point out to the Indians the glory of their own civilization and culture. A reaction has certainly set in, but it will be long before the pernicious influence can completely be got over.

English education has given an opportunity to the people to come into contact with modern thoughts. That is a distinct gain. But could not that be done without creating in the minds of the educated people an apathy for their own civilization? Let not our scholars be carried away by the sentiment that everything that belonged to Indian culture was good or reached the high-water mark. But they should be brought into a direct touch with Indian culture, so that with full knowledge they may accept what is good and useful and reject what will no longer serve any purpose. The greatest problem before Indian educationists is to instil into the boys love for Indian culture as

well as sympathy for modern thoughts. Neither should be rejected; each should be judged and evaluated in the light of the other. A harmonious combination of the two will give the best result.

III

English education was introduced in this country in demand of some practical needs. It was necessary to have some English-knowing Indians, so that they might help the work of administration. Naturally those who got English education in the beginning, easily got very high position in life, and people were attracted to English education not so much for love of learning, as for its social and financial advantages. Consequently the interest of genuine culture suffered. Even now the evil effect can be seen. Rather it is now seen in dreadful measures. Even now people rush to university gates, though they know well that college education will not give them a passport to good position in life. And the teachers also think their duties fulfilled if they can train the boys for passing examinations. The relation between the teachers and the taught is only what can be expected in the case of hired workers.

The greatest tragedy of the modern education in India is that there is no human touch in the relationship between the teachers and the taught. It is idle to expect that the ancient system of education can be adopted in toto even now. Things must change in process of time. And one should not be wishing only for the impossible. Present circumstances will not allow the introduction of a system where students will live with teachers as family members. But it may not be difficult to create such an atmosphere that teachers will feel for their students as they did in ancient times and students

will have equal veneration for their teachers. Teachers should forget that their business is only to help the boys to pass examinations; on the contrary, they should know that it is their sacred duty to train students to meet the problems of life. In that case they will naturally be anxious for the all-round development of the boys, and not only for that of the intellect as is the case nowadays.

Even the intellect is not sufficiently developed as students find no opportunity to catch an intellectual idealism from their teachers, for want of a direct personal contact. Why has not the present system of education, in the course of these 150 years, produced many original thinkers? One main reason is that the present condition is not such that teachers can give inspiration to their students for pure intellectual life. How many cases are there that teachers have infused into the minds of boys so much love of learning that the latter are ready to face all kinds of hardship and inconveniences for that? Human knowledge has been increased not by those who have sought the comforts and luxuries of life, but by those who have not hesitated to face poverty, if need be, for their love of knowledge. Even now, wherever a professor, by transcending the influence of the present pernicious system, has been able to inspire his students with intellectual idealism, the result has been a great success. Cases are not altogether absent that one single individual, by the force of his character, has maintained the moral atmosphere of a whole institution at a very high level. One such instance is sufficient to prove that if teachers try they can do a lot even under present circumstances.

It is sad even to think how many students go astray, how many lives are blasted, for want of proper guidance.

If rightly directed, they could become useful members of their society and the pride of their country. Nowadays all important educational institutions are in cities and towns. And when students come there, they are deprived of the care of their guardians and get nobody else to look after them. They get no opportunity to get proper advice, even if they seek. Naturally boys are left to the mercy of the not-always-healthy influences of the city life. As a safeguard against pitfalls, many institutions no doubt by rules and regulations restrict the conduct of the boys, but where is the inspiration of a living example and the safety of loving care? Dead rules and regulations do not build up life. On the contrary, they have an evil effect; for, as soon as one becomes free from those restrictions, one is likely to go to the other extreme as a reaction. Many evils can be averted if teachers through sympathy and love can win the trust and confidence of their boys. In that case authorities will not have to raise artificial barriers so that the boys cannot go or do any wrong, but the latter of their own accord will come to their teachers to seek advice as to how they can make their life better. Of course this means tremendous responsibility on the part of teachers and, above all, their own life should be such that it will not only be above all criticism, but will also be a burning example of moral perfection.

IV

We must not blame teachers too much. They also are creatures of circumstances; they also cannot escape the influence of the time. Teachers are proverbially poor, and the present economic depression has made their condition all the more pitiable. Our teachers are so much in struggle for bare exist-

ence that they can hardly think of the responsibility of their profession. One must not talk only of ideals and lose sight of circumstances and practical difficulties. A Sanskrit proverb says that when bread problem is very keen, even a man like Kalidas goes off his head. And our teachers are constantly in the hard grip of pecuniary sufferings. It will be a grim tragedy to talk to them of the high ideal that they are expected to represent.

It is true that the teaching profession in India has always been identified with poverty and plain living. But in the past the respect and social position a teacher would command would more than compensate their pecuniary hardships. Nowadays a man's position in society is judged not by his intellectual and moral worth but by the money he has amassed—no matter if by unfair means. Naturally teachers fall down in the scale of social respectability. And the man who does not command high respect from the public becomes timid in thought and fearful in action; he loses confidence in himself and, in consequence, the confidence of his boys. This situation should be changed, if better results are to be expected from our teachers. Either teachers should be so much paid that they can stand on equal footing with the people of other professions, or the public should see that the teaching profession gains in social respectability.

And none also should become a teacher unless he feels a call from within for that work. Those who join the teaching profession out of sheer necessity, and not because of genuine liking, are surely to prove a miserable failure. No one will be a successful teacher if he is not true to himself. Those who become teachers because they find no other openings, are false to themselves and, therefore, reap the

result of their own Karma. On the contrary, those who are attracted to the profession by a genuine love, and feeling a call from within, will wield a great influence in spite of all difficulties and adverse circumstances. Thus to get a good result co-operation of both teachers and the public is necessary.

V

Students cannot put their whole heart into their study because they know that the education they receive will have no value in the money market. However brilliant may be their career, in most cases, unemployment and starvation stare them in the face. It is but natural that every ambitious young man will want a career. And if he knows that more likely than not his academic qualification will give him no asset in the struggle for existence, his ardour is bound to be chilled, his enthusiasm for acquiring knowledge is sure to be cooled down. The problem of the unemployed educated is greatly exercising the minds of the Indian educationists. It was one of the important items of discussion at the Inter-Universities Conference held last March at Delhi. Every university is seriously thinking of how to lighten the misery of those who pass out of it. Now and then challenge is thrown from the public that the university education is a complete failure.

Here we must take account of the fact that unemployment amongst the educated people is a world-wide problem. In America every guardian, before sending boys to college nowadays, think seriously of the "overproduction of white-colour alumni." It is not only in India that young men run to colleges knowing full well that the years spent there will give them no financial return, but even in America the case

is the same. Boys go to colleges not knowing what to do otherwise. In spite of the hard lot of the educated youths, the number of admission in college is not decreasing. They doubt whether college is worth while, but nevertheless college is always full. This shows that college education is not altogether without its utility, and if it has not given complete satisfaction, the wise plan should be to find out how it can be made satisfactory.

It is doubtful whether universities by themselves can solve the problem of unemployment amongst the educated people. Many other factors are involved in the question, over which Universities have no control. Suppose more technical institutions are started, will that solve the problem entirely? Even now many students, coming out of the technical institutions, find it difficult to settle in life. Even the knowledge which students get in technical institutions are but theoretical. That is useless unless one gets training also in practical fields. Many students after receiving technical education have to sit idle for want, as they say, of opportunities. Speaking of America, one writer says, "Millions of dollars are being wasted by the American people on academic training for the kind of jobs that can be taught best by the boss and learned best in the field."

VI

If universities can find out method as to how to minimize the number of the educated unemployed, that is good. But the public should not expect too much in this direction for obvious reasons. But what universities can reasonably try to do is that the young men who come out of them should possess a character which should be a sufficient recompense—even though not

in terms of wealth and position—for the years spent there. If without education a man can meet the problems of life, a man with education should have greater courage and determination to tide over difficulties and circumstances. There is no greater asset in life than character. It is only few persons who find circumstances in their favour, others have to *create* circumstances for them. The young man who creates his own destiny enjoys life much better than those for whom life is made easy and comfortable by others. Now and then one hears of cases of suicides amongst the educated people who found the life burdensome because of unemployment. It is a poor testimony to the education they received. In a country like India there is no dearth of opportunity for service, though there may be scarcity of 'paid posts.' Edu-

cated men ought to know how to make their life useful, though they may not get employment. Many persons without any education make a career for themselves, why should people with education be at disadvantages? This is a real problem before the Indian educationists, though no university can guarantee a good position to every young man that goes out of it.

Perhaps universities will always have to meet the needs of changing circumstances. And at no time will a scheme be found out which will be a panacea for all evils. But if the educationists do not fail to understand the soul of national culture and if they do not forget that the future of the country depends on the education the young men receive, that is enough. The rest will be a slow and imperceptible process of ripening.

SANKARA AND THE BRIHADARANYAKOPANISHAD

BY MAHAMAHOPADHYAYA PROF. S. KUPPUSWAMI SASTRI, M.A., I.E.S.

The *Brihadaranyaka* is the greatest of the *Upanishads*; and Sri Sankara's *bhashya* of this *Upanishad* is the greatest of his commentaries on the *Upanishads*. The *Brihadaranyaka* is the greatest not only in extent; but it is also the greatest in respect of its substance and theme. It is the greatest *Upanishad* in the sense that the illimitable, all-embracing, absolute, self-luminous, blissful reality—the *Brihat* or *Brahman*, identical with *Atman*, constitutes its theme. And, according to Sri Sankara, it may be said to be the greatest *Upanishad*, also for the reason that it comprehends both the *Upadesa* or revelation of the true nature of the mystic experience of the

Brahman-Atman identity and the *Uppatti* or logical explanation of that great doctrine of *Advaita* through the employment of the dialectic modes of argumentation known as *jalpa* (arguing constructively as well as destructively for victory) and *vada* (arguing for truth).

Sri Sankara's *Brihadaranyakabhāṣya* is the greatest of his commentaries on the *Upanishads* in the sense that the great Acharya shows in this *bhashya*, in a very telling manner, how the great truth of *Brahman-Atman* identity forms the main purport of all the Vedantic texts in general and this great *Upanishad* in particular, and maintains by means of his powerful dialectics that

the interpretations and views of others are unsound and untenable—those advanced by the Vedistic realists (*Mimamsakas*), the creationistic realists (*the Vaiseshikas and Naiyayikas*) and the advocates of the doctrine of *Bheda-bheda* (difference-cum-identity) like *Bhartriprapancha*.

The older meaning of the term *Upanishad* is 'Secret word' or 'Secret import' or 'Secret doctrine.' As long as it was understood in this sense, the emphasis was on the mystic and ultra-rational aspect of philosophical thought. When, however, Sri Dramidacharya, one of the pre-Sankara thinkers who commented upon the *Upanishads*, and Sri Sankara, following Sri Dramida, interpreted the term *Upanishad* as standing for the realization of *Brahman-Atman* identity (*Brahmanavidya*), which annihilates the beginningless nescience called *avidya*, or as standing for the ancient text helpful in that realization, the emphasis was shifted to the harmony between the inner mystic vision of the unity and universality of *Atman* as the absolute being-spirit-bliss (*sachchidananda*) and the philosophical conclusion that may be reached by a proper use of logic and dialectics. It is necessary to bear this in mind in endeavouring to appraise justly the philosophical and exegetic worth of Sri Sankara's commentary on the *Brihadaranyaka*.

This great *Upanishad* consists of three *kandas*—the first being called the *Madhu-kanda*, the second the *Yajnavalkya-kanda* or the *Muni-kanda*, and the third *Khila-kanda*. The first *kanda* conveys the main teaching of the *Advaita* doctrine and is of the nature of *upadesa*; the second embodies the logical argument and explanation showing the soundness of the *Upadesa*; and the third deals with certain *Upasanas* or modes of meditation.

The first two chapters of the *Madhu-*

kanda deal with the Vedic rite, *Pra-vargya*, which forms a part of the ritualistic section (*Karma-kanda*) of the *Veda*; and according to Sri Sankara, the *Upanishad* really begins with the third chapter of the *Madhu-kanda*. In this chapter, the phenomenal superimposition of the world on *Brahman* is set forth and its origin, its full reach and its acme are indicated; and all this is presented as *adhyaropa* or supposititious positing. The fourth or the concluding chapter of the *Madhu-kanda* exhibits in a telling manner the supposititious positing of the world in the preceding chapter and elucidates the nature of the *Brahman-Atman* realisation which is invariably and synchronously concomitant with the sublation; and all this is *apavada* or sublation through the stultifying realisation of truth.

According to Sri Sankara, *adhyaropa* and *apavada* constitute the chief means of fully realizing the absolute reality called *Suddham Brahma*. All the details of Vedic rituals, all the forms of meditation associated with them, even the greatest of them—the horse-sacrifice (*asvamedha*) and the meditation associated with it, and all the results accruing from them—all these constitute the province of nescience (*avidya*) and even the highest achievement of the *Hiranyagarbha-loka* or *Brahma-loka* is but a part, though the acme, of the immense cycle of transmigration (*samsara*). This is the substance of the account of *adhyaropa* in the third chapter of the *Madhu-kanda*.

In the fourth *Brāhmaṇa* of this chapter, the great rewards of activities and meditation are described so that a pure and disciplined mind may see their impermanence and detach itself from them; the undifferentiated *Brahman* (*avyakrita*) representing the

meaning of *Tat* and the undifferentiated spirit (*vyakṛita*) representing the meaning of *Tvam* are then described; and after showing how, in the condition of nescience (*avidyā*), one sees difference in the multifarious non-spirit, the nature of the *vidyā* or knowledge of the absolute spirit, which is the *Ātma-vidyā* or *Brahma-vidyā* and brings about the realisation of the *allness and the wholeness of Ātman*, is indicated in the *vidyā-sūtra*—“आत्मे लोकोप सौत” । This is introduced at the end of the description of *adhyaropa*, so that one may not lose oneself in it and may find one's way further to the stage of *apavāda*.

Here, Sri Sankara discusses the import of the *vidyā-sūtra*. It has to be considered whether this text should be taken as a complementarily restrictive injunction (*nīyamavidhī*) or as an injunction of something not got at in any other way (*apurvavidhī*) or as an exclusively restrictive injunction (*parisamkhyavidhī*). From Sri Sankara's discussion of the import of the *vidyā-sūtra* in the *Bṛihadaranyaka-bhāṣya* and from his observations about the import of similar texts in the *Samuṇvayadhikarāṇa-bhāṣya*, it may be gathered that this text should be understood as setting forth the great truth that the absolute *Brahman* indirectly indicated by the word *Ātman*, and not any form of matter, gross or subtle, or any of its functions, should be realised as the only reality; and, as a matter of fact, there is no scope for any kind of injunction directly with reference to such reality. Such apparent injunctions look like injunctions at the initial stages of the quest for truth; but they ultimately turn out to be valid statements of the one great truth for which the *Advaita* system stands.

The fourth chapter of the *Madhu-*

kanda, or the second chapter of the *Bhāṣya*, is devoted to *apavāda* and to an elucidation of the purport of the *vidyā-sūtra*. After describing in an elaborate manner the corporeal and incorporeal forms of the corpus of the material universe superimposed on *Brahman*, this chapter proceeds to convey the great teaching embodied in the words of the oft-quoted text “अथात आदिशे नेति नेति” and emphatically avers that *Brahman* is not *sunya* and can never be brought within the scope of any affirmation, but one may only glimpse It indirectly through negations of eliminable factors, “Not this, Not this” (इति न इति न)

The fourth *Brāhmaṇa* of the fourth chapter introduces *Yajñavalkya* as offering to divide all his earthly possessions between his two wives—*Katyāyāni* and *Maitreyī*. *Maitreyī* asks if she can free herself from death by possessing the whole world filled with wealth, and *Yajñavalkya* says ‘no.’ *Maitreyī* refuses all the riches of the world, saying “If I am not thereby free from death, what are these to me?” *Yajñavalkya* commends the spiritual fitness of his wife's mind and proceeds to teach her the great truth of the *Vedāntas*. Sri Sankara draws pointed attention, here, to the value of renunciation (*saṁnyasa*) as the means of true knowledge (*Jnana*).

There are two kinds of *saṁnyasa*—that which the seeker for knowledge (*jijñāsu*) resorts to for the sake of knowledge and that which the person who has realised the truth (*jñānin*) resorts to for realising, without any hitch, the blissfulness of the condition of liberation while living (*jīvanmukti*). King *Janaka*, the greatest of *Yājñavalkya*'s disciples, continued to be a house-holder (*grihastha*) and served the world in perfect detachment as a *jīvanmukta*; But *Yājñavalkya*,

who was also a *jivanmukta*, after making momentous contributions to the educating and uplifting of the world in the sphere of spirituality, desires to renounce his life as a householder (*garhasthya*) and to become a *sannyasin*. The ideal of a *jivanmukta* continuing to serve in society is not really opposed to the ideal of *sannyasa* and is beautifully synthesised with it in the relation between Janaka and Yajnavalkya in the *Brihadāranyaka*; and similarly through the delightful *grihasta* liaison furnished by Maitreyi, the life of a *grihasta* is unified in the fourth *Brāhmaṇa* of this chapter with the life of a *sannyasin*. Yajnavalkya conveys to Maitreyi the great truth that the Pure Spirit—*Atman*—is the ultimate object of all forms of love and is therefore to be understood as the Eternal Bliss; and *Atman* should be realised through the duly regulated scheme of *Sravana*, *Manana* and *Nididhyasana*—knowing the truth from the *Upanishads*, investigating and discussing it and constant contemplation upon it (आत्मा वा चरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यः).

The *Upadesa* in the *Madhu-kanda* is appropriately followed by the *Upapatti* or argumentative and expository discourse in the *Yajnavalkya-kanda*. The latter *kanda* consists of the fifth and sixth chapters of the *Upanishad*. In the fifth chapter, the dialectic mode of argumentation known as *jalpa*, or arguing constructively as well as destructively for victory, is employed. Yajnavalkya is presented here as the stalwart dialectician in Janaka's assembly of learned philosophers and he fights his way to victory in the interest of philosophical truth. The most important *Brāhmaṇa* in this chapter is the eighth, in which *Brahmatattva* is elucidated in answer to the questions raised by Gargi, the lady philosopher who stands out as the most outstand-

ing personality among the philosophical interlocutors opposing Yajnavalkya. In the sixth chapter, King Janaka plays the role, not of a controversialist, but of one desirous of completely knowing the truth (*Tattvabubhutsu*) and the discourse proceeds on the lines of argumentation for truth (*vada*). In the third and fourth *Brāhmaṇas* of this chapter, an illustrative exposition of *paraloka* and *moksa* is given. The fifth *Brāhmaṇa* repeats the dialogue between Yajnavalkya and Maitreyi and explains the means of self-realisation in the highest sense (*atmabodha*). In commenting upon the concluding sentence of this *Brāhmaṇa*, “एतावदरे खल्वस्तत्त्वमिति होक्ता याज्ञवल्क्यो विप्रहारः” as also in commenting upon the text “तथादन्नाह्नयः पाण्डित्यं निर्विद” etc. at the end of the fifth *Brāhmaṇa* of the previous chapter and upon 6-4-22 of the sixth chapter, Sri Sankara discusses the place of *sannyasa* and its value in the *Advaitic* scheme of life and liberation and emphasises the necessity for renunciation as providing special facilities for unhampered realisation; and in this connection as elsewhere, he is not in favour of any kind of accommodation, in practice or theory, with the advocates of the *karma-marga*.

The third vision of the *Brihadaranyaka* is known as the *Khila-kanda* and deals with certain modes of meditation. The messages of the *Brihadaranyaka* ontology are conveyed in the texts—“अहं ब्रह्मास्मि,” “आत्मैत्येवोपासीत” “अयं तद्वादिशे नेति नेति”. The pragmatic message of the *Upanishad* is embodied in the text—“अस्य वै जनकं प्राप्नोषि”. The discipline of this *Upanishad* and its aim are embodied in the soul-elevating *abhyarohanam*—“From non-being, lead me to being; from darkness, lead me to light; from death, lead me to deathlessness”—(असतो मा सद्गमय; तमसो मा ज्योतिर्गमय; मृत्योर्माधतं गमयः). The teachings of this *Upanishad* are

summed up in the first *mantra* of the *Khila-kanda*—‘That is the *Whole*; the *Whole* is *this*; from the *Whole* rises up the *Whole*; and having seized the *Whole* of the *Whole*, the *Whole* alone remains’—“‘सो पूर्णमदः पूर्णमिदं पूर्णं पूर्णमदक्यते । पूर्णस्य पूर्णमादाय पूर्णमिवावशिष्यते)’. Such as are able to see the defects of the Holism of General Smuts may find comfort in the unimpeachable *Wholism* embodied in the *mantra* at the beginning of the *Khila-kanda*. The Holism of General Smuts may have, indeed, a chance of meeting with the approval of *Advaitic* dialectics, only if it links itself up, as an ancillary, to the *Wholism* of the absolute monism of the *Brihadāra-nyaka*.

The most striking message of this *Upanishad* on the ethical side is embodied in the lesson which every mediator is asked to read in the dental rumblings of the three *da*'s (द-द-द) of a thunder-clap, which are suggestive of *self-restraint* (दम) *self-sacrifice* (दान) and *merciful benevolence* (दया). This great ethical teaching is embodied in the text—“‘तदेतत्तु यं शिचेद्दमं दानं दयामिति” ; and Prajapati conveys it to his three classes of children—the *devas*, the *manushyas*, and the *asuras*. Such of the men as are godly in their nature and are tossed about by *kama*, though otherwise good, should be understood, according to Sri Sankara, as gods (देवाः) among men; such of them as are grasping and greedy and actuated by

lobha, should be taken as men (मनुष्याः) among men; and cruel men, demonised by *krodha*, should be taken as demons (चतुराः) . All men should constantly practise *dama*, *dana* and *daya* to exorcise the monsters of *kama*, *lobha* and *krodha*.

Some alien and alien-minded scholars are not inclined to see any systematic presentation of a philosophical doctrine in the *Upanishads* and believe that the *Upanishads*, including even the *Brihadaranyaka*, form a spiritual conglomerate of several things of varying value belonging to different stages—of thaumaturgic pebbles, dualistic and pluralistic toys and monistic gems. Those who carefully study the *Brihadaranyaka*, and Sri Sankara's great *Bhashya* thereon, cannot easily resist the feeling that the *Brihadaranyaka* thought is an *integral whole* which is rooted on the *Advaita* doctrine and has it as its precious *fruit*, which uses a sound system of exposition and dialectics easily lending themselves to being expressed in the terms of the *Gautamiya* logic, and which refuses to accommodate itself in a satisfactory manner to any form of pluralistic realism or to any kind of the timid spiritual and metaphysical compromises involved in the *Bhedabheda* (difference-cum-identity) phases of monistic thought belonging to the pre-Sankara or post-Sankara stage in the history of *Vedanta*.

STORIES FROM THE LIFE OF SRI KRISHNA

Adapted from the Bhagavatam

BY SWAMI PRABHAVANANDA

INTRODUCTION

As Suka began to relate the life stories of Sri Krishna, he remarked :

“Wonderful is the Teacher Sri Krishna,
Wonderful are His deeds.

Even the very remembrance of His
Holy Name
Sanctifies all.”

When vice prevailed upon earth, when life became a sinful burden to humanity, when the truth had been forgotten, a prayer went out to the throne of God that He would come down upon earth as a Saviour of humanity. The Omniscient, All-pervading Lord knew the sufferings of humanity. Out of His great all-consuming love for His children, He wished to lift the veil of ignorance which covered their sight; to be born as man to show humanity once more how to ascend toward Godhead.

I

King Kamsa, the most powerful and tyrannical monarch of that period, had a sister whom he loved very tenderly. This beloved sister Devaki was being married to Vasudeva. As a token of his fraternal affection, the king presented the newly married couple with many costly gifts and then declared that he himself would drive their carriage.

Devaki and Vasudeva were very happy. They thought themselves fortunate indeed to have as their driver the dreaded monarch of the surrounding territories. There were ovations and applauses as they drove along. Everything was going smoothly, and everywhere people were rejoicing.

Suddenly King Kamsa heard a voice from the void saying : “O thou foolish one, whom art thou driving so merrily? Knowest thou not that the eighth issue of her womb shall be the cause of thy death?”

At this the terrible Kamsa sprang from his seat. He drew his sword and would have killed his sister then and there, had not Vasudeva interposed and prayed to the king to spare the life of his newly married wife, reminding him that not Devaki but her eighth child would be the cause of his death. He promised further, because of the king's fear, that each and every one of their children would be given over to Kamsa, that he might do with them as he wished. Thus King Kamsa was pacified.

In course of time children were born to Vasudeva and Devaki. They fulfilled their promise to Kamsa, who in turn killed seven of their children as soon as they were born. This caused much grief to the parents but there was no way of escape from the hands of the tyrannical king.

When the time for the birth of the eighth child was approaching Kamsa ordered Vasudeva and Devaki to be cast into his prison. Accordingly both of them were thrown into the same dungeon and were bound with the same chain.

As the time was drawing nearer for her to give birth to the Saviour of the earth, Devaki and her husband Vasudeva were sorely troubled in their hearts. They were friendless and helpless. Their only consolation was in prayer to the Almighty, All-loving God.

So they both prayed from the depths of their hearts and implored Him to protect them and their child. While praying ardently, they both fell in a swoon. In the gloom of that unconsciousness a light suddenly flashed; and in that light the thick dark cloud of misery vanished, and with it the accumulated sorrows of recent years. The Sun of gladness and peace, the Lord of Love, appeared before them, healing all their mental wounds, cheering and exhilarating them with His benign smile. They were enveloped in His love. Yea, they heard Him speak these sweet words: "Father and mother, weep no more. I have come at last to your rescue and to the rescue of all the good. Earth shall complain no more. The days of the wicked are numbered. The wretched Kamsa shall die. There will be peace and goodness on earth.

"Open thine eyes and see Me born as thy child. Carry Me, father, to the house of thy good friend Nanda in Gokula. His wife Yasoda has just now given birth to a daughter. Exchange Me for that daughter. Bring her with thee to this dungeon, leaving Me on the lap of Yasoda who will be sleeping at the time. Nothing shall bar thy path."

So it came to pass that Krishna who was to remove the bondages of humanity was born in the prison cell of the monarch Kamsa.

The mother kissed the sweet face of her child forgetting all danger but Vasudeva remembered the instructions received in vision. He clasped the child to his bosom, and at the moment he was ready to leave the prison his chains were loosened and the gates of the prison cell were wide open. He crossed the river Yamuna and exchanged the son of Devaki for the girl baby of Yasoda without meeting any obstacle. Returning with the baby girl, he placed

her on the lap of Devaki. The gates of the prison closed and he found himself once more in chains.

Early in the morning Kamsa heard of the birth of a female child and came to the prison to see the baby. Vasudeva implored him to spare the life of the baby girl because there would be no cause of danger from a girl. But Kamsa paid no heed to his request. He caught the feet of the tiny baby firmly in his hands, lifted it high in the air, and was about to dash it against a stone, when lo, the infant slipped from his fierce demoniac grip and assuming the beautiful form of Divine Mother above his head, looked down upon Kamsa and said: "Wretch, dost thou think to avert the will of the Almighty? Lo, thy destroyer is flourishing in Gokula." After these words she vanished, and king Kamsa trembled.

The same morning all people at Gokula rejoiced when they learnt of the birth of a son to their beloved king Nanda. Yasoda, the queen mother, looked with joy at the sweet face of her son. She was unaware of the exchange of babies. Krishna grew up to be a playful, healthy and merry child.

II

One day when Krishna was still a little baby, some boys saw him eating mud. When his mother Yasoda learnt of it, she asked the baby to open his mouth. Krishna opened his tiny mouth, and, wonder of wonders, Yasoda saw the whole universe—the earth, the heaven, the stars, the planets, the sun and the moon and innumerable beings, within the mouth of baby Krishna. Yasoda staggered for a moment. She thought, "Was it dream or hallucination? Or was it a real vision—the vision of my little baby as God Himself?" Soon she composed herself and prayed to the Lord of Loves

"May Thou Who hast brought us into this world of Maya, may Thou Who hast given me this sense and consciousness that I am Yasoda, queen of Nanda, and mother of Krishna, bestow Thy blessings upon us always."

Looking at her baby, she saw him smiling. She clasped Krishna to her bosom and kissed him. In her own baby Krishna Yasoda saw Him who is the Brahman of Vedanta, the Universal Self in Yoga, and the God of Love to the devotees; and she felt an indescribable joy and happiness in her heart whenever she looked upon him.

III

Once while Yasoda was holding the baby Krishna in her lap, she set him down suddenly to attend to the milk boiling over on the oven. At this the child felt irritated. In his anger he broke a pot which contained curdled milk and went to a dark corner in the room, taking some cheese with him. He ate some and began to feed also a monkey. His own little face was besmeared with cheese. When his mother returned and saw him, she scolded him. As a punishment, she decided to tie him with a rope to a wooden mortar. But to her surprise the rope seemed too short. She took more rope but still it was too short. Then she used all the ropes she could find but still Krishna could not be bound. This surprised Yasoda greatly. Krishna smiled within himself but seeing that his mother was quite tired and perplexed, he allowed himself to be bound.

He Who has neither beginning nor middle nor end, Who is All-pervading, Infinite and Omnipotent, allowed Himself to be bound by Yasoda, only because of her great love. He is the Lord Omnipotent, the Lord of all beings, the Controller of all; yet He permits Him-

self to be controlled by those who love Him. Not by penances, nor by austerities, nor by study is He attained, but those who love Him with whole-souled devotion find Him easily, for He chooses those who have pure love in their hearts. Though Infinite He may be realized through love.

IV

Krishna was now a well-grown youth. He used to go out with other shepherd boys of his age to play and also to tend the cattle in the neighbouring pastures of Vrindavan. The cattle would graze in the pasture, while the boys played together.

Once after their usual play, they sat down to partake of the lunch which they carried with them. To their surprise they suddenly saw the whole herd of cattle was missing. The boys grew very anxious. Krishna told them not to worry but to finish their lunch, and in the meantime he would go and find the cattle.

Now Brahmā, the creator, who had stolen the herd of cattle to test the divinity and divine power of Sri Krishna, took this opportunity to steal the shepherd boys, as soon as Krishna left them to search for the cattle. Brahma imprisoned the boys and the cattle in a mountain cave where by his divine power he kept them sleeping and unconscious.

Krishna searched everywhere for the cattle but could not find them. So he came back disappointed only to find that the boys also were missing. Realizing that all this must be a play of mischief by some agent, he wanted to know the truth of the matter. So through meditation and divine sight he found that it was all a play of Brahma to test his divinity. Krishna smiled to himself and thought it a good opportunity to teach Brahma a lesson. So he

left the boys and the cattle in the care of Brahma. Out of himself he created the identical number of boys and cattle with their original forms and characteristics, and returned home with his mind-born boys and cattle. The parents saw no change. The mothers as usual kissed their own boys. The cattle were housed in their respective places.

As before Krishna went out every day to the pasture with the mind-born boys and cattle and played in the fields as usual. No change was noticed by anyone, except that the mothers felt a greater love for their sons. Before, they had loved Krishna more than their own boys; but now they loved them all equally and the very sight of their children gave them that highest bliss, which comes only to him who realizes the glory of the Blissful Self or the God of Love. Truly has it been said, "None loves the children for the sake of the children, but for the Divine Self that is in the children." The mothers were not conscious that Krishna had become their children, but in their heart of hearts they felt that divinity within their children. Indeed Krishna is the Soul of all souls, the Self of all selves with Whom all souls are eternally united. In reality it is Krishna Who has become all this. He has become the whole universe.

This play of Krishna in so many forms continued for about a year. Then one day Brahma came to see Krishna. He was surprised to see all the shepherd boys and also the cattle, for he was sure they had been kept asleep and unconscious in the cave of a mountain by his own divine Maya. Brahma pondered within himself. Then suddenly a new vision opened up before him. Looking at all the boys and the cattle before him he saw that they were all Krishnas. He looked about him and saw Krishna in each form of

the universe, Krishna in all beings and things. He saw Krishna as the Light of all lights, the revealer of the whole universe; and knew that everything was He. He then lost his outer consciousness and absorbed in the deepest contemplation, he found himself one with Krishna. Brahma now realized that Krishna, the Lord of the universe, Who is One without a second, Who is the Divine Self in all beings, was playing His Divine play in human form as Krishna. He realized Krishna as God, the Lord of the universe.

Then singing the praises of Krishna, Brahma brought back the shepherd boys and the herd of cattle. Then Brahma returned to his heaven, and Krishna began to play with his friends.

V

Sri Krishna is the embodiment of love. Love is divine. Love expresses in many forms. To Yasoda, the God of Love was her own baby Krishna. To the shepherd boys Krishna was their beloved friend and playmate and to the shepherd girls, Krishna was their beloved friend, lover and companion.

When Krishna would play on his flute, the shepherd girls forgot everything, even became unconscious of their own bodies, and ran to Sri Krishna because of his great love. Once Krishna, to test their love for him, said to them, "Oh thou pure ones, thy duties must be first to thy husbands and children. Go back to thy homes and live in the service of thy husbands and children. Thou dost not need come to me. For, if thou dost only meditate on me, thou wilt gain salvation." The Gopis (shepherd girls) replied, "Oh Thou cruel lover, we only aspire to serve Thee. Thou knowest the scriptural truths and Thou dost advise us to serve our husbands and children. Yes, we shall abide by Thy teaching. But Thou art in all

and Thou art all. By serving Thee we serve all."

Krishna, who gives delight to all and who is blissful in his own being, divided himself into as many Krishnas as there were Gopis and danced and played with them. Each Gopi felt the divine presence and divine love of Sri Krishna. Each one felt herself the most blessed. Each one's love for Sri Krishna was so absorbing that each felt herself one with Krishna, nay, each realized that she was Krishna.

Truly has it been said that those who meditate on the divine love of Sri Krishna and meditate upon this sweet relationship between the Gopis and Sri Krishna, become free from lust and sensuality.*

VI

In due course of time the prophecy was fulfilled. The tyrannical Kamsa, the embodiment of evil on earth was killed in an open fight with Krishna,

*It would be of interest to quote what Swami Vivekananda says about this episode of the life of Sri Krishna.

"Ah, that most marvellous passage of his life, the most difficult to understand, and which none ought to attempt to understand until he has become perfectly chaste and pure, that most marvellous expansion of love, allegorized and expressed in that beautiful play at Vrindavan, which none can understand but he who has become mad with, and drunk deep of, the cup of love. Who can understand the throes of the love of the Gopis—the very ideal of love, love that wants nothing, love that even does not care for heaven, love that does not care for anything in this world or the world to come?

"The historian who records this marvellous love of the Gopis is one who was born pure, the eternally pure Suka, the son of Vyasa. So long as there is selfishness in the heart, so long is love of God impossible; it is nothing but shop-keeping.

"Oh for one, one kiss of those lips. One who has been kissed by Thee, his thirst for Thee increases for ever, all sorrows vanish, and we forget love for everything else but for Thee and Thee alone.' Aye, forget first the love for gold, and name and fame, and

the God of Love, and Krishna released his parents Vasudeva and Devaki from the prison of Kamsa. Their joy knew no bounds when they met their beloved child, Krishna.

Although Krishna was the Teacher of all teachers and the embodiment of all knowledge, he kept his knowledge hidden, for he had assumed the human form and human ignorance to show humanity how to ascend towards God-head and how to unfold the Infinite Knowledge which is already within man. So Krishna went to study with the teacher Sandipani with whom he lived the exemplary life of a disciple for some time practising all the disciplines of life faithfully, showing reverence and adoration for his teacher. In a short time he mastered the Vedas and the different sciences of learning. When he had finished his studies, he humbly wished to make an offering of some gift to the teacher.

Sandipani and his wife were grieved at heart on account of the untimely

for this little trumpery world of ours. Then, only then, you will understand the love of the Gopis, too holy to be attempted without giving up everything, too sacred to be understood until the soul has become perfectly pure. People with ideas of sex, and of money, and of fame, bubbling up every minute in the heart, daring to criticize and understand the love of the Gopis.

"That is the very essence of the Krishna incarnation. Even the Gita, the great philosophy itself, does not compare with that madness, for in the Gita the disciple is taught slowly how to walk towards the goal, but here is the madness of enjoyment, the drunkenness of love, where disciples and teachers and teachings and books, and all things have become one, even the ideas of fear and God and heaven. Everything has been thrown away. What remains is the madness of love. It is forgetfulness of everything, and the lover sees nothing in the world except that Krishna, and Krishna alone, when the face of every being becomes a Krishna, when his own face looks like Krishna, when his own soul has become tinged with the Krishna colour. That was the great Krishna."

death of their only son. So seizing the opportunity, Sandipani, knowing the greatness of Krishna and his divine power, asked that Krishna would bring back his son to life. It is said, that to please his teacher, Krishna went to the king of death and restored his teacher's son to life on earth.

The story is told also that when Devaki, mother of Krishna, learnt of the return of the teacher's son, she requested to have her sons who had been killed by Kamsa brought back to life. Krishna by his divine power enabled his mother Devaki to see all her sons as living, and Devaki forgot all her sorrow. These sons, the brothers of Krishna, however, disappeared again attaining absolute freedom from life and death.

VII

Krishna returned to his parents at Mathura after completing his studies. It was necessary for him to live there to fulfil certain missions of his life, though his heart longed for Gokula where his foster-parents lived and where his heart was with his beloved friends, the shepherd boys and girls.

One day he called for his beloved friend and disciple Uddhava and requested him to go to Gokula with his message of love. He said :

"Uddhava, please go to Vraja (Gokula), console my foster-parents and give my love to the boys and girls. These shepherd girls know me as their very soul. They have renounced all earthly pleasures for my sake, and thus they live in me always. I bring my peace and infinite happiness to those who forsake all other pleasures for my sake. The Gopis love me more than anything else in this world, and they love me for love's sake."

Uddhava, the beloved disciple, gladly carried out the order of his master. At

dusk he reached Gokula and found the shepherd boys and girls singing songs of divine love for Sri Krishna and recounting in songs the divine play and divine powers of Sri Krishna. Uddhava went directly to the home of Sri Krishna. There the foster-parents Nanda and the Yasoda were overjoyed to see Uddhava, their child's friend. They welcomed him as their own child and conversed with him, recounting every detail of the childhood days of Krishna.

Uddhava was thrilled within and he said : "You are indeed blessed, for you love Krishna, Who is the World Teacher. Blessed indeed are those who have their mind and intelligence united with the Lord of Love, for they shall become free from all evil, and they shall reach the Supreme Goal. You and your wife Yasoda are blessed in your love for Him, Who is the Cause of all causes, the Soul of all beings. You have indeed overcome all Karmas.

"Grieve not for the physical absence of Krishna. Though he is away, He is still near you. As fire remains hidden in the wood, so does He exist in the innermost Self of all beings. To Him all beings are equal. None is hateful, none dearer to Him. Father, mother, wife, son, has He none. Birthless, deathless, formless is He. Yet for the protection of the good and for the establishment of Truth, doth He embody Himself forth for His divine play on earth. Beyond all Gunas is He; but He assumeth the working of the Gunas and thus associated with the Gunas He is the creator, preserver and destroyer of this universe.

"Sri Krishna, the God of Love, Who stealeth away the hearts of all in love, is not your son alone. He is the son, He is the Father, He is the Mother, He is the Friend, He is the Lord—of all beings in the universe. Nay, He is the

Self of all. He is all. There is nothing beyond or above Him."

Thus conversing on Sri Krishna, they passed the night joyfully. Next morning, Uddhava met all the Gopis who sat by him and began to inquire about their beloved Krishna. Uddhava said :

"How blessed are you to have surrendered yourselves completely and whole-heartedly to Bhagavan Sri Krishna, the God of Love. Love and devotion grow after one has practised many austerities, undergone many disciplines of spiritual life, such as service, worship, concentration and meditation. But fortunate indeed are you to have been born with that all-consuming love and devotion. You have renounced everything for the love of your beloved Krishna. Oh, blessed ones, who enjoy the bliss of divine love, I am purified and blessed by coming into your presence.

"Bhagavan Krishna has sent this message to you all :

"I have never been separated from thee, for I am thy Self and I am the Self in all beings. Thou must realize that I am always with thee.

"As ocean is the end and goal of all rivers and streams, so am I the end, the supreme goal and purpose of all the Vedas, of the eightfold practice of Yoga, of discrimination, renunciation, performance of duties, and self-control.

"Oh thou who art so beautiful, my object in staying away from thee is that thou mayest meditate on Me and find Me within thy own hearts. So do I ask of thee to control the restlessness of thy minds and meditate on Me, surrendering thy hearts to Me. Soon shalt thou find Me within thy hearts and attain My being. Those also who have not seen Me and yet meditate on Me find Me and attain My being."

The Gopis rejoiced at this message from their beloved. Uddhava stayed

in Gokula for some days to the joy of all. The days in Gokula passed speedily in conversing on the beloved Krishna.

IX

Blessed indeed is that mind which thinks of the One Existence in all. Fruitful is the hearing when one hears only the praises of the Lord. True vision has he, who sees the divine beauty in the whole of nature. Pure indeed are the limbs which serve the Lord in all beings.

There lived a learned Brahmin who was a friend of Krishna. He was a man of self-control and he gained poise in the midst of the opposites of life. He was very poor, but he was contented with very little, but his wife was always complaining of their poverty. One day she said to him, "Krishna is now the Emperor of emperors. Immense wealth is at his command. He is also very kind-hearted. He gives whatever is asked of him. He is your very dear friend. Why do you not go to him and appeal to him? He can surely give you enough to enrich our lives.

The Brahmin agreed to go to Krishna first for his own sake and secondly to please his wife. He thought to himself, "I would not appeal for wealth to Krishna. But this is a good opportunity to visit my loving friend, the divine Krishna."

He said to his wife, "But I must not go to him, without some offering for him. Please give me something to carry with me for my friend."

She gave him a handful of flattened rice tied in a piece of cloth.

As the Brahmin entered the palace where Krishna was living at the time, he felt within himself the peace that passeth all understanding. Krishna welcomed him as his beloved friend. The Brahmin's joy knew no bounds.

After the Brahmin had rested, Krishna holding his hand, they sat together and began to talk of the old days when they were studying together with the teacher Sandipani.

While thus conversing, Krishna suddenly asked the Brahmin, "Friend what hast thou brought from home for me? Pleased am I to accept whatever is offered me with love, be it ever so little, a leaf or a flower or a fruit or water."

Though Krishna gave him such encouragement, the Brahmin felt a little embarrassed to offer him the flattened rice which his wife had sent, and he remained silent.

Krishna, the Omniscient Lord of the universe, knew the innermost heart of the Brahmin; knew that he did not love and worship God for the sake of wealth; knew he loved Him for love's sake and that he had come there to please his loving wife. So Krishna, to please his devotee, thought within himself, "I will surprise him with vast wealth." Then suddenly he snatched away the bundle of flattened rice and with great pleasure ate it, saying, "Oh I like rice very much."

The Brahmin remained as Krishna's guest, and the next morning departed for home. There was a little heaviness in his heart, for he did not know what would he tell his wife. She must be expecting him to come with much wealth. But how could he ask of Krishna any material thing? No, he was contented with his poverty and delighted in the love of Krishna. Thinking thus he went homeward.

As he approached his home, he could not find his poor hut, but saw instead a vast palace standing amidst a beautiful, charming garden. He rubbed his eyes to see if he was dreaming. No, it was not a dream. There was the band

playing sweet music, and, his wife, decorated in beautiful ornaments and costly jewels, with many maidens as her attendants, was welcoming him home. Krishna had made him the lord of vast wealth.

The Brahmin prayed: "Oh Lord, may I not be attached to this wealth that Thou hast given me. May I always love Thee for love's sake. May I be born again and again as Thy friend, as Thy servant and may I always devote myself to Thy service."

X

THE GODS' PRAYER TO SRI KRISHNA

Brahma and Siva came down from their highest heavens, with their attendants and other gods to pay homage to Sri Krishna at Dwaraka. They knew that the Lord of the universe had incarnated in the form of Sri Krishna. Who, to the delight of all, was taking away the sins and impurities of all beings, by spreading the glory of righteousness and establishing the Truth in the world. As they reached the beautiful city of Dwaraka, the city of splendours, and beheld Sri Krishna, their hearts were captivated by His admirable holiness and his enchantingly beautiful form. They laid the flowers gathered from the gardens of heaven at the Feet of the Lord and sang His praises.

Then Brahma and Siva with all the other gods saluted Him, and ascending towards heaven said: "Lord, we supplicated Thee to establish the kingdom of God on earth. Thou, Who art the innermost Self of all, hast accomplished it, Thou hast established the Truth in the hearts of the godly and those that are true seekers. Thy glory also spreads in all directions, the glory that breaks the mist of ignorance and impurity."

"Blessed indeed is the man who hears and recites Thy deeds of unsurpassing valour, and blessed is he who meditates upon Thy divine play, for he shall go beyond all ignorance.

"O Lord, Thou Supreme Person, a hundred and twenty-five years have passed since Thou didst incarnate on earth. O Thou, Support of the universe, Thou hast now fulfilled the mission of Thy earthly life. Therefore, if

it be Thy desire, deign to return to Thy Eternal Abode to protect us and guide us evermore."

The Blessed Lord said :

"I have decided to leave the earth. My play is done. My kingdom is established here."

Brahma and Siva, pleased at heart, saluted the Lord of the universe and went back with all the gods to their highest abode in heaven.

INDIANS IN SOUTH AFRICA

BY SIR DEVA PRASAD SARVADHIKARY

A new chapter is about to, or at least ought to, open in the annals of Indians in South Africa through the field of games and sports. This ought to prove an appeal to those who understand and realize what a great place games and sports occupy in the mind and heart of the White people in most matters human or humane.

Last year the remarkable efforts and achievements of the Indian Test Match Team against the British Team in Bombay, Calcutta and Madras under the superb captaincy of Major C. K. Naidu proved an eye-opener. It had struck the imagination even of our unfortunate countrymen in South Africa and proved a great urge to them. It made a striking appeal to their instincts and they lost little time in following up what they conceived to be their clear duty in the circumstances. The few Indians of light and leading who in some connection or another had occasion of visiting South Africa in recent times helped in clearly demonstrating to the South African White, who is generally devoid of education and culture and therefore of wide vision, that the Indian

is not all 'cooly' nor are all Indians 'coolies.'

A semi-educated Dutch Boer who met my son in a Cape Town shop in 1926 refused to believe that he was an Indian. And many asked me, in public and private, whether India had any mountain higher than Table mountain, whether there were any people in India other than Christians and Moslems, whether there were any towns in India larger than Durban, Cape Town and Johannesburg. It took me all my time as a member of the Paddison Commission in 1925-26 to educate the White African even in these fundamental matters. And it was a fair eye-opener even to the educated White when I came into touch with them through their University, Rotary, Temperance, Masonic and other circles and ultimately their Parliamentary circles. Some frankly cried out against our being at all received, lest we should convince them against their inclination. But we forced the door, and successive commissions, deputations and conferences followed that made much 'brute' but little fruit.

But the sporting instinct of even the humble and lowly South African Indians gave them unerring faith in the Indian sportsmanship, now steadily and rapidly coming into its own. Our South African friends therefore sent a deputation to India to secure a good Indian Football Team who would prove their worth and calibre to sceptical and frankly hostile European and Boer onlookers. The difficulties were great, for it was known that no White Team would have anything to do with the Indian Team. This roused natural opposition on the part of our Football and public leaders. I ventured to make an earnest appeal in favour of a fairly strong Indian Team going out and wrote to the newspapers a letter of which the following is a copy.

*20, Suri Lane,
Calcutta, the 18th April, 1934.*

To

THE EDITOR,

THE "STATESMAN."

DEAR SIR,

As one with some acquaintance with South African affairs which have been fully detailed in my Bengali publication on *Our South African Mission*—I feel bound entirely to support the proposed Football tour of an Indian team in South Africa. While fully appreciating the points of view put forward by Mr. S. N. Banerji and Mr. S. C. Talukdar I think it would be worse than a mistake to abandon the tour. The difficulties of the situation have long been well known and the Right Hon'ble Mr. Sastri who accepted office later on as High Commissioner strongly advised me not to respond to Lord Reading's pressing invitation to join the Paddison Commission in 1926. The Commission, however, did good work. Other Commissions followed and some improvement in the situation was possible.

The success of the Indian Football team will convince the non-Indians of the calibre of Indians in the field of sports which is the one thing that they appreciate and value and I should not be surprised if such success

makes the non-Indians in South Africa extend the hand of fellowship to the Indians in the region of sports.

Our Commission overcame prejudice by my growing contact with University, Masonic, Rotary, Temperance and other circles in a highly hostile community and through these points of contact we ultimately gained a hearing in and outside South African Parliament which no negotiations by Government could achieve. Now is a much more critical time in the annals of the Indians in South Africa, while full pressure is being put for getting the Indians out of the Union under schemes of colonization elsewhere. Now is the time when greater respect than ever should be roused for the Indians amidst non-Indians and that can be best done by success in sports. What Major Naidu and his cricket team did in India last year, our Mohan Bagan and East Bengal friends may well do in South Africa. They should keep to themselves and their work, and not trouble themselves about what the non-Indians do or do not do. This is the only way of getting the non-Indians respect and appreciate the Indians as past experience shows.

As regards residence and transport emphasized by Mr. Banerji and Mr. Talukdar special arrangements ought to be possible as were in our case and galling experience may be avoided. To be prepared for such experiences and to ignore them is the best way of overcoming them. The country's larger interest demands this sacrifice and co-operation as I explained to Mr. Singh when he was good enough to call on me.

Yours faithfully,

SD. D. P. SARVADHIKARY.

The difficulties were ultimately overcome and a fairly strong team did go out. Matters have been smoothed down for them as far as possible and no complaints have been heard so far, chiefly because the team is imbued with a right spirit for which I appealed. They are doggedly determined not to mind pin-pricks big or small as our Commission had done. Therefore there can be no grievance or complaints. Our South African hosts look after us always well and generously.

The report of the first game from Johannesburg is encouraging and more than encouraging.

A BIG VICTORY

Indian Team beats Transvaal

Johannesburg, June 14.

About four thousand, including several Europeans, watched the I.F.A. team beat Transvaal by seven goals to one. The visitors played grand football. At the end of the game, Luxminarayana, the inside right, who scored four goals was carried off the field shoulder high, Ramana, the centre forward, obtained the other three, and A. Naidoo netted for the losers with a long shot.—*Reuter*.

We have to be thankful even for the smallest of small mercies—thankful “grand football.” More “grand footballs” have followed in Natal and the Cape Province. It will possibly take some time for the results to crystallize and make themselves felt. These things grow even on an arid soil like South Africa, devoid of riparian bases of prosperity. But vegetation seemingly beautiful does grow in the desert Karoo after a grateful shower. God willing such showers may even now bless crabbed and confined South African politics.

Unfortunately, the attitude of the authorities is not firm and determined in the interest of the Indian Settler. Including the colonial-born, they did not exceed a lakh and sixty thousand when I was there in 1925-26. Births are slow, deaths are rapid. No outside accession is allowed and rapid repatriation and expatriation are the order of the day. Successive High Commissioners are frankly out to help in this and even some from Indian Settlers favour the bodily transplant of the remnant to some bleak inhospitable and unfamiliar island in the Pacific or the Atlantic. The average Indian settler, particularly the Colonial-born, who have

built up the prosperity of South Africa, naturally cling to what they have won and earned. They and their forbears have given the lie to the defamation that the stay-at-home Indian will not take timely to colonization. Those who have colonized in Malaya, Singapore, Borneo, Java, Sumatra, and the smaller islands of the Pacific archipelago had not given such lie with insistent consistency that is proving amusing to those who research about Greater and Further India in ancient and mid-ancient times. But *cuibono*? The recent investigations of Harvard Professors have brought out a chapter of Indian culture in the Philippines that have been fittingly recorded in the pages of the *Prabuddha Bharata*. But *cuibono* again?

These researches only make people clench their teeth and tighten up their fists. They cannot be expected to be thankful, at least overthankful, for a slight budget allotment for Indian education in South Africa, which successive High Commissioners have succeeded in extorting, or for the grand concession to Kunwar Sir Maharaj Sing to have his children admitted to European Schools in South Africa. He and we must grin and be thankful.

In the meantime repatriation has to go on and go forward. Not only ‘re-patriation’ but rank and downright ‘ex-patriation,’ if not extirpation, are to be the order of the day. The South African Colonization Committee with its single representative Mr. Naidu has ‘spoken.’ The Indian is to leave South Africa, the prosperity of which he has built up, and is to seek home and shelter among head-hunters of Borneo. The Right Hon’ble Sir Srinivas Sastri who unwillingly participated in the repatriation scheme has expiated by denouncing the report as a tragedy. Pandit H. N. Kunzru has bitterly com-

plained against the report and the Government of India and the Secretary of State will probably lodge a mild and ineffective protest against the report and nobody knows what the ultimate result will be.

It was my distressing privilege to have to preside last year over a Bengal Government Committee to devise means of relief to colonial repatriates, numbering several hundred and camping anyhow in the southern suburbs of Calcutta. We tried to do our duty, brought out a strong unanimous report to which I am not entitled to refer, as it was not published. The committee was terminated and Government decided to take direct action. I shall myself not undertake to say how these unfortunate people are faring, but shall leave Mr. Lanka Sundaram, of the Andhra University, to tell the tale. It will bear retelling.

"In the course of an interview Dr. Sundaram said: 'Harrowing tales about the plight of the repatriated Indians who are at Akra, have been published in the Press from time to time. About 500 repatriated, of whom nearly 40 per cent are children, most of whom are colonial-born, are on the verge of starvation, if they are not already starving. They have no ostensible means of livelihood and public charity has unfortunately expended itself five or six months ago.

"Even at Akra there is ample evidence of loss of morale on the part of these countrymen of ours. The pity of it is that nearly 100 persons in this camp are on the wrong side of 60. I have myself seen an old man of about 65 actually dying attended by his aged spouse without any medical assistance or other comfort. I have examined their cooking establishments, and it is terrible to confess that they are subsisting on a few handfuls of rice, which they succeeded in collecting from neighbouring people.

"No words can adequately describe the plight of 500 colonial Indians who are now huddled together without any ostensible means of support at Akra.

* * * * *

"The repatriates sent in petitions to the effect that if they are driven out of Akra they will have to face innumerable difficulties since, being colonial-born, they are subject to social ostracism by the people in the villages. The pity of it is that nearly 96 per cent of these 500 people are Hindus." —*The Statesman*, 16th June, p. 5.

The plight of these people is that of the Potter's Clay—as a Bengali adage is—carried on the head and kneaded with the feet. The appeal of the Editor of the *Prabuddha Bharata* to which I am dutifully responding has almost a mockery about it. *Bharata* is anything but *Prabuddha* in regard to the Indian Colonial question. I made a strong appeal for inclusion of suitable provisions for protection of Indian interest abroad and our colonizing rights in the new constitution. This would be the first step of protection not only of Indian interest but of Indian prestige, always a first plank in the nation-building platform. But deaf ears were turned to this appeal, why then burden, irritate and embarrass *Prabuddha Bharata* with this galling topic?

The saving grace about the situation fortunately is that there is quite an appreciable number of sympathizers with Indian claims among South African White people in and out of Parliament. Among these has always prominently been the Bishop of Pretoria. It is an encouragement to find that the Rt. Rev. Dr. L. N. Fisher, Bishop of Natal, has the rank. He presided at a recent meeting of the Maritzburg Indo-European Joint Council at which important questions regarding Indian labour, unemployment, education and general treatment were considered sympathetically, specially in view of the juxtaposition of Indians and Europeans in Natal. There is thus a silver lining—very thin no doubt—to the heavy cloud that prevails.

Systematic, determined and prayerful efforts are needed, in which the Indian people and the Indian Government must help alike.

A RADICAL CURE

BY PROF. PRAMATHANATH MUKHOPADHYAYA

I

Ancient Wisdom of the world looked upon matter as an illusion and the solicitation of matter a delusion and a snare. Spirit is of the kernel of things. The scheme of things was often likened to a great wheel from whose navel radiated the whole tangled skein of relations. We hear of the Lord Spider and of the Cosmic Cobweb. The science and the art of life were sought to be based upon an appreciation of this fundamental scheme. We are to concentrate on *Ritam Satyam*—the True Path leading to the navel, the centre. Otherwise we shall be caught in the cobweb, flimsy in stuff, but steady in texture.

Modern science has been inspired by a centrifugal impetus. We are moved away and farther away from the navel and the centre. Matter which is of the cobweb and not of the centre has loomed solid, ponderous and large. The navel, the centre, is hidden and unsuspected. Light has become darkness, the patent has become latent. This inversion has characterized the whole outlook of modern thought upon life and things. The inverted image on the modern "retina" has made the practice of life an inverted and perverted business. Science herself is slowly but surely waking to a recognition of this. A hopeful sign.

Meanwhile the inverse outlook and the perverse attitude still prevail. A definite re-orientation towards *Ritam*

Satyam will yet be long in coming. Only the towering peaks of greatness in the West are facing the Golden Vase of the rising Sun whose lid is to be uncovered. The valleys of averagedom, the chasms of mediocrity have as yet no inkling, no suspicion of the breaking Dawn. *Panis* of Vedic notoriety has not yet liberated the Cow of lucid intuition stolen and shut up in the cave of "idola tribus."

II

This is rather a sombre introduction to what we are about to say to illustrate our meaning. But in this we have followed a wholesome Indian tradition, which is to make everything begin at its true beginning in the eternal verities. A work on medicine or architecture, for example, begins with a "metaphysical" preamble. We of to-day fight shy of this. But the preamble sets forth the objective in a setting that holds it solid and entire, and sets us about our business along the *Ritam Satyam*. Wanting this broad and permanent setting, Economics has, for example, degraded into a "dismal science," and what has been called "the economic interpretation of history" has degraded into an interpretation in terms of the material cares and needs of man alone or primarily. These material cares and needs exist, and they have to be met squarely in any scheme of adjustment of human relationships. But other factors also exist, and, perhaps, these other factors

are those that are central and cardinal. So that any adjustment must not only reckon with them but evolve from them and revolve round their pivot.

To come to an example. In every existing type of human society there are what in India to-day we call "depressed" classes. In olden times they used other names to call these classes—serfs, slaves, dâsas, and so on. The institution of serfdom is extinct in some of its older and franker forms, but other forms, hardly less unjust and lowly, and more insidious, exist to-day. Society, even in the so-called democratic countries, seems to be ruled by oligarchies in one form or other. It is true that these oligarchies rule mainly by what is called the device of economic exploitation of the toiling and sweating masses. The masses "slave" mainly on account of what is called their economic dependence. Commonly, the womankind also is relegated to the "depressed" category because of their lack of economic independence. This stern, iconoclastic, new philosophy of life has not spared even the sacred institution of marriage. It has long been fashionable to call marriage without love by an unsavoury name. But to-day even love does not appear to make marriage fair and square. The woman partner must also be an economically independent person. Love is too ethereal and volatile a thing to serve as a sure and solid basis for the very intimate and vital kind of partnership which marriage implies. In Russia, a determined effort has recently been made to remodel human relationships upon a bold, unsparing recognition of this supposed all-importance of the economic factor. The leaven has also been working in the raw "loaf" in other countries.

III

The problem confronts us here, too,

in a hardly less complex and formidable shape. The absence of self-government and democratic institutions in India, and the appalling economic destitution of her masses, and, also, the existence here of certain special social privileges and reservations, are commonly believed to have added to the difficulty and complexity of the problem. Yet the problem is one that cannot be shelved or slept over. Emancipation of India is the emancipation of her masses.

Now, the emancipation is, in part, very obviously a process of economic regeneration. The standard and the mode of life must be elevated. But while this is an obvious proposition, what is not so clear is the way we must set about doing the business. There are, evidently, two ways of setting about doing it. There is, first, the common capitalist way which starts from the self as the centre and has self-interest as the prime motive. It seizes upon the *other* as its material, its means, its tool or accessory. Its primary concern is not to make the best of the *other*, but to get the most out of it. Its method is stressing from outside like squeezing; its *modus operandi*, action at a distance like the sucking of moisture by heat. "Exploitation" is the word for it in common parlance. The other way we may call the way of "co-operation." The co-operative method is also "educative" method in the true, broad sense of the word. Here the co-operating units do not co-operate to serve the ends of an agency, external to them and set in opposition to them. Here the units are educated not so that they may lend themselves to the process of exploitation with the minimum of cost and maximum of profit to the exploiter. The socialistic schemes of reform which many countries of to-day are seeking to carry through, are evidence and index of the latter

kind of urge, working in an earnest way and on a wide scale.

But the two ways or methods are contrasted not merely in the field of economics. They are contrasted throughout the whole range of human corporate existence. The antithesis dominates the whole gamut of human relations. There is the method of exploitation and the method of education in politics, in culture, even in religion. In all these the antithesis has operated as a radical factor reducing the sum total of good achieved to a partial good often of a mixed and dubious kind. Democracy, universal literacy and human brotherhood have all been attempted on a mass scale, but the sum total of human beneficence in the shape of freedom, happiness, hope and light for the masses of men has not been of a reassuring kind and volume and degree. Masses of men all over the world have felt, and still feel, that they have been left in the lurch and cheated out of the substance of these supreme desirables and values of human existence.

The antithesis between the two methods is too patent and too familiar to require illustration. The modern revolt against the rule of oligarchy and the method of exploitation has chiefly materialized in Soviet Russia, and the spirit behind it and the impulse driving it have been, as we remarked before, working as a leaven in other countries also. The ideal is generally felt to be an inspiring one. But opinion is certainly divided as to the value and efficacy of the method and means employed. Some have thought, and pertinently as we think, that its insistence on the economic and material factor has been too exclusive for an appreciation of factors and values at least as vital as the economic and material; and that its "economic interpretation of

history" need not have meant a swamping of traditional social institutions, moral codes and varieties of religious experience if it were sought to be based upon a recognition of the entire scheme of human values and ends in their due precedence and proper inter-relatedness. Its method, again, in ushering the New Dispensation has been, at least initially and provisionally, the method of organized violence which has ever sat upon the breast of humanity as an incubus of horrid, evil dream. It has sought to lay for good the Mammon of Capitalism by the Moloch of brute force. It has forgotten that in seeking the aid of, and depending even provisionally on, the powers that be in the under-world of matter, there is no hope of escape from the vicious circle and the fatal ring-dance. But, perhaps, the whole mentality behind it is of a piece with, if not also an outcome of, the spirit of materialism and scepticism which inspired and pervaded the whole of eighteenth and nineteenth century science in the West. That science begot the philosophy of inverted and perverted vision of which we spoke in the beginning of this article. Science in the twentieth century is already big with a tendency that in the long run will produce a vision and outlook upon life righted to a safe and dependable degree of sanity. But its legacy in outlook, objective and method cannot soon be disowned and written off. We, therefore, continue to "educate" men into thinking that they are, in the main, economically what they are, and that they must be economically what they ought to be; that the economic betterment of their condition is in direct ratio to the intensive industrialization of the world; that this betterment must be assessed in terms of what is called "the standard of life"; and that all means, violent or persuasive, are justified if

they carry things and situations nearer this end.

IV

But the exclusively or mainly economic end is an ideal of ignorance and suppression inasmuch as it does not start from, and lead to, the navel and centre of things where the essence of the True, Good and Beautiful abides. Start from the Centre of Supreme Good and Value which sums up and consummates all goods and values, and you will find that economic good will follow as a matter of course. Ancients used to call the Whole Ideal—Swarajya-siddhi. It was not an ascetic ideal of other-worldliness in a narrow, exclusive sense of the word. If human societies, past or present, have been afflicted with the malady of economic injustice and destitution, it is because they have failed, more or less, to live up to the ideal. And they failed not because the ideal was an impracticable one. They failed, because they lacked balance which is the soul of justice. That lack cannot be made good by going outside the centre of gravity in the whole scheme of human goods and values. It cannot be made good by an exclusive stress on, and care for, the economic spoke of the Wheel. Such a stress is apt to wrench it violently from its proper rivet and joint, and make it rather a clog in the Wheel. It is not the path to social Justice or Fitness of relations. It is not the *Ritam Satyam*.

It is not the end alone which is at fault. The means and the method whereby that end is sought to be realized are also fatally vicious. The existing differences in men and women in various respects cannot be razed to a dead level of equality by any mere mechanical and external devices and adjustments. The differing colours of character, constitution and capacity

cannot be wiped away by any vigorous application of the economic sponge soaked in the vinegar of coercive violence. If they are suppressed in one form, they are sure to come out in other forms, more intractable and virulent perhaps. The essence of oligarchy was not dead with the feudal institutions; we find it to-day very much alive and kicking in the citadels of democracy itself; and one may expect to see it alive and stouter than ever after the foam and froth of communist appearances have subsided and communism settled down to the calm placidity and solid grimness of its reality. For, as we have said, there is a reality—and a reality of both validity and value—in the present incandescent nebulous mass of world socialism gradually condensing itself and informing itself into a new cosmos of human corporate existence. We hear of Visvamitra creating a new cosmos. What created it was *Maitrî* of Visva (Love for All). What destroyed it was Ego-centrism or Love of Self.

It need also be hardly pointed out that the method of coercive violence is not education and co-operation. It is exploitation. The end will not justify, but shall be defeated by, the means. Men can be coerced into a "higher standard" of life, but not into true, abiding, universal well-being connoting liberty, equality and fraternity. History has taught the lesson, but humanity has been slow to learn it.

The *Ritam Satyam* has been proclaimed by Vedanta, and its clarion call to humanity, now in bondage and suffering, shall not yet be lost. It proclaims the essential divinity of Man. Everything that exists is manifestation of the Divine. Matter veils that Essence which is Freedom, Immortality and Blessedness. Differences such as high and low are in the veil. They do not

touch the Essence. Vision of the Essence is vision of Oneness and Equality of all beings. To live in It is to live in Universal Love. To function in It is to function in Perfect Freedom. Loving the poorest then be-

comes the richest Love, and serving the lowliest then becomes the highest Service. For, then it is the Love and Service of Narayana. All *educative* movements shall proceed from this vision and inspiration.

WHEN ONLY HE WILL COME

BY JOHN MOFFITT

If by worshipping a stone
Hari* might be seen,
I'd bow down before a hill,
Thus to see Him sooner still !

If by eating fruits and nuts
Hari might be seen,
I'd become an ape or hen,
Thus to see Him there and then !

If by worshipping a plant
Hari might be seen,
I'd bow down before a tree,
Thus to see Him instantly !

If by drinking milk alone
Hari might be seen,
I'd be born of a sacred cow,
Thus to see Him here and now !

If by bathing every day
Hari might be seen,
I'd become a crocodile,
Thus to see Him all the while !

Mira says, By doing these
Hari is not seen :
Lacking love, howe'er we call,
Hari will not come at all.

*God.

THE MINISTRY OF SORROW

BY J. T. SUNDERLAND

(Concluded from the last issue)

A friend of Emerson tells this story of the great Concord seer :—

"Once I was standing with him at a college exhibition, where a young man in whom we were both interested, had taken two highest honours. Turning to Emerson I congratulated him, as I congratulated myself, upon the great success which our young friend had

achieved. He replied, 'Yes, I knew he was a fine fellow. And now, if only something will but fall out with him amiss—if for some reason he should become unpopular with his class; or if his father should fail in business, thus throwing him upon his own exertions, or if some other misfortune should befall him,—then I think all will be well

with him.' At that time I was young enough and shallow enough to be surprised and indignant at what he said. I did not then know, what afterwards I found out, that when Emerson himself was but eight years old his father had died, and that to the penury of those early days, to his mother's determination that the boy should be trained at Harvard College, to the careful struggles by which each penny was made to work the miracle of the broken bread by the Sea of Galilee, he owed, or believed he owed, much of the vigour, the strength, and the manhood of his own life."

It was this experience of his own, that opened Emerson's eyes to his young friend's need of something more rigorous than sunshine and ease and popularity, to give him moral fibre.

Tell me, among the young men you have known, has it been the sons of rich fathers, who have been shielded from hardship, and surrounded by luxury, who have developed into the strongest and noblest men? Or has it been the young men born to labour, who have obtained their education by struggle, sacrifice and their own determined efforts?

So too with young women—is it the petted, indulged, fashion-environed, that develop into women of character, live lives of service, and die honoured and beloved?

How many of us have seen cases like this:—Two happy, light-hearted sisters grow up side by side. They are educated essentially the same; seemingly they differ little in tastes, capacities, or nature. One marries into rich and fashionable society, and enters upon a life of ease, luxury, pleasure-seeking and self-indulgence.

The other marries, seemingly well, but soon clouds begin to gather about her life. Business misfortune comes upon

her husband, and his property is swept away. Discouragement and broken health follow, ending in a few years in death. She is left a widow, with a family of little children dependent upon her. Accustomed to ease and luxury in early life, and knowing almost nothing of care or sorrow, now her lot is one into which care and sorrow come in full measure. But bravely she takes up her load. Without complaint she adapts herself to her changed sphere. The children must be clothed, fed, educated, reared to be good and true men and women. And she must be responsible for it all. She saves, economizes, plans, toils; forgets herself, lives for her family; with a conscientiousness that never swerves and a love that never tires goes forward year after year to fulfil her holy mission.

Thirty years go by. Both these girls are now women of fifty. Compare them once more. Do you perceive the same similarity now that you did thirty years ago, when they stood together on the threshold of married life? Not so. The one to whom responsibility and sorrow came so early, has more lines on her face than the other, and greyer hair; but in character and every womanly attribute she is immeasurably the superior. Her ways have grown gentle; her voice soft and kind; her heart large and tender; her whole nature has rounded and ripened and mellowed, until you can say of her nothing less than that she is one of God's own true noble women.

And her children—what of them? The nobleness and heroism of the mother's character has communicated itself to them, and they are all entering upon life respected by all who know them.

How about the sister upon whom outward fortune has smiled so propitiously, and whose life has been one long day

of pleasure-seeking and sunshine? She is a frivolous and selfish woman. Her heart has not enlarged; her spiritual nature has not developed; her character has not rounded or strengthened or deepened. And the children she has reared are entering upon life to be as superficial, as selfish, as worthless as she.

Now why this difference between these two sisters, reared in the same home, similar in nature, giving equal promise as they set out upon life. The answer is plain. It takes struggle to develop character. There is no best growth of spirit under a clear sky. There must be clouds and fertilizing rain,—shall I say tear-rain?—in their time and place, or the heart will not put forth its finest blossoms and bear its richest fruit.

We are told that it is in absolute darkness that birds are trained to sing their most beautiful songs. So it is in the darkness which the hardships and sorrows of life bring, that the human spirit learns its divinest music. While we thank God for the music, let us not be so foolish as to chafe at the darkness that gives it birth.

The figure of the furnace and the molten metal is a true and suggestive one as applied to the afflictions of human life. Nothing is so effective as the purging fires of trial to burn the dross out of human souls. So then do not shrink; but—

“Let thy gold be cast in the furnace,
Thy red gold, precious and bright;
Do not fear the hungry fire,
With its caverns of burning light;
And thy gold shall return more

precious,
Free from every spot and stain;
For gold must be tried in fire,
And hearts must be tried by pain.”

Says Jean Paul Richter:—“The burden of suffering seems a tombstone

hung about our necks, while in reality it is only the weight which is necessary to keep down the diver while he is hunting for pearls.”

IV

But the highest of all the uses of sorrow I have not yet named. It is that which it has in fitting us to be helpful to our fellow men.

Would anyone be a benefactor of his fellows in any deep way? Experience of sorrow in most cases is the best possible preparation. It seems to be a law that in things of the spirit only he who has himself been stricken can ever be a healer.

The reason is, when one has felt sorrow himself, then he can sympathize with others in their sorrow, as otherwise would be impossible. He has joined the brotherhood, and so what touches any member touches him.

Thus it is that the experience of sorrow in our own lives makes us human, tender, sympathetic towards all who suffer, and especially towards all who need our love and help.

Until we have ourselves suffered, we are likely to be too light-hearted and too much absorbed in our own selfish interests and pleasures to think much about others' needs. But when the iron presses down into our own souls, and our own hearts begin to bleed, then we awaken to the fact that we are in a world of humanity, new ties, undreamed of before, relating ourselves with our fellows, are discovered, and Pity, fairest of all the daughters of heaven, is born within our souls.

Nearly all the world's best charities, self-sacrifices and moral heroisms are the children of suffering. Seemingly nothing short of experience of the world's wants and woes can give the moral earnestness and the deep sym-

pathy with humanity that are necessary for a great helper of men.

It was not until after the degradation and affliction of his race had pressed long and heavily upon the heart of Moses that he became the great deliverer.

It was the iron of Rome's bondage and corruption entering into the soul of Luther, in those years of his early manhood, that stirred and nerved him to work and made him capable of becoming the moral hero that he afterwards was.

It was coming into personal contact with the sufferings of the slave, and seeing them and feeling them in all their dreadfulness, that made Garrison, and Mrs. Stowe, and Lovejoy and the rest, leaders in the anti-slavery movement.

It was because John B. Gough had felt in his own soul the honour of bondage to strong drink, that he was able to appeal with such power and effectiveness against it.

Everywhere it is the man who has felt and suffered, that goes forth to heal and bless.

Is it a large price to pay—suffering for the privilege of benefaction? It is the price that has had to be paid ever since the world began and will have to be paid to the end.

By common consent Jesus is the prince of human benefactors. But it is because he was a man of sorrows and acquainted with grief. It is because the sins and sorrows of men moved his nature so profoundly. Without his intense sympathy, which is but another name for suffering, he never could have found men's hearts as he did, or spoken words which would have thrilled humanity for nineteen hundred years, as his words have done.

It was not without profound insight that the writer of the Epistle to the Hebrews represents Christ's perfection

and pre-eminence in glory as due to his pre-eminence in suffering.

And the principle, true with reference to Jesus, is equally true with reference to every human being. If you have not suffered you have not truly sympathized. If you have not sympathized deeply you have done little,—much as you may persuade yourself to the contrary—you have done little really to benefit others. Sufferers may not always be saviours. But saviours are always sufferers; whether on the large scale on which Jesus saves, or on the humble one on which it is given to you and me to be saviours, of our children, of our friends, of our fellow men, if we will.

V

No, God has not sent sorrow to men in anger, or even in indifference. He has sent it in wisdom and in love. It is not a blunder, but a part of his wise plan of things for the world. Its cup is pressed to our lips only because the great Physician knows it is for our moral health. It is an unmixed evil only to him who is faithless and blind of soul. Looked at aright, sorrow is God's shadowy angel, who comes to us with his arms laden with some of the richest gift for the human spirit that man can receive or heaven bestow. The only question in the case is, will we receive them? Or will we take the pain, and refuse the healing?

God draws a cloud over each
gleaming morn,—

Would we ask why?

It is because all noblest things are born
In agony.

Only upon some cross of pain or woe,
God's Son may lie;

Each soul redeemed from self and
sin must know
Its Calvary.

Yet more than hearts can ever pine
For holiness,

Our Father, in His tenderness divine,
Yearneth to bless.

He never sends a joy not meant in love,
Still less a pain;

Our gratitude the sunlight falls to prove,
Our faith the rain.

In His hands we are safe. We falter on
Through storm and mire :

Above, beside, around us, there is One
Will never tire.

What though we fall, and bruised
and wounded lie,

Our lips in dust?
God's arm shall lift us up to victory :
In Him we trust.

For neither life, nor death, nor
things below,

Nor things above,
Shall ever sever us that we should go
From His great love.

HOW INDIA CAN HELP AMERICA

BY SWAMI AKHILANANDA

I

We know the achievements of America from our everyday experiences. If we study the history of American civilization, we find that for the last few centuries America has focused her mind on material gain. It seems to me that this is the ideal she has chosen for her national life, although I am sure some of my Christian friends would not like to accept this view.

We can trace this movement back to the Medieval Age in Europe. Gradually the whole energy of European nations was directed to material prosperity. When the colonists of Europe settled in America they consciously or unconsciously added European ideas to their national ideal. Although England as well as America have Christianity as their religion, yet, as my distinguished colleague* tells us, Americans and others do not live up to this ideal. We also

read in the report of the Appraisal Committee of Foreign Missions that the Christian nations are not living up to the ideal given by Jesus Christ.

There is no doubt that America has reached the highest peak of civilization according to her national ideal. But that ideal is not a spiritual civilization but a purely material civilization. The object of America's activities is material prosperity. Your religious, political and economical organizations and institutions are planned and developed to achieve that ideal. It can be said without the least shade of doubt that you have succeeded wonderfully. All the power, energy and intelligence of this nation and other European nations are directed to the achievement of material prosperity; and you grade nations according to their possessions and power.

All your organizations, all your institutions are emphasizing these points : how much *right*, how much *liberty*, how much *wealth* you have; and all these ideas are behind your national acti-

*Refers to the speech of Rev. Claxton on 'How America can help India,' published last month.

vities. You have organized yourselves thoroughly for that purpose. You have technical knowledge. You are using all the natural resources. You are masters in land and water, you are conquering the air and in a few years you will show more wonderful things in building airships. But have all these achievements made you happy? In the last analysis happiness is the goal of all human efforts.

Dr. Emerson, one of the greatest authorities of medical science in the U. S. A., tells us in connection with his research in hospitals that almost one-half of the patients in the hospitals are either nervous or psychopathic cases. This alone shows us that if these people were happy they would not be affected by these mental or nervous diseases. It shows clearly that there is something wrong with the choice of your ideal; otherwise your organizations and various activities would effectively have freed you from restlessness, nervousness and mental ailments. President Angell of Yale University and other scientists and educationalists in their recent speeches deplore the mental condition of even the students. It is high time that the leaders of the nation found some method of counteracting the evils of modern life which are making man unhappy and nervous. I shall tell you what I feel, not as a critic, but as an admirer of your wonderful achievements and as a lover of the American people.

The reports from the Appraisal Committee say that you are not living up to Christian ideals. The cause of your sufferings is exactly that. A scheme of life should, therefore, be planned which can make man happy and remove the evils of modern life.

II

We are told that we should not be pessimistic, that we should not be nega-

tive, but that we should be optimistic. Suppose we think from the so-called optimistic point of view that we must be happy. But in spite of your achievements in the material fields—in organization, in science and industry—are you happy? I am afraid you are not. Otherwise how can we explain the existence of an overwhelming number of nervous diseases? I wonder often if the so-called optimists would want us to close our eyes to these facts of life and to think that everything is all right.

History shows that when a nation becomes self-sufficient and consequently has a state of mental stagnation, she stops progressing. She fails to compare notes with others, and, therefore, degrades intellectually and spiritually. Your achievements do not preclude your gaining from the experiences of older nations. India had a very great past. I shall present to you a few ideals from the Hindu standpoint, which certainly deserve due considerations.

India has a national ideal. To my painful surprise I hear some say that she has to change her outlook on life in order to be a powerful and prosperous nation. India's national ideal is religion. The religious spirit in India is dominant in all her activities. Swami Vivekananda, the greatest nation-builder of modern India, tells us that it must remain so in the future also, if she has to fulfil her mission.

I wish to make another point clear. Hindus and Buddhists will not be found to be pessimistic, as we are often told, if we understand them properly. The teachings of Christ are of the same nature; so Christians are also pessimistic in that sense. If we blame Hindus we have to blame Christians just as well. Of course, when we observe we find that the things of the world are not what they should be; therefore, we are not happy. We feel our bondage and

limitations, suffer from sorrows and miseries. So, it is not a question of pessimism or of optimism. Thoughtful persons cannot help observing certain stern facts of life. It is ludicrous and thoughtless to tell us to be optimistic in spite of experiences to the contrary. Christ, Buddha and great Hindu teachers have all emphasized this point. But they do not mean that we have to go to the other world to be happy, nor do they preach an other-worldly religion. They want us to be happy here.

The Meliorist of the modern world in the scientific and religious groups tries to make us believe that the world is progressing and human happiness is improving in spite of the existence of evils. It is a compromise between optimism and pessimism. This also cannot stand any scrutiny.

It is not the teaching of Christians that is inspiring the West but the teaching of Hegel and perhaps the teaching of Professor Dewey and others. One of the greatest Americans, William James, recognized the error of so-called optimism. Unfortunately he could not make his voice strong enough to be felt in the West.

Now, we find that the modern West has dissociated herself from the ideals of Christ. Jesus also was an Easterner. Jesus himself in the Sermon on the Mount and in his new commandments gave us the same ideas as we get in Hinduism. He also fully recognized the value of spiritual ideals. So not merely Hinduism is to be accused of pessimism, but all religions stand guilty of the same charge, if they do at all. But Hindus can give you something very helpful and constructive. They are not to be ignored only because they are poor or politically backward. Rome had no doubt material power yet Greece contributed enor-

mously to Roman civilization and consequently to the whole of Europe.

III

India came out to give her message during the early periods. India gave her message and help to the outside world whenever she came in contact with it. Britain connected India with the world. This is one of the very important gifts of England to the world. And Swami Vivekananda brought the message of India to you in the nineties of the last century.

India can contribute her wonderful quota to your civilization: she can teach you a true religion, give you spiritual culture. When we say a true religion we do not exclude true Christianity. Religion is the common property of man. It is not limited to the Hindu or the Buddhist. We say that all these *isms*, these different religions, are leading us to the same goal. Man must first lay emphasis on the culture of his spiritual consciousness. It is his first and foremost duty. Let all his activities be subordinated to this one ideal of spiritual culture. You will find that he can, then, easily prevent all the ills of modern life.

Hindus say that a person need not change his way of thinking nor his method of spiritual culture. Let him follow a method according to his inner nature; he will thereby have the fullest unfoldment. It does not matter what form of worship you take up. It is equally of no matter what aspect of God you accept. But cultivate your higher consciousness and manifest the divinity that is already in you. The Vedas say, "Truth is one, men call It by various names." This is a great lesson you can learn from India. Of course, we have been nowadays hearing of liberalism. But we want to see that liberalism manifested in life.

I want to tell you another point which is most vital and has far-reaching consequences. Hindus believe that there is only one existence. God is present everywhere in various forms. There is ultimate unity of life. They fully understand the divinity of man. This message of India is of tremendous value to American life. You have some very vital problems to solve. You have the problems of communism, bolshevism, capitalism, problems of unemployment and destructive competition, problems of graft, cheating and corruption in office. These evils can be reformed only when you become conscious that you are divine. Men are not creatures of mere material wants nor are they mere bundles of evil tendencies and propensities. Be conscious that you are not born weak, that you are not born sinner, but that you are the children of God—"Ye children of Immortal Bliss," as the Vedas say. That is the declaration of India to the world. By the cultivation of this consciousness you will remove all the selfish and exclusive tendencies of man. Then men will not be able to do all the destructive things which we observe in the social and political life of the modern world. This will solve all your seemingly insolvable problems. Learn not to take everything and grab everything for yourselves, but show kindness and equality towards others, knowing that they are veritable manifestations of God. Your interest is connected with their interest. Your happiness depends on their happiness because they are one with you.

IV

Many things go to show that disintegration has already been started in Western civilization. It is our opinion that the West must consider the seriousness of the problem and find a thorough

solution. The problem is not a superficial one as many persons try to believe. You may try to have this league or that. You may have different unions and organizations. But they are temporary methods. The real disease will remain in the body of the nation. It will appear in other forms in no time. The so-called *isms* will not ultimately help the West. You must go to the root of this national disease. You must change the outlook of man; then all your modern problems will be solved spontaneously. It is my personal opinion that if you do not change your outlook on life now, you are sure to face a great danger. You cannot save the nation from this evil unless you become truly spiritual, unless you focus your mind on religion. But this will not stop your material progress and prosperity. Ancient Indian history proves to us that although India had religion as her ideal yet she had an all-round civilization basing all activities on spiritual culture.

In India they have a well-planned scheme of life. The scheme is for inner development. Man must perform everything in the spirit of duty and not for rights and material "value." Perhaps we do not realize how much change comes to our lives if we have the spirit of duty instead of the love of power and right. The fight between different individuals, between different groups, between institutions will vanish. This method of work you can learn from India.

You belong to a very prosperous nation and you must be careful if you want to save your civilization. If you will incorporate a few of these ideas into your scheme of life, you will be happy. I am not here with a superiority or an inferiority complex but to speak only as a friend. And I shall also be very glad if we can help your country.

MAYAVATI CHARITABLE DISPENSARY

REPORT FOR 1938

It is with great pleasure that we place before the public the humble work done by this institution during the year 1938. This Charitable Dispensary has been doing its silent and humble work of service among the hill people for the last 30 years through its Outdoor and Indoor Departments. Moved by the extreme helplessness and suffering of the poor and ignorant villagers in times of illness, the Swamis of the Ashrama in the early years distributed medicines to those who came from long distances to them and also went out to succour such as were too ill to come to the Ashrama for help. Slowly the work grew up till at last the authorities of the Ashrama felt the need of a regular dispensary which was opened in November, 1903, and ever since have been conducting this work with conspicuous efficiency under the charge of one or another of its members with medical knowledge and experience. The percentage of cure has all along been satisfactory as the figures for the Indoor Department show. The Dispensary administers help irrespective of caste, creed or sex. The doctor goes round the villages also to render service to such patients as are not able to come to the Indoor Hospital.

It will be easy to estimate the work done by the institution from the following remarks of two of the Civil Surgeons of Almora who happened to visit it. "The Dispensary is well worth seeing and is a picture of cleanliness. It is extremely well stocked with medicines and very well equipped surgically. The attendance is good and very excellent work is being done. The site is a treat for the gods" (Major J. Holmes). "Delighted to see it is so neatly equipped . . . The Doctor Swami seems to be greatly interested in the work of giving medical relief to the hill men. The Dispensary it seems is very popular. The figures speak volumes of the popularity of this institution, more so it is only a labour of love" (B. D. Pande).

The total number of patients relieved during the year at the Outdoor Dispensary was 7,909, of which 6,178 were new cases and 1,727 repeated cases. Of these new cases, 2,652 were men, 1,897 women and 2,124 children. In the Indoor Hospital the total

number treated was 140, of which 105 were discharged cured, 10 left treatment, 22 were relieved and 3 died. Of these, 97 were men, 29 women and 14 children.

STATEMENT OF DISEASES

(INDOOR INCLUDED)

Dysentery	...	...	108
Enteric Fever	...	...	2
Gonococcal Infection	...	...	38
Syphilis	...	...	47
Malarial Fever	...	...	568
Influenza	...	...	39
Pneumococcal Infection	...	...	32
Diseases of the Ductless and the endocrine Glands	...	...	31
Pyrexia of Uncertain Origin	...	...	309
Rheumatic Fever	...	...	13
Tuberculosis of the Lungs	...	...	7
Worms	...	...	134
All other Infective Diseases	...	...	10
Anæmia	...	...	26
Rickets	...	...	9
Diseases due to Disorders of Nutrition and Metabolism	...	...	170
All other General Diseases	...	...	96
Diseases of the Nervous System	...	...	194
Diseases of the Eye	...	...	1,665
Diseases of the Ear	...	...	142
Diseases of the Nose	...	...	52
Diseases of the Circulatory System	...	...	8
All Diseases of the Respiratory System except Pneumonia and Tuberculosis	...	...	628
Diseases of the Stomach	...	...	122
Diseases of the Intestines	...	...	157
Diseases of the Liver	...	...	76
All other Diseases of the Digestive System	...	...	374
Acute Inflammation of the Lymphatic Glands	...	...	124
Diseases of the Urinary System	...	...	47
Diseases of the Generative System	...	...	65
Inflammation (ulcerative)	...	...	386
Other Diseases of the Skin	...	...	373
All other Local Diseases	...	...	203
Injuries (Local and General)	...	...	41
Diseases of the Organs of Locomotion	...	...	10
Leprosy	...	...	5
Mental Diseases	...	...	2

TOTAL

6,818

SUMMARY OF ACCOUNTS FOR 1938

RECEIPTS			EXPENDITURE		
		Rs. A. P.			Rs. A. P.
Last Year's Balance	...	7,426 4 7	Medicines and Diet	...	450 2 0
Subscriptions and Donations	...	1,071 14 6	Instruments and Equipments	...	38 10 6
Interest	...	375 0 0	Establishment	...	12 0 0
			Doctor's Maintenance and Travelling	...	412 5 0
			Miscellaneous including repairs	...	44 11 6
TOTAL	...	8,873 8 1	TOTAL	...	952 18 0
			BALANCE	...	7,920 6 1

We cordially thank all our donors who by their continued support have made it possible for us to be of some service to humanity in these distant hills. Our thanks are specially due to Mr. J. M. Billimoria, Bombay, for a donation of Rs. 200; Mr. P. K. Nair, Feroke, for a donation of Rs. 168; Mr. P. C. Bhargava, Lahore, for a donation of Rs. 101; Mr. C. D. Daddy, Poona, for a donation of Rs. 100. Our thanks are also due to Messrs. E. Merck, Bengal Immunity Co. Ltd., Bengal Chemical and Pharmaceutical Works Ltd., Chininfabrik Braunscheveig Buchlar & Co. (Germany), I. G. Farbenindustrie Aktiengesellschaft (Germany), Hedensa-Gesellschaft m.b.H. (Germany), The Bombay Surgical Co., Union Drug Co. Ltd., The Medical Supply Concern, Sarkar Gupta & Co., The Calcutta Chemical Co. Ltd., The Lister Antiseptics and Dressings Co. Ltd., Indian Medical Laboratory Ltd., F. Hoffmann Loroche & Co. Ltd. (Switzerland), for supplying us their preparations free; and to Dr. Akhil Ranjan Mazumdar for presenting to us his books.

We have at present two rooms to accommodate 4 patients in the Indoor Hospital,

a number too small to meet the increasing demand. We are, therefore, contemplating the construction of a new ward of 4 beds with all accessories, which means an expenditure of at least Rs. 5,000. We, therefore, appeal to the generous public to extend their kind help to such a useful institution.

We also appeal to the kind-hearted gentlemen for a Permanent Fund for the maintenance of the Dispensary and its Indoor Hospital of 8 beds. An endowment of Rs. 1,500, will meet the cost of maintaining one bed.

Donors, desirous of perpetuating the memory of their departed friends or relatives, may do so through this humanitarian work by bearing the costs of any of the above-mentioned wants of the Dispensary.

Any contributions, however small, either for the building or for the upkeep of the Dispensary, will be thankfully received and acknowledged by the undersigned.

(Sd.) SWAMI VIRESWARANANDA,
President, Advaita Asrama,
P.O. Mayavati,
Dt. Almora, U.P.

"I consider that the great national sin is the neglect of the masses, and that is one of the causes of our downfall. No amount of politics would be of any avail until the masses in India are once more well educated, well fed, and well cared for. If we want to regenerate India, we must work for them."

Swami Vivekananda

APAROKSHANUBHUTI

By SWAMI VIMUKTANANDA

कार्ये कारणताऽयाता कारणे नहि कार्यता ।

कारणत्वं ततो गच्छेत् कार्याभावे विचारतः ॥ १३५ ॥

कार्ये In the effect कारणता the nature of the cause आयाता (अनुगता) inheres कारणे in the cause न नहि verily कार्यता the nature of the effect (आयाता passes) ततः therefore विचारतः when subject to reasoning कार्याभावे in absence of the effect कारणत्वं the cause (as such) गच्छेत् disappears.

135. The nature of the cause inheres in the effect and not *vice versa*; so through reasoning it is found that in absence of the effect¹ the cause, as such, also disappears.

¹ In absence of the effect, etc. The cause and the effect are correlative; as long as there is an effect there is a cause for it. But when the effect is altogether absent the cause, as such, can no longer exist, as there remains nothing with reference to which it may be called a cause.

अथ शुद्धं भवेद्वस्तु यद्वै वाचामगोचरम् ।

द्रष्टव्यं मृच्छतेनैव दृष्टान्तेन पुनः पुनः ॥ १३६ ॥

अथ Then यत् which वै (expletive) वाचामगोचरं beyond speech वस्तु reality (तत् that) शुद्धं pure भवेत् becomes मृच्छतेन दृष्टान्तेन through the illustration of earth and the pot एव verily (तत् that) पुनः पुनः again and again द्रष्टव्यं should be understood.

136. Then alone the reality (i.e. Brahman), which is beyond speech, shines in all Its purity. This should be verily understood again and again through the illustration of earth and the pot.¹

¹ The illustration of earth and the pot. The illustration runs thus: "Just as, my dear, by (knowing) a lump of earth everything made of it is known,—the modifications are mere names originated by speech, earth alone is the reality, etc., (Chand. Up. VI. i. 4).

Here also the phenomenal world exists only in name, Brahman alone is the reality.

अनेनैव प्रकारेण वृत्तिर्ब्रह्मात्मिका भवेत् ।

उदेति शुद्धचित्तानां वृत्तिज्ञानं ततः परम् ॥ १३७ ॥

अनेनैव प्रकारेण In this way alone शुद्धचित्तानां of the pure-minded इतिज्ञानम् the state of Brahmic consciousness उदेति arises ततःपरं thereafter (सा) इति: that mental state ब्रह्मात्मिका imbued with Brahman भवेत् becomes.

137. In this way alone¹ there arises in the pure-minded a state of Brahmic consciousness, which afterward merges itself into Brahman.

¹ In this way alone, etc. By constant practice of contemplation and discrimination there dawns on the mind of the aspirant the knowledge that Brahman alone is, and nothing else exists. Thus the ignorance which has so long deluded him

by projecting the world of duality, comes to an end. Thereafter the mind also which has brought the aspirant so close to Brahman by destroying ignorance, vanishes like fire which after consuming the fuel, itself extinguishes, and then Brahman alone shines in its own glory.

कारणं व्यतिरेकेण पुमानादौ विलोकयेत् ।

अन्वयेन पुनस्तद्धि कार्ये नित्यं प्रपश्यति ॥ १३८ ॥

आदौ At first पुमान् a person व्यतिरेकेण by the help of a negative proposition कारणं the cause विलोकयेत् should examine पुनः again तत् that (i.e. cause) हि verily अन्वयेन by the help of a positive proposition कार्ये in the effect नित्यं ever प्रपश्यति should understand.

138. One should¹ first look for the cause by the help of a negative proposition and then know it for certain, by the help of a positive proposition, as ever inherent in the effect.

¹ One should, etc. The cause can be inferred either from a positive or a negative proposition. The positive proposition is: "Where there is an effect there is a cause"; and the negative one is: "Where there is no cause there is no effect." From either proposition we come to the conclusion that there is Brahman which is the cause of this world phenomena. For, if there were no Brahman (cause) there would have been no world at all, and again there is the world (effect) therefore there is Brahman (cause).

कार्ये हि कारणं पश्येत् पश्चात् कार्यं विसर्जयेत् ।

कारणत्वं ततो गच्छेदवशिष्टं भवेन्मुनिः ॥ १३९ ॥

कार्ये In the effect कारणं the cause हि verily पश्येत् should see पश्चात् afterward कार्ये the effect विसर्जयेत् should dismiss altogether ततः then कारणत्वं the cause (as such) गच्छेत् goes away अवशिष्टं the residue मुनिः the sage भवेत् becomes.

139. One should verily see the cause in the effect, and then dismiss the effect altogether. This being done the cause as such also disappears. What then remains¹ the sage becomes.

¹ What then remains, etc. When both cause and effect have thus disappeared one may naturally conclude that only *Sunya*, a void, is left behind. But, in fact, it is not so. For, absolute negation is an impossibility. One may negate everything but cannot negate one's own Self. So when causality has been negated what is beyond all negation is the very Self of the enquirer, which is the ultimate reality.

भावितं तीव्रवेगेन यद्वस्तु निश्चयात्मना ।

पुमांस्तद्धि भवेच्छीघ्रं ज्ञेयं भ्रमरकीटवत् ॥ १४० ॥

निश्चयात्मना (पुरुषेण) By a person with firm conviction तीव्रवेगेन most energetically यत् that वस्तु thing भावितं is meditated upon पुमान् a person तत् that शीघ्रं quickly हि verily भवेत् becomes (एतत् this) भ्रमरकीटवत् from the illustration of the wasp and the worm ज्ञेयं should be understood.

140. A person who meditates upon a thing with great assiduity and firm conviction, becomes that very thing. This may be understood¹ from the illustration of the wasp and the worm.

¹ This may be understood, etc. It is a popular belief that when a wasp brings into its dwelling a caterpillar and leaves it there after a mild sting, the latter,

out of fear of being further stung, constantly thinks of its assailant till it is transformed into a full-fledged wasp. So also if a person meditates upon Brahman with all his mind he will become Brahman in course of time.

अदृश्यं भावरूपञ्च सर्वमेव चिदात्मकम् ।

सावधानतया नित्यं स्वात्मानं भावयेद्बुधः ॥ १४१ ॥

अदृश्यं The invisible भावरूपं the substantial (i.e. the visible) च also सर्वे everything चिदात्मकं of the nature of consciousness स्वात्मानं as one's own Self एव verily बुधः the wise स,वधानतया with great care नित्यं always भावयेत् should think of.

141. The wise should always think of, with great care, the invisible, the visible and everything else, as his own Self which is consciousness itself.

दृश्यं ह्यदृश्यतां नीत्वा ब्रह्माकारेण चिन्तयेत् ।

विद्वान्नित्यसुखे तिष्ठेद्विया चिद्रसपूर्णया ॥ १४२ ॥

विद्वान् The wise दृश्यं the visible हि (expletive) अदृश्यतां into invisible नीत्वा merging ब्रह्माकारेण as Brahman चिन्तयेत् should think of (ततः then) चिद्रसपूर्णया विया with the mind full of consciousness and bliss नित्यसुखे in eternal felicity तिष्ठेत् abides in.

142. Having merged the visible¹ into the invisible the wise should think of the universe as one with Brahman. Thus alone will he abide in eternal felicity with the mind full of consciousness and bliss.

¹ *Having merged the visible, etc.* A person may at first take some external thing as an object of his meditation, but he should afterward think of it as existing only in the form of the mind ; and lastly the mind also should be merged into Brahman which is pure consciousness. Then alone one is said to have reached the highest goal.

एभिरङ्गैः समायुक्तो राजयोग उदाहृतः ।

किञ्चित्पक्वकषायाणां हठयोगेन संयुतः ॥ १४३ ॥

एभिरङ्गैः समायुक्तः Consisting of these steps राजयोगः *Raja-Yoga* उदाहृतः is called किञ्चित्पक्वकषायाणां for those whose worldly desires are partially burned हठयोगेन with *Hatha-Yo'ga* (अयं this) संयुतः combined (भवेत् should be).

143. This is known as *Raja-Yoga* (to the wise) consisting of these steps,¹ (mentioned above) ; and with this is to be combined *Hatha-Yoga*² for (the benefit of) those whose worldly desires are partially attenuated.

¹ *These Steps* fifteen steps mentioned in the Slokas 100 and following.

² *With this is to be combined Hatha-Yoga, etc.* This *Raja-Yoga*, which purely psychological in its character, is extremely difficult to be practised by those who have not yet overcome the physical disabilities and outstripped the carnal appetites from the mind and thus made it pure. To them, therefore, *Hath-Yoga*, or the *Yoga* that teaches physical control together with a little concentration, is, at first, very helpful. For, they may thereby get control over their external and internal nature and thus may, in course of time, become fit for the practice of this *Raja-Yoga*.

परिपक्व' मनो येषां केवलोऽयं च सिद्धिः ।

गुरुदैवतभक्तानां सर्वेषां सुलभो जवात् ॥ १४४ ॥

येषां Whose मनः the mind परिपक्व' completely mature, i.e. free from impurities (तेषां for them) केवलोऽयं this alone सिद्धिः productive of the highest result (i.e. perfection) गुरुदैवतभक्तानां to those devoted to the teacher and the Deity सर्वेषां of all (अयं this) जवात् at once सुलभः easily accessible (भवेत् becomes).

144. For those whose mind is completely purified this (*Raja-Yoga*) alone is productive of perfection which, again, is easily accessible to those who are devoted¹ to the teacher and the Deity, without any loss of time.

¹ Those who are devoted, etc. Those who have implicit faith in the words of the *Guru* and have unflinching devotion to their chosen Deity, become free from all doubts and thus easily acquire concentration which directly leads them to the realization of the highest truth.

NOTES AND COMMENTS

IN THIS NUMBER

The opening article of this issue is the translation of the fourth chapter of *Sri Ramakrishna Kathamrita, Part V*. In placing before the reading public *Some Problems of Indian Education* we have borne in mind the fact that the problems should be viewed from a practical standpoint without being led by mere sentiments. Mahamahopadhyaya Prof. S. Kuppaswami Sastri is well known for his erudition in Indian Philosophy—specially Vedanta and Mimamsa. The present article is adapted from the Introduction he has written to Brihadaranyakopanishad with Sankara's commentary, translated by Swami Madhavananda and published by the Advaita Ashrama, Mayavati. . . Swami Prabhavananda is head of the Vivekananda Home, Hollywood, California. . . Sir Deva Prasad Sarvadhikary is an ex-Vice-Chancellor of the Calcutta University. It may be remembered that as a member of the Paddison Commission he laboured

much for the cause of the *Indians in South Africa*. In this connection we refer the readers to the report of the activities of Swami Adyananda, published in the last section of this number. Prof. Pramathanath Mukhopadhyaya is an old contributor. In the present article he has brought in his deep knowledge of the Eastern and Western cultures and suggested a *Radical Cure* for the ills of our society. Prof. Mukhopadhyaya is known for his thoughtful writings. . . . John Moffitt is a student of the Ramakrishna-Vivekananda Center, New York. The poem is based on a famous Hindi song by Mirabai, a queen of Mewar, who spurned the comforts of a royal home when the call of religion came and spent her last days in Vrindavan in worshipping and singing the praise of her Beloved—Sri Krishna. . . Swami Akhilananda is president of the Vedanta Centre, Providence, U. S. A. *How India can help America* is complementary to the article 'How America can help India,' published last month. . . .

Aparokshanubhuti is concluded in this issue.

A NEW SCHOOL OF PSYCHO-ANALYSIS

The modern man can fly into the air, dive into the depth of the sea, run over the earth at a fabulous speed, but has no peace. He has many blessings which the primitive or the medieval man had not, but he has not the most precious thing which they had—namely, the peace of mind. The modern man is running the race of his life like a mad dog; and because he does not find peace anywhere he tries to forget the trouble of his life simply in running. This makes him neurotic and nervous. This is what Dr. C. G. Jung, the famous psychologist, diagnoses as the trouble of the modern man, in a very thoughtful article in the *Cosmopolitan*, a New York monthly. What the modern man greatly needs is a spiritual equipoise—a connection with his higher Self. Man is not simply an animal moved by hunger and sex-appetite. He has got unconscious spiritual hankering. Satisfy that and he will have peace.

Unlike Freud, Dr. Jung says that all dreams reveal spiritual experiences. Freud says that all man's longings expressed in his dreams relate to sexuality. In reply, Dr. Jung says, "It is true that man is a being with sex. But he is also a being with a stomach and a liver. As well say that because he has a liver all his troubles come from that one organ.

"Primitive man has little difficulty with sex. The fulfilment of his sexual desires is too easy to constitute a problem. What concerns primitive man—and I have lived among primitives, and Freud has not—is his food: where he is to get it, and enough of it.

"Civilized man in his dreams reveals his spiritual need."

But how will that need be satisfied? There is every attempt to stifle that great hankering of man. Modern civilization is not ready to recognize any higher need of man than what concerns his senses. Science has robbed man of his belief in God, but has not given him any better substitute. So there is spiritual anarchy everywhere, and man suffers. But in spite of all gloomy forebodings, the great psychologist believes that "we stand on the threshold of a new spiritual epoch; and that from the depths of *man's own psychic life new spiritual forms will be born.*" For, deep in the unconscious of each one of us are all the attempts to reveal the spiritual experiences of humanity.

These revelations of Dr. Jung—the results of his study of the psychology of thousands of patients from all parts of the world, who disclose to him the story of their lives, their hopes and fears, achievements and failures—are very significant. They indicate that man is not simply an animal constituted of sex and appetite, which many psychoanalysts like to show him to be. Therefore they will give right direction to the modern man as to how to guide his life.

A LESSON FOR OUR YOUNG MEN

There are many educated young men who are unemployed or pass miserable days with small pittance, but have not the moral courage to do any manual labour. They are dependent on servants, for the sake of prestige, even in those things which they can themselves do. They want to keep up appearances, though that cost them heavily. To this class of people the following will be a great lesson.

Dealing with the life of Booker

T. Washington, the *Harijan* writes: "During these two weeks (of vacation), Washington learnt a lesson which he never forgot. Miss Mackie, the lady principal, was a member of one of the oldest and most cultured families of the North, and yet for two weeks she worked by his side, clearing window-panes, dusting rooms, putting beds in order and so on. It was hard for him then to understand how a woman of her education and social standing could take delight in rendering such service. . . . 'Ever since then,' says Washington, 'I have had no patience with any school for my race in the South which did not teach its students dignity of labour.' Before he went to Hampton, he shared the idea prevalent among his people that to secure an education meant to have an easy time, free from all necessity for manual labour. At Hampton, he not only learnt that it was not a disgrace to labour, but he also learnt to love labour, not only for its financial value but for labour's own sake and for the independence and self-reliance which the ability to do something which the world wants done brings."

Here is a splendid opportunity for the play of idealism of our young men. Can they not make a combined effort to break the false sense of prestige which stands in the way of doing manual work? By doing so, they may not always find a solution for the problem of unemployment, but they will surely be able to lighten the burden of miseries in many ways and make life immensely happier.

TOO TRUE

Speaking at the meeting of Poona Mussalmans under the auspices of Anjuman-i-Fid-Islam, to commemorate the death of Mohammed, Mahatma Gandhi

is reported to have said, "You all read the Koran. But how few put into practice what you read? You will perhaps retort that if you do not live up to the precepts of the Koran nor do the Hindus act according to the precepts of the Gita; and you will be right. It only comes to this that if both the communities followed the teachings of their respective faiths, communal quarrels would be a thing of the past. But at present some men in both communities appear to have taken leave of their sense, and are absorbed in flinging mud at one another."

In fact, this is the genesis of all religious quarrels in the world. When people do not care to live the religion they profess, they become fanatical, and intolerant of other faiths. It is under such circumstances that people commit most horrible deeds in the name of religion and their professed God. On the contrary, if people bestow as much care to act according to their faith as they generally do to find fault with other faiths or thrusting their ideas upon other people, they would radiate peace and blessedness and soothe many lacerated hearts irrespective of creed, caste and nationality.

FOR THOSE WHO WANT THE UPLIFT OF VILLAGES

Our villages are in a pitiable condition. Yet, 80 per cent of the population live in villages. If India is to be saved, the condition of the villages should be improved. To do that three things are necessary—money, men and a good programme. Difficulties are no doubt great in the path of the rural reconstruction work, and one has to fight against odds. But the difficulties must be anyhow met and overcome, and the state of despair should be turned into one of hope and optimism.

It is a happy sign that many are trying to find a solution for the problems, and some are taking even practical steps.

Mr. F. L. Brayne, I.C.S., who takes lively interest in the work of the village uplift and has been appointed by the Punjab Government as the Commissioner of Rural Reconstruction, offers, in this connection, some practical suggestions. He says :

"The programme itself is easy. For better farming we want stud bulls, provided by the rural *rais*, the *panchayat* or the co-operative society. Better seed, more and better ploughing, and more weeding. Cotton and other crops must be sown in lines, cottage industries must be established for the spare time of the men. For health we want complete vaccination and re-vaccination, pits and ventilation. Mosquitoes must be got rid of by filling up and oiling the pools and puddles of stagnant water, and by buying quinine and mosquito nets.

"Village games must occupy the spare time of our youth. Waste must be stopped : waste on ornaments, drink, litigation and ceremonies. *Dais* must be trained, and female doctors found for the women. Last, and most important of all, the girls must go to school, there to learn how to run a home and keep the families in health. When the women are educated the village will be uplifted; till then all effort is waste of time.

"What about co-operation? Where does it come in?

"Co-operation is the cement of the building of village uplift. It secures permanence for all our work. It is easy to persuade people to dig a pit, but they will soon forget about it when the man who persuaded them to do so goes away. But once a better-living society is formed, the work will go on

for ever. We can do nothing by ourselves. One man trying to improve his manner of living and farming is helpless. But when 20 men agree together to do it, their strength is invincible. Co-operation, therefore, will bring both strength and permanence. Let every society take the uplift programme in hand and carry it out in full.

"Co-operation is co-ordinated self-help, and the stimulus of self-help is so great that once it has begun to work it will overcome all difficulties and advance from step to step, bringing health, wealth and happiness to the villager in a measure never known before." (Quoted from *The National Christian Council Review*).

We know that there is always a big gap between "should" or "must" and actual practice, that it is easy to offer suggestions, but it is very difficult to translate them into action in the face of all difficulties. But still a hint here and there from by-standers occasionally proves to be of great help to those who are actually in the fight. And those who suffer, sometimes are so overwhelmed that they do not see any way out, though the obstacles may not be really insurmountable. To speak from this standpoint, we have no doubt that the above directions of Mr. Brayne will be of some use to those who are practically engaged in the work of the village uplift.

WORTHY OF IMITATION

We read the following in the *Amrita Bazar Patrika* :

Comilla, June 26.

With a view to give effect to the village re-organisation scheme at Srikail within P. S. Muradnagar, a volunteer corps consisting of 25 persons representing all classes, has been formed. They have already dug out themselves certain

roads in the village connecting one part with another.

Statistics of the village show that 86½ p.c. of the people know how to read and write. To educate the others within the next five years, several primary schools have already been started. The scheme provides imparting education free of all charges. The night schools are meant for the adults who cannot possibly attend classes in the noon.

To remove Malaria and other preventable diseases, the jungles in the village have partially been cleared already. Owing to early monsoon this year, the volunteers are unable to continue this work now. But they have taken up another work of clearing water hyacinth.

Several cottage industries, such as, weaving, cane works and also cutlery have been revived with a view to afford opportunities to the unemployed village youths to earn their livelihood.

This work is particularly praiseworthy as the villagers themselves have taken initiative to ameliorate their condition. Our villages are in a deplorable state, no doubt; but mere rending the sky with wails and sighs, as are done nowadays, will not improve matters. There is much theoretical discussion as to how the rural reconstruction work can be done best. But many of the schemes fall through for want of earnest workers. As such, it makes one's heart glad to hear that some work, however small, is being done instead of tall talks.

REVIEWS AND NOTICES

ORIENTAL CONFERENCE PAPERS. By Dr. Sir Jivanji Jamshedji Modi. *Published from Pilot Bunder Road, Colaba, Bombay.* xiv+355+xx pp.

A melancholy interest attaches to the review of this book. The author died some time after the publication of this volume. Dr. Modi commanded universal respect for his learning, and his death is a distinct loss to Indian scholarship. The book is a collection of ten learned papers read in one or other of the Oriental Conferences held in India. The papers, most of them, deal with the ancient Iranian religions and religious literature and throw a flood of light on many a dark corner of Indian history. The two papers relating to the Huns have great historical value and are worthy of high praise; the meaning of the name 'Toramana' (p. 227) as given by the author will however remain as a probability until further proofs are available. The destruction of the ancient literature of the Parsees at the hands of Alexander the Great, we think, has been proved to the hilt much to the chagrin of some of the Western scholars. The paper

on the Zoroastrian doctrine of Karma and the one on Azar Kaiwan are highly interesting and informative; the former seems to us to be the best paper of the series. The author freely admits that Sufism has been greatly influenced by the mysticism of the Platonists and Neo-Platonists who were much read and admired by the then Parsians. No doubt it is true to some extent. But whence did come this mysticism in the matter-of-fact Greek mind? Mysticism is more in tune with the Persian temperament than with the Greek. Might it be that earlier Greece got it from or at least through Persia? Some think so, and evidences are not altogether missing. As regards the Sufists' "union with God" as they understand by it, the author has tried to trace it to Zoroastrian books and has given us three quotations (pp. 343-44); but we think the point has not been properly proved by them—the quotations are not happy. ❀ ❀

The book speaks eloquently of the author's many-sided competency to deal with the topics he has handled here. His wide scho-

larship, special knowledge of and sympathy with the subjects and above all his unbiased mind have eminently qualified him for the task. His presidential address at the Allahabad Conference should attract the attention of research scholars and urge them "to a higher, deeper and broader study of the question of the Iranians of India," which is sure to reveal many hidden truths of Indian history.

INDIAN RELIGION AND SURVIVAL—A STUDY. By Mrs. Rhys Davids, D. Litt., M.A. *George Allen and Unwin Ltd., Museum Street, London.* 96 pp. Price 3s. 6d. net.

This little book is one of the latest publications of the learned author. The thesis is a necessary corollary of the general "Becoming" theory of early Buddhism which she has taken upon herself to prove in almost all her later publications with a greater zeal than ever. And it must be said to her credit that she is immensely successful in it. Becoming is useless if there is no survival of man after death. But this survival which she wants to prove here is somewhat different from what is generally understood by the term. She says: "... but it did mean, that there was persistence of personal identity to such extent that the survivor remained recognizable by those who had known him on earth, should he revisit earth as a (psychic) sense-experience, felt by one of psychic gifts." Speaking of the Devas, whose existence proves her thesis, she says: "They use hand and arm in salute, they speak, they kneel even. . . . They are not wraiths. One feels that were their hand cut, it would bleed." It is not the survival of mere consciousness but something "flesh and blood" though *sukshma* or subtle.

She is dead against the 'monkish' interpretation of not only this survival theory but of the whole philosophy of life which to them is nothing but a dream, a delusion. She has moved heaven and earth to prove that once a being is born as man (being is identical with man) he can under no circumstances be born again as an animal. She is against Nirvana too as it is generally understood. To the later Buddhist monks the life is all misery, but according to her the original Buddhist or rather the Sakyan (as she prefers to call) view of life is a joyous opportunity to be a More. Mrs. Rhys Davids's philosophy or interpretation of Buddhist philosophy ignores the point that

Being involves Becoming, that Becoming comes out of, lives in and is merged into Being, that It is far greater and more real than Becoming. Looked at from the standpoint of this immeasurable Being, Becoming is misery; but from the standpoint of Becoming, of the More running into the Most it is all joy. So we do not find any real cause of quarrel save the monk's laying undue and certainly wrong emphasis on the negative side of things. Mrs. Rhys Davids deserves warm thanks for her labour of love to shift this emphasis to where it should be, viz. to the positive side of Becoming.

DIVINE LOVE—AN ENQUIRY INTO CHRISTIANITY. By a Heathen Hindu. *Published by the Book Company Ltd., Calcutta.* xiv+45 pp.

The seamy side of Christianity as the gospel of love is a sealed book to many. The author who has made an extensive study not only of the writings of Christian theologians and distinguished dignitaries of the churches of the West but also of the English authors of unquestionable integrity, presents in this book a picture of that. The book is an echo of the sincere expressions of convictions of a number of eminent Christian thinkers who felt so keenly for the regeneration of their religion. It will undoubtedly open the eyes of the pro-Christian Indians to form a correct estimate of the religion which, unless reformed, in no time, is to prove prejudicial to the interests of the Christian public at large.

KETTLE DRUMS. By N. Ramabhadran, B.A. With a foreword by R. S. Sarma, C.I.E., M.L.A. *Published by the author from Ganapathinagar, Tanjore.* x+161 pp.

The book contains a few stories and sketches which according to the author depict Indian life in some of its bearings. The author possesses some parts of a story-writer which on further attempts may develop and reach perfection. Most of the sketches represent only the dark side of Indian life which without being adjusted by the depiction of the opposite tends to make the book one-sided and narrow. The repeated use of a number of technical words which are known more to the police department send a jarring note to the ears of the readers. These stories might have been made more interesting had the author looked at things from various other angles of vision than that of a police officer. Some of the

stories are no doubt highly interesting and greatly instructive. The glossary will be useful, and the get-up is good.

HINDI

1. ADARS BHAKT ; 2. BHAKT-CHAN-DRIKA ; 3. BHAKT-SAPT-RATN ; 4. BHAKT-KUSUM. By Hanuman Prasad Poddar. Published by the Gita Press, Gorakhpur. Price 5 as. each.

These books form the series of "Illustrated Concise Lives of Devotees." They contain nice collections of the lives of devotees from all parts of India, high or low in social status, of the Pouranic as well as of the modern age. The books breathe a noble spirit of catholicity. The language is simple and sweet. Devotees, will, no doubt, enjoy their reading much. All the books are profusely illustrated by tri-coloured and other pictures. We heartily recommend them to children and libraries and to every Hindi-knowing family.

SRI-VISHNUPURANA. Gita Press, Gorakhpur. 569 pp. Price Rs. 2-8.

The Gita Press is to be congratulated on this new production. It is perhaps for the first time that the whole of the great Purana has been translated in Hindi so faithfully and so beautifully. The original verses have been printed in the left column of each page and their translations are given in the right; this will enable the readers to consult either whenever it is necessary. The supplementary words and phrases put within square brackets and explanatory ones within parentheses will greatly help those who are not acquainted with the peculiar turns of expression of Sanskrit. Important verses underlined to impress on the readers their signi-

ficance, philosophical, social and otherwise, evince a keen sense of judgment and moderation on the part of the editor. The publishers of vernacular books, however, are not quite awake to the great utility of indexes; and the volume before us is no exception to this. Both the get-up and printing are commendable.

SPANISH

OCHO CONFERENCIAS. By Swami Vivekananda and Swami Vijayananda. Ramakrishna Ashrama, Buenos Aires. 176 pp.

The book is a Spanish translation of eight lectures and a few discourses delivered on different occasions by the two Swamis. Ever since his going to Argentina, Swami Vijayananda has been doing a good service as a preacher of Vedanta; and the book is a result of that. The first part contains Swami Vivekananda's lectures and discourses in the Parliament of Religions at Chicago, and four other important lectures, viz. The Macrocosm; The Microcosm; The Religion, Its Methods and Purpose; The Ideal of a Universal Religion. The selection is as good as the translation is simple and faithful. The latter part comprises three lectures by Swami Vijayananda on Love, My Religion, and Faith, which give an idea of how ably is he acquitting himself of the duties fallen on him.

EL CANTO DEL SANNYASIN. By Swami Vivekananda. Ramakrishna Ashrama, Buenos Aires. 15 pp.

The brochure is the Spanish translation of the Swami's *Song of the Sannyasin*. We are glad that the Ashrama authorities have brought it out. To read it is an inspiration of a very high order.

NEWS AND REPORTS

VEDANTA SOCIETY OF WASHINGTON, D. C.

The nucleus of the Society was started by Swami Akhilananda in April, 1930, when he came from Providence to Washington and gave a series of lectures at one of the Capital's principal hotels. The lectures were well attended and appreciated, so he continued the work by regular visits and in June,

1931, rented a house on N. Street, N.W., to put the work on a permanent basis.

In November, 1932, Swami Vividishananda, who had been in San Francisco, was placed in charge of the work, and since then he has been trying to organize and build it up. During the season beginning from November to June, 1933, he gave regular lectures every Sunday evening and held classes every Tuesday and Thursday evenings, discoursing on

the Gita and the Yoga Aphorisms of Patanjali. During the current season, in addition to Sunday lectures, classes are being held explaining the texts of the Upanishads and giving short courses of lessons on the different Yogas—the classical mystic paths—preceded by a short meditation. Besides, the Society celebrated the Christmas and the Birthday anniversaries of Sri Ramakrishna and Swami Vivekananda, and had the pleasure of having guest speakers like Swami Akhilananda and Swami Gnaneshwarananda, who spoke before quite large and appreciative audiences.

Over and above the regular work, Swami Vividishananda had several outside engagements which contributed not a little to the spreading of the message of Vedanta. In May, 1933, as well as in May, 1934, he spoke at the Unity Centre at one of the conventions of the International Truth Alliance, and in the beginning of the current season he spoke twice before the League for Larger Life. He also spoke once at the Ramakrishna-Vivekananda Centre of New York and several times at the Vedanta Society of Providence. At the time of the last World's Fair held in Chicago, the Vedanta Society there organized a series of lectures, inviting the different Swamis of America to speak. Swami Vividishananda was one of the speakers, lecturing twice before large audiences.

The Society owes a great deal to Swami Akhilananda, who has been an unflinching source of encouragement by his frequent visits, and who has helped the work in many ways.

ACTIVITIES OF SWAMI ADYANANDA IN SOUTH AFRICA

A correspondent from Durban dated 6th June writes:

Swami Adyananda, who has been sent by the Ramakrishna Mission at the request of the Hindus of South Africa, is doing excellent work as a preacher of the universal religion of the Vedanta amongst the people there. We give below a short account of his work.

9th May—Reception by the Indian Community of Pretoria.

10th May—Lecture—"What is Hinduism."

11th May—Lecture—"Ideals of Indian Womanhood"—under the auspices of Pretoria Women's Association.

12th May—"Universal Religion"—under the auspices of the Unitarian Church, Pretoria.

19th May—Arrival at Durban.

20th May—Public Reception at the Empire Cinema—present—over 3,000.

21st May—Lecture "Hindu View of Life."

23rd May—"What is Vedanta."

25th May—"The Great Indian Epics."

26th May—Opening Address at the South African Hindu Conference.

3rd June—"What is Yoga"—at the Theosophical Society.

Some more lectures will be delivered there at Durban where the Swami is expected to stay up to the middle of July. Thereafter he will proceed to Port Elizabeth, Cape Town, etc.

A few newspaper excerpts of the Swami's lectures and their appreciations are given below:

"Swami Adyanandaji, the Hindu philosopher, who delivered a series of lectures at the University of the Witwatersrand recently, was welcomed to Pretoria by the Hindu Society, the Chairman of the Society remarking . . . that they were proud to have among them such a distinguished leader in their religion as the Swami, and that they realized what important work he was doing in the Transvaal.

"Mr. H. B. Pickes, Principal of the Indian Government School, said it was a pleasure to pay his respects to the Swami, as an intellectual product of that wonderful country that had been called the brightest jewel in the Empire's crown. Culture knew no creed, no nationality, no colour. He paid a tribute to other distinguished Indians who had lived in South Africa, notably Mr. Sastri and the Kunwar Sir Maharaj Singh and the Kunwari Lady Maharaj Singh—people who were a credit to India and an asset to South Africa."

"The Swami in course of his lecture spoke: 'of the origin of Hinduism and of the galaxy of great thinkers down the ages, who had from time immemorial brought to their people the life supreme, and had shown them how to attain the ultimate goal. Another contribution which India had made was a synthesis of all the existing religions of the world. India, in spite of her ills, today, sent out the ideal of religious synthesis in thought and showed warring humanity how real peace, how real harmony, based on spiritual idealism, might be obtained. If there was to be any permanent peace in the

world to-day it could only be brought about by spiritual ideals.' "

* * * * *

"Swami Adyananda arrived in Durban last Saturday morning and was met at the station by many prominent members of the community. A welcome reception under the auspices of the S. A. Mahasabha was held on Sunday afternoon at the Royal Picture Palace. . . . The hall was fully packed with Indians and a sprinkling of Europeans. . . . Swamiji's address was well received by the audience. The Swami forcibly drove home the difference between the monster-man and the divine-man, the soul and the sword, the truth and falsehood. India's message, he continued, was to search for the divinity in man and not the brute in him."

"In course of his speech at the opening of the S. A. Hindu Mahasabha, the Swami said: This Conference, which opens its sessions here to-day, should, therefore, find out ways and means how Hindu teachings, Hindu ideals, and philosophies, can be best adapted to the local needs and conditions. Its efforts should be creative and constructive and should not antagonize any section of the Indian or other communities. Since I have arrived in this country I have seen the many disabilities and prejudices that exist against our countrymen in this land. But I am sure, if constructive efforts are made from within the community, much progress may be made in many directions. We want men first—men inspired by spiritual idealism of service and sacrifice. If we can create a dozen men of sincerity and sacrifice, I am sure many great things may be achieved."

—*Indian Opinion*, 23rd June, 1934.

RAMKRISHNA MISSION RELIEF WORK AND APPEAL

BEHAR EARTHQUAKE RELIEF

The relief work in Behar is almost coming to a close. We have closed all the centres except those at Muzafarpur, Monghyr, Bhagalpur and Motihari where the relief work will have to be continued for about a month more. The total receipts for the earthquake relief so far are Rs. 1,12,721-5-6 and the total expenditure upto date being Rs. 1,10,067-2-0. We hope that with the balance of Rs. 2,654-8-6 the remaining work can be finished.

ASSAM FLOOD RELIEF

It is indeed unfortunate that hardly has the people of Behar been beginning to feel relieved of the distress by the earthquake than the floods caused terrible havoc in the province of Assam. The damage is enormous covering an area of not less than 1,600 square miles. Many villages were swept away. 23 out of 48 mouzas in Nowgong District and 12 mouzas in the district of Kamrup have been inundated. In Nowgong district alone about 1,000 villages were under water. More than two lakhs of people have been affected. Dwelling houses, granaries with paddy, and cattle in thousands were washed away. To add to the misery fever, dysentery and cholera have broken out.

Immediately on receipt of the information our Mission branch at Sylhet sent two batches of workers to the affected area as early as the 23rd June, and from the Headquarters another Batch was sent direct to the affected area. They have started two centres at Jhingabari and Bholagang. Rice and other food-stuff are being distributed from these centres.

In the district of Nowgong our workers have started two centers at Fulaguri and Dharamtal and from these have been steadily extended their activities.

In all the affected areas rice and other food-stuff, clothes and housebuilding materials are needed. As the crops have been ruined by the floods the relief will have to be continued till October when the people will have a chance of reaping the fresh harvest. Rs. 1,000 to 1,500 are needed per week. New centres will have to be started if possible in other affected areas. Unless the charitable public who have all along been helping us, once again come forward with their generous aid, the work taken up for the alleviation of the misery and sufferings of the poor sisters and brothers of Assam will be seriously handicapped. Therefore our appeal to the kind-hearted and generous public. Contributions, however small will be thankfully received and acknowledged by—

1. The President, Ramkrishna Mission, Belur Math P.O., Dt. Howrah.
2. The Manager, Advaita Ashrama, 4, Wellington Lane, Calcutta.

Sd. VIJAJANANDA,
Secretary, R. K. Mission.

Prabuddha Bharata

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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

“Arise! Awake! And stop not till the Goal is reached.”

THE MASTER SPEAKS

[FROM THE DIARY OF M.]

SRI RAMAKRISHNA IN THE BRAHMO SAMAJ OF SINTHI AND BRAHMO DEVOTEES

Sri Ramakrishna has come to Beni Pal's garden at Sinthi. To-day is the biannual celebration of the Sinthi Brahmo Samaj. Afternoon of April 22, 1883. Many devotees have come, who are sitting in the southern, covered verandah. The Brahmo minister, Becharam, will conduct the evening service. The devotees are asking the Master questions.

A Brahmo devotee : Sir, what is the means of realizing God?

Sri Ramakrishna : The means is devotion, love of God. And prayer too.

The devotee : Devotion or prayer?

Sri Ramakrishna : Devotion first, prayer, next.

“Call on Her as She should be called (i.e. with all the warmth of your heart),

and see if She can remain indifferent to it”—the Master sings this song. He continues : And the Lord's name and glory should always be on one's lips—and constant prayer too. The old brass-pot should be carefully scrubbed and cleansed every day. Cleansing but once won't do. Discrimination, dispassion, the thought that the world is transitory—all these things must remain ever bright in one's mind.

BRAHMO DEVOTEE AND RENUNCIATION— DESIRELESS WORK IN WORLDLY LIFE

The Brahmo devotee : Is it good to renounce the world?

Sri Ramakrishna : It is not for all. Renunciation of the world is not for those who have not done with worldly enjoyments. One dram of liquor does not make one drunk.

The devotee : They will then lead a family life?

Sri Ramakrishna : Yes, they will try to do work there without caring for the result. They should open the cakes of a jack-fruit after greasing their hands properly, so that the sticky substance may not spoil their hands. They must work like the maid-servants of the rich people; they do all the works of their masters, but their minds are in their own houses. This is what is called the desireless work, i.e. work performed without attachment thereto. This is also known as the 'mental renunciation.' You are to renounce mentally. The monks are to renounce both internally and externally.

THE BRAHMO DEVOTEE AND THE END OF ENJOYMENT—THE SIGNS OF RIGHTEOUS WOMEN—WHEN DISPASSION COMES

The devotee : What is meant by the end of enjoyments?

Sri Ramakrishna : Enjoyments refer to those of sex and wealth. Surrounded by things of attraction, it is difficult to keep the mind undisturbed. Wealth, fame, sense-pleasures—one must once have a taste of these. Without this there can be no cessation of hankerings after enjoyment, and, therefore, yearning for God does not come.

The Devotee : Are we or womenfolk the source of evil?

Sri Ramakrishna : There are both righteous women and unrighteous ones. Righteous women lead men Godwards, and the unrighteous ones make them forget God and drown them in the ocean of worldliness.

Through His illusory Maya the universe has come into being. Within this Maya there are both righteous and unrighteous forces. If you hold to the righteous forces, they will lead you to the company of the holy, to knowledge,

devotion, love, dispassion, etc. The unrighteous forces are the senses and sense-objects, the combinations of the five elements and their contact with our sense-organs—all the objects of enjoyment, viz. those of sight, taste, smell, touch and sound. These enjoyments make you forget God.

The devotee : If Avidya or the sum total of unrighteous forces makes us ignorant, takes us away from God, why has He created It?

Sri Ramakrishna : It is His Divine Play, His Lila. Without darkness the glory of light cannot be realized, without misery happiness cannot be appreciated. Without the notion of the evil there is no notion of the good.

Again, it is because of the peel that the mango grows and ripens; when it is ripe you peel it off. It is because of this peel of Maya that you gradually attain the highest knowledge of Brahman. The Vidya-Maya and the Avidya-Maya (i.e. the righteous and unrighteous forces of Maya) are the peels of the mango; both are necessary.

The devotee : Well, sir, the worship of God with forms and in images made of earth¹—is it good?

Sri Ramakrishna : You do not recognize God with forms; that is good. With you it is not forms but the ideas behind that matter. You may not accept Radha and Krishna, but just learn Radha's attraction for Krishna, this love of God. How earnestly do these worshippers of God in forms of Kali, Durga, etc. love Him, and how repeatedly do they call upon Him! Just learn this wonderful love from them; it does not matter if you do not accept the images.

The devotee : How does dispassion

¹ Keshab, founder of one of the Brahmo Samajes, said about it: It is not the worship of an earthen image but of a form of pure consciousness represented as such.

come? and why does it not come to all?

Sri Ramakrishna: Unless the desire for enjoyment is spent out, dispassion does not come. You can keep a little child engaged with food and dolls for some time; but when it has finished with them, it says, "I'll go to mamma." Then if you do not take it to its mother, it will throw away the dolls and begin crying for the mother.

THE ABSOLUTE, THE REAL SPIRITUAL
GUIDE—AFTER GOD-REALIZATION
RITUALISM CEASES

The Brahmos do not recognize the necessity of spiritual guides. So the devotee opens the topic.

The devotee: Sir, do you hold that without the help of spiritual guides there can be no God-realization?

Sri Ramakrishna: The Absolute (Existence-Knowledge-Bliss) alone is the real guide. If you see one man rousing spirituality in another, know it for certain that it is the Absolute that is doing so in the form of the man. The guide is, as it were, an expert companion; he leads him taking by the hand. When God is realized the idea of the master and the disciple goes. The proverb says, "That's a rather difficult situation where the two do not meet—the master and the disciple." So Janaka said to Sukadeva (when the latter went for Divine Wisdom to him), "If you want to have the Knowledge of Brahman, then pay my honorarium first. The reason is, when the knowledge of Brahman dawns, all notions of duality such as master and disciple will vanish. So long as God is not realized, the relationship between the master and the disciple subsists.

Gradually evening has set in. Some Brahmo devotees are saying to the

Master, "Now, perhaps, you will say your evening prayer?"

Sri Ramakrishna: No, not so. In the beginning, these things must be performed; afterwards the ritualistic paraphernalia are unnecessary.

II

SRI RAMAKRISHNA AND THE BRAHMO
MINISTER BECHARAM ON VEDANTA AND
THE TRUTH OF BRAHMAN

After dusk Becharam conducted the evening service of the Adi Brahmo Samaj from the pulpit. It was interluded with devotional music and readings from the Upanishads. Service finished, he came down and engaged himself in a conversation with Sri Ramakrishna.

Sri Ramakrishna: With or without forms—both are true of God. What do you say?

GOD WITH AND WITHOUT FORMS—
FORMS OF PURE CONSCIOUSNESS—
AND THE DEVOTEE

The minister: God without form is like the electric current; we cannot see it but feel it.

Sri Ramakrishna: Yes, both are true—God with forms and without forms. Do you know what it is likened to—to say that God is only without forms? In a Rasunchauki (a kind of simple, Indian orchestra) there are two pipers; one of them maintains the main note and do nothing more, though there are seven holes in his pipe. But mark, the other piper plays so many tunes. Those who believe in God with forms are like the second piper. They enjoy God in many ways by establishing various relationships with Him such as those between two calm and quiet persons, between a master and a servant, between two friends, between parents

and children and between the lover and the beloved.

The aim is, anyhow to get at the ocean of Immortal Bliss²—whether by singing praise or by being pushed into it, the result is the same. In both cases one will become immortal.

For the Brahmos the simile of water and snow is very apt. The Absolute is, as it were, an infinite ocean. Its waters, in colder regions, are frozen into masses of snow. Devotion is, as it were, the cold which makes the ocean of the Absolute freeze and take shapes for the sake of devotees. The Rishis of old saw those transcendental forms of pure consciousness which senses cannot grasp; they even talked with them. Those forms can be seen (not in these physical bodies but)

through bodies formed of divine love, which are known as Divine Bodies.³

Again, it is written, Brahman is beyond mind and speech. In the heat of the sun of Knowledge the masses of snow, i.e. forms of God melt away. When the knowledge of Brahman is gained and the Samadhi without the least trace of duality is attained, there remains the limitless, formless Brahman, beyond mind and speech.

The true nature of Brahman cannot be expressed in words; there one becomes silent. Who can express Infinity in words? However high a bird might rise, it finds higher regions above it. What do you say?

The minister: Yes, sir, Vedanta says so.

² Brahman alone is this Immortality, which is in front and at the back, to the right and to the left, above and below—which is spread on all sides . . . —*Mundaka Upanishad*, II. ii. 11.

³ Led by the Lord I got the holy divine body (i.e. body that makes one worthy of Divine association) and the body made up of the five elements dropped off, its Karma having been worked out.—*Srimad-Bhagavatam*, I. vi. 29.

TO TAKE A PRACTICAL POINT OF VIEW

BY THE EDITOR

I

An experienced teacher in giving advice to his disciples takes care to place before them not what are the highest principles of life but what is best for them according to the latter's capacity. For, by placing before the disciples an ideal which is beyond their capability to reach, the teacher will increase their discontent and despair, but give them no real help. So the teacher comes down to the plane of the disciples, takes account of their possibilities and gives them a lift from the position they are

in. And as the disciples gain in strength and grow in possibilities, a harder task and a higher ideal is put before them till, this way, they realize the highest.

Many lives have been made miserable and much disappointment has been caused, because the highest ideal was at once put before the disciples. The disciples after some attempts to reach the ideal all of a sudden, were only overwhelmed by the enormity of the task before them, and gave up the hope altogether for any self-improvement. Not only that. As a reaction they lived a worse life than what they had

done before any thought of religious quest came to their minds. And in religious life there is nothing so disastrous as to have a reaction of spirit.

As a safeguard against this we find that insistence is given by Hinduism on क्षमिता (one's capacity) and स्वधर्म (one's real nature). Man must undertake a task according to his capacity, and he must be always true to himself. The man who puts his hands to a work without taking account of his capacity is decried in the Gita as a Tamasik worker. And the man who is false to himself can never expect to have any progress in any sphere of work, much in religious life. One indispensable requirement for building up religious life is the transparent sincerity. Without having that one will try only to raise a castle on the foundation of quicksands.

From this standpoint it is perhaps justifiable that the highest truth should not be told to one and all. Certain minimum qualifications are required for admission into any institution; why not apply the same principle in the religious field also? There has been much controversy as to whether the Vedantic idea that only Brahman is true and the world is false—has not done a great harm to the Indian national life. But that sublime truth was meant only for those who had satisfied four difficult tests, and not for the masses. Supposing it contained germs of danger to national life, the fault was not with the truth but the indiscriminate way in which it was preached. Similar is the case with the controversy whether Sannyasa or work is better. If one thinks that Sannyasa is not an indispensable necessity for the realization of one's religious object, one need not and should not take to Sannyasa. If one genuinely feels that works and worldly duties are not conducive to one's spiritual growth, one

need not keep oneself bound to work. It is a question of temperament and outlook. Both classes of persons mentioned above are right if they are sincere and true to themselves.

We find that there is much discussion in the later commentaries on Vedanta as to whether work alone leads to Freedom. In the highest state, when man finds himself identified with the Absolute, it is true, there is no possibility of work. But what about those who have not realized the highest? Even among those who have realized the Self, there are some who come down to the lower plane, moved by the common sufferings of humanity, and work for it. Ordinary persons who talk of giving up work have their eyes on the highest state, though they have not realized that condition. On realizing the Absolute man finds that any work is impossible for him. Even worship, meditation, etc. are considered as works, and these too fall off in the case of men who have realized the Self. For, who will worship whom, who will meditate on whom, when the worshipper and the worshipped become one and there remains no trace of distinction between the meditator and the object of meditation? Those who have not realized that condition or do not like to remain in that condition must have to work in some form or other.

II

It is commonly supposed that those who want spiritual progress must give up all works, and take to a life in which there is no outward activity. So when persons get a longing for religious life, they usually think that all works are a source of bondage to them. They think that the best course for them should be to spend their whole time in the contemplation of God. As

they find that circumstances are against the realization of that dream, they spend their energies, which ought to have been better utilized, in fretting over their lot. But the law of nature is that a man finds himself in the circumstances which are exactly suitable for his growth—however hard they may seem to be for the time being. The very fact that a man cannot transcend the limits of some circumstances proves that they are needed for his progress and development. As soon as he will outgrow them, he will find himself in a changed condition. So it is only the idlers who complain that circumstances are not in their favour and sigh for a condition which is not theirs.

In spiritual life progress is determined not by the amount of labour, but by the degree of earnestness one has put into one's work. By constantly fighting with unfavourable circumstances one will find that all of a sudden they have changed for him, and he is in a condition which is necessary for the next stage of development. If a man has attained a mental condition when he can spend his whole time in abstract thoughts, external works will automatically fall away for him and he will not have to spend any energy on them. But if he gives up all works before his time, he will make his whole life barren and, as such, miserable.

Experiences have shown that many persons who had thought that theirs was the life of quietude, had not to wait long to find out their mistake. As such, it is better that a man does not believe himself too easily when the thought occurs to him that work is a hindrance to his spiritual progress. One easily mistakes Tamas to be Sattva and ignores the fact that really Sattvik persons are very rare. Very often it will be found that those who complain of works as being obstacles in their path, do so be-

cause of a fear to face the difficulty which they involve. Such renunciation of work is clearly classed as Tamasik by Sri Krishna in the Gita. A coward who gives up work simply because of the difficulty which it entails will have no better luck if he keeps himself isolated. He will find himself in greater difficulties. The man who greatly fears, will always find himself surrounded by objects of fear.

III

The real problem is how to turn work actually into meditation. Man should not and cannot give up work easily, but the works usually done by men do not conduce to spiritual growth. They are rather a source of bondage than of liberation. Many persons, working because of their desires and attachment, outwardly profess that they are doing Karma-Yoga as taught in the Gita. If Karma-Yoga were so easy to practise, the condition of the world would have changed. No less harm has been done by those who talk glibly of Karma-Yoga than by those who prematurely give up work. Sincerity is the touchstone of life, and all insincerity acts like a corrosive substance on it. Ordinarily, people talk of Karma-Yoga, but live a life of self-aggrandisement--a life devoted to the pursuit of sense-pleasures or of name and fame. They think that Karma-Yoga can be practised without any effort or struggle or any serious thought behind it. By their outward profession of Karma-Yoga, they try to hoodwink the world, but do the greatest harm to themselves. Those who fail and struggle in spiritual life have some chance, but those who fail and become consciously blind to their weakness have absolutely no chance of recovery.

If God pervades all, God can be worshipped as much in temples, mosques

and churches as by serving His created beings. It is only an orthodox belief that God can be worshipped merely through rituals. What transforms rituals into worship? It is the thought behind them. Certain forms and rituals help one to think easily of God. Here lies their value. The same thing might be said of the service of humanity. The highest aim of religious practices is to realize God and to realize Him in His all-pervasiveness. If that be so, an aspirant may begin by worshipping God in His created beings. Thereby he will find a more living touch of God. It is only tradition which has given so much sanctity to rites and ceremonies. But exactly the same turn can be given to 'service.' People ordinarily think that the service of humanity is undertaken only from humanitarian motive. But the service can be transformed into actual worship if the above method is followed.

Here we must take note of the fact that mere social service is not religion. People have got a very hazy notion about religion, and they usually mix it up with humanitarian and social works. Social services in their own way are good. They mitigate the misery of the suffering people and improve the condition of society. They create an atmosphere of good-will and fellow-feeling, which conduce to the peace and happiness of society. And those who undertake them, get their heart expanded and selfishness undermined or destroyed. But they cannot be equal to religious practices,—direct methods of realizing God—unless that particular motive is behind them and definite methods are followed to that end. A man may undertake social works from attachment; or from the hankering after name and fame, or from a feeling of spontaneous love for others; he may also do them in order to find out the

Divinity which is behind every individual. Thus motive means a great deal in the pursuit of religion.

In the future religions of the world service of humanity will play a great part. Rites and rituals are receiving less and less attention; their utility is being questioned by many, and they often cannot stand a scientific enquiry. But nobody will doubt the value of service as a means of spiritual progress. There are many persons who do not care for orthodox religion or credal God, but they bow down their head in adoration of those who devote their life to the service of others. They do not care for even prophets and saints; but they at once respond to the call of service. Is it the unconscious sense of religion which prompts them to do that?

Even individual works can be turned into worship if they are done in a right spirit. If flowers can be offered to the feet of an image thinking that the action will please God, why could not one's works, demanded by one's station of life, be offered in the same spirit? The life of a devotee from sunrise to sunset is one continuous offering to the feet of his Beloved. He does everything for the sake of the Lord. Thus even his selfish actions are transformed, and they assume a spiritual colour. The devotee who follows this method has not to make any conscious effort to restrict or regulate his actions. He simply associates all his actions with the name of God, and thus gradually comes to a stage when it becomes impossible for him to do anything wrong or evil. Thus without undergoing any hard and austere penance he may attain to final illumination. It is, therefore, said that of all the paths in religious life, the path of devotion is the easiest to follow. It requires only sincerity. The devotee is to depend sincerely on God, and God will take care of him.

IV

But the path of devotion is not the only path in religious life. Some persons are temperamentally unfit to follow the path of devotion. As for instance, one who is too much of philosophical and critical temperament may not like all the play of emotion of a devotee. To him all the feelings aroused by the name of God in the heart of a devotee are foolish sentimentalism. He believes that there is only one Ultimate Reality and everything else is false. Even to such a man, work is not without its utility. If he thinks that the whole life is a bondage, because he cannot attune his thoughts always to the Highest, he must make use of his bondage to go out of it. According to his conception the world is a play of Maya and all works are meaningless, but in spite of all his intellectual beliefs he cannot help doing works. Because he is in the domain of Maya, he must work. So it is better to work in such a spirit that he may go beyond the pale of Maya.

Man finds himself separated from the Ultimate Reality, because of the existence of desires in him. Man's life is moved by desires and desire is the spring of all his actions. But even knowing this intellectually, he cannot all at once free his mind from desire, and so he cannot be free from actions. So he should better do all his actions with a conscious idea that though as a matter of fact his real nature is above the reach of actions and all that, he works, simply moved by desires, and he is separate from them. By constantly working this way, he will be able more and more easily to identify himself with the Absolute, till at last Knowledge will dawn on him. When there is a flood-tide in a river, it overflows its banks and covers a vast area with water; at the time of ebb-tide it withdraws the

waters gradually and it is some time before the river attains its normal condition. In the same way due to the existence of desire man finds his thoughts scattered in all directions,—and every thought is a spur to him to action—but it is only by regulating his will and thoughts that he can realize the Self. The world is an illusion. But for whom?—Only for him who has realized the Absolute. For the rest it is a hard reality and only through severe struggles the illusion can be broken. Thus no man is exempt from actions—except the blessed few who have known the Absolute.

It may be said that a Jnani should constantly discriminate between the real and the unreal and need not undertake actions. But he will not have to take up actions deliberately, his inherent tendencies will lead him to actions. And so it is better that he should work not like drum-driven cattle, but like a master, giving his actions a right turn. Actions undertaken by a Jnani will not be works in the ordinary sense of the term but a method of discrimination between the true and the false. It is a wrong idea that one can pursue the path of discrimination only when living away from human society. By doing so, one will only increase the inner struggle in the hope of escaping from external actions. And it is better for one to meet the enemies in an open fight rather than hide oneself in bushes and constantly fear that enemies are lurking everywhere.

Here we must not ignore the value of thought behind actions. In order to act properly, one must think rightly beforehand. In order that one may keep up the balance when in the whirlpool of action, one must start with an equipoised condition of mind brought on by hard thinking. Here lies the utility of meditation in religious life. While

out in the world one will find oneself liable to be led astray constantly, but only if one is forearmed with invincible thoughts and ideas to one's aim and goal, one will be safe. What is helm to a boat, rudder to a ship, meditation, or proper manoeuvring of thoughts, is to a man of religion.

V

The man who is not a devotee or is not tormented by philosophical thoughts, will naturally not think of giving up actions. But he also requires to regulate his actions, in order that the best result may be achieved. To such a type is prescribed work for work's sake—work without any attachment to the result thereof. One cannot be sure of the result of work; even the best-planned works sometimes end in miserable failures. The man who has his whole attention fixed on the result will not have much surplus energy left for actual actions, and his attempts are bound to end in failures. But the result will take care of itself for the man who takes care of the means and does not flitter away his energy in unnecessary thoughts about the end. Ordinarily, much of one's energy is lost when one constantly thinks what the result will be. But the man who takes care only of the means saves much of his energy, and he does not find it difficult to make a second effort if at all the first effort fails.

The modern world admires the work which attracts notice by its outward feverish excitement. But the calm and the silent really work much better than those who are restless in the name of speed and efficiency. The best way of attaining calmness is to forget all ideas about the result and to think only of the means. By working this way a man will gradually get rid of personal

likes and dislikes, desires and ambitions—he will find that he is separate from works. This method of work will be, to him, a training in unattachment. And the man who is completely unattached is not far from realizing the Truth.

It may be asked whether one following the principle of non-attachment as to the result of action will not lack in initiative and be unable to put forth sufficient struggle in life. This misgiving is baseless. Karma-Yoga is not a concession to the idle habits of a man, but is a method of action so that the best out of life may be got. There will be idlers and lazy men in every society, and they will always try to find out justification for their idleness. They may try to take shelter under the theory of Karma-Yoga, but their very life will betray their inner weakness. Karma-Yoga will give a man tremendous power of action. A Karma-Yogi will work for the joy of it; as such, he will be in a better position to husband the resources necessary for success.

VI

Character is the greatest test of religious life, and work gives one an opportunity to know and evaluate one's character. A man living alone may have the consciousness and also the reputation of possessing many virtues, but his real nature will come out when he is in the vortex of action. Many good persons accustomed to live in isolation behave in a way which believes their past life, when they have to work with others. By living alone perhaps, they develop gross selfishness or egotism which escapes their notice because they have not been tried. This does not become the case with those who want to build up their character through works. While one is engaged in works, one's weaknesses come out and are seen at every moment and thus one

knows clearly where one stands. By this way a man feels the necessity of correcting himself, whereas a man living away from society develops a false pride that he is better than many in infinite respects. And there is no greater obstacle to one's progress than a false sense of pride. The ideal man is he who remains the same while in or away from society. Because he has no selfishness, he does not run the risk of being exposed as selfish when he is placed in a society. Because he has no egotism at all, he does not prove himself to be self-conscious when he comes into conflict with others in any way; as a matter of fact he can have no conflict with others. To realize that position it is better that one passes through a stage of hard work. For, when one's character is built up—selfishness is destroyed and egotism is killed—, one can more easily progress

in spiritual life. Thus work has a great utility, to judge from many standpoints.

And a person, acquiring a perfect balance of mind through work, can think of giving up work and of following some other way, if need be, for further spiritual progress. Till then he need not bother his head in idle discussions as to whether work or the renunciation of work is better. What does it matter to him if the renunciation of work marks a very high stage of spiritual development, when his present condition of mind demands that he should work? He should not give up the duties of the station of his life and prove false to himself. Indeed "Better is one's own Dharma, (though) imperfect, than the Dharma of another well-performed. Better is death in one's own Dharma: the Dharma of another is fraught with fear."

THE HINDU CONCEPTION OF DEVA AND ASURA

BY PROF. AKSHAYA KUMAR BANERJEE, M.A.

RELATIVITY OF OUR IDEAS ABOUT REALITY

In my previous article, *What do Gods signify*,* I have briefly indicated how, in course of its cultural evolution, the ancient Hindu mind discovered a *real world of Powers* at the foundation of the world of sensible phenomena, and a *still more real world of Gods* as the origin of the world of Powers. In each lower plane of experience and thought, the realities of the higher planes appear to be nothing but theories or hypotheses, having only *conceptual*, and not *real*, existence. But as with the development of his rational nature man rises

to higher and higher planes of experience, learns to look upon the phenomena of experience from more and more comprehensive points of view, and acquires a deeper insight into the inner significance of the persistent intellectual, moral, aesthetic and spiritual demands which refuse to be permanently satisfied with the resources of the lower planes, he comes in closer and closer touch with the realities of those higher planes and becomes more and more convinced of their true objective existence. When the mind is thus elevated to the higher and higher planes of realization and reflection, its outlook is sometimes so radically changed that the objects of immediate knowledge and interest of the

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comparatively lower planes appear to it relatively unreal or only apparently real. In this way to the truly progressing human mind the conception about reality goes on undergoing modification after modification, till the highest plane of perfect spiritual experience is attained. Again, if after occasionally experiencing some truths of the higher planes, the human mind is somehow degraded to the lower planes and the experiences of these lower planes dominate over its outlook and judgment, the experiences of the higher planes are apt to be regarded as no more real than dreams or hallucinations or imaginations. Our ideas about objective reality are thus always relative,—relative to the particular planes of experience in which we habitually dwell at particular stages of the evolution of our rational nature.

LIMITATIONS OF SENSE-RIDDEN THOUGHT

As men in general habitually live and move in the physical or sensuous plane of experience and as the interests of this plane are predominant in most of them, the sensible phenomena—the phenomena which force themselves upon their senses and affect their physical existence—appear most fundamentally real to them and occupy the most central position in their speculation and action. They do not dive deep into the implications of their inherent demand for adequate explanation of those phenomena of direct experience and the apparently insatiable character of their desires and hankerings. To them the realities to which the phenomena of sensuous experience must be referred for the purpose of furnishing adequate grounds for their existence and nature appear to be less real than these phenomena,—the grounds appear to be less real and less important than the consequences which originate from them.

Their thought is so much sense-ridden that it overlooks the inconsistency of this position.

The ordinary mind cannot conceive of *Power* except as a property of some *physical body*, though for the purpose of explaining the origin, nature, and movement of a physical body, *Power* must be recognized as having *priority of existence* and the body must be regarded as the sensuous manifestation of *Power*. The mind in this sensuous plane finds insurmountable difficulty in conceiving of Will and Self-consciousness except as existing in a living human organism, though reason in course of its speculative advancement for satisfying the demand for the causal explanation of phenomena is led to the idea of self-conscious Will as the ultimate ground of *Power* and hence of all sensuous existences. It requires systematic courses of self-discipline and meditation to get rid of these limitations of thought, to free *reason* from the domination of *sense*, to develop the power of distinctly conceiving supersensuous realities, and to form the habit of looking upon phenomena of the lower planes from the point of view of the truths of the higher planes.

ASCENT TO HIGHER PLANES THROUGH SELF-DISCIPLINE

Such systematic self-discipline and meditation seem to have been the plan of life of the members of the higher grades of the early Hindu society. This enabled them to assimilate the results of their scientific investigation and philosophical speculation into real parts of their cultural and practical life. Such assimilation rendered it possible for them to bring the supersensuous realities down to the doors of the sense-ridden intellect and heart of all classes of men in the society. By systematic self-

discipline, indomitable patience and perseverance, methodical observation and introspection, fearless and unbiased criticism of and reflection upon all kinds of experience, the best members of the early Hindu society ascended to higher and higher planes of experience and thought, actually realized the supersensuous truths, upon which the truths of the lower planes depended for their existence and nature, and regulated the life of the society in tune with those higher orders of realities.

DISCOVERY OF GODS AS HIGHER REALITIES

In my previous article, referred to above, I have attempted to point out how to satisfy the inherent demand of reason for the adequate explanation of the phenomena of experience, the ancient Hindu mind arrived at the conception of Powers as the grounds of, and hence more real than, the sensible phenomena, and the conception of a plurality of Gods or self-conscious and self-determining Spiritual Agencies, whose relatively free wills originated and determined the characteristics of those powers and the phenomena into which they manifested themselves. These Gods and their operations were not mere matters of theory to them. They established living relationships with these supersensuous Spiritual Beings, acted and reacted upon them as ordinary men act and react upon physical forces of the phenomenal world, and determined the rights, duties and obligations of the members of the society in accordance with their relations with these spiritual Governing Powers of the universe. The human society in relation to the world of Nature thus came to be, to the advanced Hindu mind, a society of rational beings in living rela-

tion to a society of a superior order of rational Beings.

In the previous article I have referred principally to the *natural* and *dynamic* aspects of the character of the Gods, —the aspects which are implied in the causal explanation of the natural phenomena. But with the development of moral consciousness in the disciplined mind of the ancient Hindus and the growth of its influence upon their attitude towards the phenomena of experience and their underlying grounds, the conception of the Gods became more and more complex.

INFLUENCE OF MORAL CONSCIOUSNESS UPON CONCEPTION OF REALITY

Moral consciousness is an essential factor in the rational nature of man. Man is by nature a conscientious being. He distinguishes not merely *what is* from *what is not*, but also *what ought to be* from *what is*. He draws distinctions between *right* and *wrong*, *good* and *evil*, and thinks that *right* and *good* are what ought to be—what have the inherent right to exist—and that *wrong* and *evil*, though actually existing, have no right to exist, or exist only to be destroyed. With the development of moral consciousness in the nature of man, the conception *truth* itself becomes gradually dominated by the idea of *right* and *good*. What is *right* and *good* is looked upon as essentially *true*, and what is *wrong* and *evil* as essentially *false*. As moral consciousness rises to higher and higher planes, the conception of right and good undergoes corresponding changes, and the conception of truth also is influenced by these changes.

The idea of morality is essentially related to the idea of freedom. "Either freedom is a fact or morality is a delusion." Moral consciousness is concern-

ed with those phenomena, which are believed to be the expressions of freedom. Where there is no scope for freedom of choice, there is no meaning of "*ought*," no applicability of the standards of right and good. This freedom of choice is, in the ordinary planes of our experience, perceptible only in the voluntary actions of men. On this account we ordinarily pass moral judgments only upon our own voluntary activities and upon those of our fellow-men. With regard to these phenomena alone, we feel justified in thinking and speaking of what they ought to be and what they ought not to be. Being the expressions of powers which originate from *free will*, these phenomena of self-determined human activities alone are regarded as the legitimate objects of moral judgments and moral sentiments. Since the particular natural phenomena are generally looked upon as the necessary effects of certain antecedent phenomena or the products of physical, chemical, mechanical or electrical forces, they are considered to be devoid of moral qualities. It seems unreasonable to think of them in terms of *ought* and *ought not*, *right* and *wrong*, *good* and *evil*. They are what they are or what they must be by the nature of things; there is no freedom of choice behind them; they are not the expressions of any free agencies. They are to be accepted and studied as *they are*, whether they affect us beneficially or injuriously; but no moral value can be attached to them.

So long as our thought moves in these planes, all natural phenomena, including the instinctive activities of irrational animals and involuntary activities of men, appear to be completely *non-moral*. But when our thought rises to a plane in which we discover that natural phenomena also are the products of

free will, that the powers or forces of nature are really the self-expressions of Spiritual Agencies analogous in this respect to our own race, we are necessarily led to think that they also have moral merits and demerits, that moral judgments can be quite legitimately passed upon them, that they also can be reflected upon from the standpoint of *ought* and *ought not*. When the ancient Hindus realized the existence of Gods operating freely behind the forces and phenomena of nature, their thought began to move in this plane, and the implications of this plane of thought became progressively more and more plain to them.

THE WORLD CONCEIVED AS A MORAL ORDER

As a system produced by the organization of powers which are the self-expressions of the wills of free rational agents, *viz.* the Gods, the whole world appears in the plane of thought as a *moral order*, in which distinctions of *right* and *wrong*, *good* and *evil*, *ought* and *ought not* can be quite reasonably drawn. Consequently we are led to apply, to the phenomena of the world and the underlying causes of which they are the self-manifestations, those standards of morality by reference to which we estimate the merits and demerits of human conduct and character. From this point of view, the Gods or the Spiritual Agencies that are conceived or realized to be the grounds or causes of the phenomena of experience must be recognized as differing from one another not merely in respect of their *natural* attributes—their relative strength, majesty, jurisdiction and the specific external forms of their self-expression,—but likewise in respect of their *moral* attributes,—the relative goodness and badness of their charac-

ters, the relative rightness and wrongness of the different forms of their self-expression, the relative compatibility and incompatibility of their positions and functions with the highest ideal of rational and spiritual life and the ultimate purpose immanent in the world system.

The practical standards of moral judgment—the conceptions about the true ideal of spiritual life and the ultimate purpose of the world process—may, and actually do, change with the development and degradation of our cultural and moral outlook, and the true nature of the absolute ideal may not be ascertained till our own rational nature is highly developed and refined; but moral consciousness being an essential element in our nature, the distinctions of *good* and *evil*, *ought* and *ought not*, are made by our reason at every stage. Accordingly, the phenomena of our experience are morally classified into good and evil, and the Gods who are held responsible for them are also classified on similar principles into good and evil spirits.

CONCEPTION OF TWO ORDERS OF GODS, *viz.* DEVA AND ASURA

Thus viewed from the moral plane, the phenomena of nature appear to be produced and governed by two classes of *Moral Powers*, two orders of Spiritual Agents, *viz.* *good* and *evil*. The Hindu thinkers of the early Vedic period, having ascended to this moral plane of experience and thought, were convinced of the moral character of the world system and looked upon all classes of phenomena as determined by morally responsible Spiritual Agents. In order to explain the occurrence of phenomena which, according to their conception of morality, appeared to be evil—such as ought not to have found a place in the

world, and seemed to disturb the harmony of the universe,—these thinkers recognized the existence of a class of Spiritual Agents that were inherently immoral, that were the repositories of bad wills and powers for originating and governing those undesirable phenomena, and that were the perpetual enemies of the other superior order of Spiritual Agents, whose wills and powers always tended to transform themselves into good phenomena. The latter were adored by them as *Deva* and the former were feared by them as *Asura*. The *Devas* were the Gods proper, whose operations as the grounds of the desirable powers and phenomena of the world were inherently directed towards the creation and preservation of a well-ordered glorious system of a universe and were by nature helpful to men in the realization of their ideals. The *Asuras* were the powerful *demons*, whose operations as causes manifested themselves in the production of the evil forces and phenomena of our internal and external nature, which were found to put obstacles in the path of the progressive realization of the ideals of rational life and to create disturbances in the world system. Thus the conception of Gods or Spiritual Wills as the grounds of the phenomenal world developed into the conception of two orders of *Gods*, *viz.* *Deva* and *Asura*—Gods and Demons—under the propelling impetus of growing moral consciousness in the early Hindu mind. Causal explanation, as demanded by our theoretical reason, was thus supplemented by moral explanation as demanded by our moral reason.

THE WORLD AS A BATTLEFIELD OF DEVAS AND ASURAS

Thus we find that with the growth of moral outlook in the reflective and

disciplined mind of the Hindu thinkers, the good and evil phenomena of the world of experience came to be looked upon as the manifestations of two classes of powers—*Deva Sakti* and *Asura Sakti*,—which characterized two orders of Spiritual Agencies or Gods, viz. *Deva* and *Asura*. Like the men of good and evil character of the human society, or like the good and evil thoughts, desires and feelings in the human mind, the *Devas* and the *Asuras* are naturally at war with each other, and as results of these conflicts, sometimes good is found to prevail and sometimes evil. Moreover, as in the human society different ideals and forces of good are sometimes found to conflict with one another, and each appears to make endeavours to prevail over the rest by capturing the imagination, the intellect, the heart and the will of its members, so in the world of spirits, the *Devas* are conceived to be sometimes vying with one another for establishing their own supremacy. On similar grounds the *Asuras*, the spirits governing the forces of different kinds of evil in the world, are also imagined to quarrel and fight among themselves for getting the upper hand

in the determination of the courses of natural and human phenomena. Thus as the phenomenal world appears to be a world of conflicts and co-operations, so the spiritual world also, which is its basis, is conceived to be a world of conflicts and co-operations.

Men of good character naturally ally themselves with the *Devas*, and in cases of conflicts among the *Devas*, with those whom they, according to their conception of goodness and greatness, consider to be relatively the highest and best. They offer worship to them and regulate their own desires and activities in conformity to theirs. They sometimes offer worship to the *Asuras* also, whom they are afraid of, in order that they may not do any injury to them or put obstacles in the way of their self-fulfilment. They always wish that the *Devas* may be victorious over the *Asuras* and make efforts according to their light for that purpose. On the other hand, there are men of evil characters who think that the triumph of the *Asuras* would be to their advantage and exert themselves to achieve this end.

[To be concluded]

THE SCIENCE OF MEDITATION

BY SWAMI JNANESWARANANDA

I

From the very dawn of Indian history the Indo-Aryans gave a great deal of importance to the culture and development of the inner faculties of human life. As a result of long experience and experiment, they developed a special system of exercise for increasing the strength, purity and

power of those faculties. Having established a fundamental theory that the human body is divided into different layers of being, they discovered various methods of feeding, strengthening, resting and re-energizing them.

The science of meditation was developed in India for the purpose of

supplying the mind with the necessary nourishment and food, and for giving it proper exercise, rest and relaxation, and also for furnishing it with the necessary conditions for growth. Therefore, meditation can very well be defined as the science of supplying the mind with the food, exercise, rest, relaxation, and favourable environment necessary for the manifestation of its highest perfection.

Let us try to understand this analogy. In receiving the food for our physical body, the natural law is, that in the course of metabolism we undergo a process of disbursement and waste, which must be replenished by drawing in a supply from some sources of nature. We eat because we need certain elements and ingredients which we have spent in the course of our work. But the food we eat is not the only kind which we supply to the physical body. The five senses also are drawing in food for its nourishment and development. In the selection of food we have to be very careful, as there can be harmful as well as beneficial foods. For the replenishment of our mental energy, too, we draw in naturally from various external sources. There is a special process of meditation which gives us the power of putting ourselves in constant touch with these subtle sources from which we can so abundantly draw our spiritual food, without incurring any expenditure. Therefore, all the consideration we pay in selecting our physical food, must likewise be applied to the selection of the spiritual also.

II

The next consideration is to give the mind its necessary exercise. We all know that by lack of exercise our muscles and nerves degenerate and deteriorate; whereas, by regular exer-

cise they can be developed to an almost infinite degree and amount of strength and efficiency. It has been demonstrated by many athletes and men of unusual physical strength, that by proper exercise the power of the muscles and other physical faculties can be developed to any degree of proficiency. The story is told about a farmer who used to carry a little pet calf across a narrow stream. This he did every day until the calf gradually grew up, but the farmer continued to carry it without being conscious of its physical development. His attention being drawn towards this fact, he realized that it was a bull which he was carrying so easily. Although this might be only a story, it undoubtedly illustrates how by gradual exercise, one can develop the power of one's muscles to an unbelievable degree of proficiency.

It requires no proof to demonstrate the fact, that by means of exercise we can develop the strength of our physical body to an inconceivable extent. The same is true regarding the development of our mental faculties. But through lack of exercise our spiritual and mental powers have pitifully degenerated. Consequently we have lost control over our mind; we have lost our memory; we have lost the power of discrimination, foresight, and many other subtle manifestations of mental power. Since these faculties have been exercised and cultured by many to an amazing degree of proficiency, it proves the fact that anyone can do so by regular scientific exercise.

There are people who have cultured their power of concentration to such an extent that they can read any book, page by page, at a single glance. The psychology behind this is not very difficult to understand. We know that when a child learns to read he does

so, letter by letter. He must spell each word before he comprehends its meaning. As he grows up, he can read word by word; when he advances further he can even read a whole sentence at a glance. Developing the same faculty still more, a whole thought or a paragraph can be read at a glance. By developing the focus of the mind a whole page can be read just as easily as a sentence or paragraph.

Very often certain problems present themselves to us in our lives. Because we do not know how to bring the mind to a state of peace, poise and tranquillity, we do not arrive at any definite and constructive decision. But a concentrated mind can probe with ease into any deep problem, finding the most wonderful solution which would be impossible for a disturbed mind even to apprehend.

Many other illustrations could be given in order to show the benefits which a fully developed and concentrated mind can bring even to ordinary daily life. The culture and attainment of a very healthy condition of the mind is absolutely necessary for every person, no matter what he or she wants to achieve in life.

A mind uncultured and uneducated in meditation and concentration fails to understand clearly the benefits or disadvantages of certain surroundings; whereas a meditative mind can at once accommodate to and make the best use of any environment in which it is placed. If a need for change should arise, such a mind knows unmistakably the practical, mental and spiritual processes necessary for making it.

III

Of great importance is the need for giving complete rest and relaxation to the mind. Mother Nature has arranged

for a wonderful process of rest for the physical body by raising that "blessed barrier between day and day." But the poor, overburdened mind seldom gets any good rest, even during sleep. It must be given its proper recuperation by a definite method of meditation. When we do not get sufficient sleep for a few days we know how miserable we feel. The poor mind is kept practically without any sleep, rest, or recuperation from the very day it came into existence until the end of life. No wonder that it has weakened and lost its vitality! But undoubtedly it has a wonderful power of resistance; otherwise it would have been smashed to pieces by the cruel and relentless treatment to which it is constantly subjected.

There is a definite method of meditation to give the mind its much-needed rest and relaxation. Very often we think wrongly that a change of occupation brings relaxation. Though we think that we are relaxing, the fact is, we are not. What we actually do is this: we put aside strenuous and tiresome occupations of the mind and change them for something new, or of a lighter type. But this cannot be considered proper relaxation. Real relaxation of the mind can be had only by completely unharnessing the mind from the task of dragging on any physical, intellectual or emotional burden. Only when the mind is completely free, when it is not controlled, manipulated or used by any other function, does it enjoy freedom and rest. This state of the mind can be attained only by a special process of meditation and concentration.

The sense of fatigue, disgust or depression of the mind comes only because of a psychological confusion under which we labour every moment. This confusion is caused by mis-

comprehension of the subject and the object—the “I” and the “Not-I.” It is the “Not-I” which is active, which is doing everything, and which is moving to and fro in this world of phenomena. The real “I” is the witness; it is the illuminator; it never takes any active part in any of the functions, either of the body or of the mind, save and except illuminating them by means of its innate radiance. The moment we are able to distinguish in consciousness between the “I” and the “Not-I,” the “I” or the subject at once gets a wonderful experience of release, rest and tranquillity. This surprising fact needs particular emphasis. Is it not rather strange that although we know that *we possess* a body and a mind, for all practical purposes we think that *we are* the body and the mind? The simple logic to be applied in this case is this: If we say, “I have a body and a mind,” the relationship between my “self” and the body and the mind, is one of the possessor and the possessed. The body and the mind are the objects possessed by the possessor, which is the real “I.” Why, then, is there this meaningless confusion between the possessor and the possessed? Do we not, in our practical life, always take the possessed for the possessor? Is not our ordinary consciousness of the “I” identical with the body and the mind? Where has the possessor gone? In fact, the real “I” is not recognized at all. As soon as we discover and put the real “I” on its eternal throne of glory, we receive a wonderful experience of rest, relaxation, and complete “unharnessing of the mind,” no matter what the physical system might be doing. As soon as we realize the independent existence of that higher “I,” we enjoy the most intense degree of rest, even in the midst of the most intense activity.

IV

The purpose of meditation is to realize the peaceful and all-perfect nature of the Higher Self. Its real nature has been very beautifully described in one of the Upanishads by a very suggestive and deep simile.

Human life has been compared to a gigantic tree which sends its roots down deep into the unfathomable bottom of the Unknown, the Infinite. It is nurtured and nourished by the sap of that Infinite, which is Brahman. Its strong trunk is the trunk of Karma, which has been attained and accumulated through successions of incarnations.

Seated at the top of this tree, but not dependent on it, is a bird, self-poised, self-illuminated and self-contained. It is always happy, always cheerful, and it never depends on anything for its existence, happiness, or knowledge. It radiates brilliance and effulgence; the tree underneath is revealed and illuminated by that heavenly light. It never leaves its throne of glory because it has no desire. It has everything.

There is another bird, very similar in appearance, which occupies the body of this tree; it has no fixed place of its own, but is moving and hopping constantly from branch to branch. It is eternally hungry and restless! Oh, the voracity and greed of this bird! The more it eats the more hungry it seems to be! Every moment is spent in finding and tasting new fruits. When it tastes a sweet one, it has a temporary feeling of joy and happiness. But immediately that sense of satisfaction is gone; it is hungry again. It seizes another fruit, which perchance, is bitter. As soon as it tastes this one, it receives a shock, and looking around catches a glimpse of the beauty, glory, peace and radiance of the self-effulgent bird. It feels a great attraction for and

aspires after this higher bird. In the next moment it forgets, and darts after another fruit. While moving in search of fruit, the restless bird, being attracted unknowingly and imperceptibly by the other, is constantly moving towards it. When a sense of satiety and satisfaction comes, it does not want to go round and round in search of fruit any more. It takes a direct flight towards the higher bird, and gets there quickly. But in most cases, the process of approach towards the higher bird takes place rather slowly and gradually. Eventually, the lower bird comes very near the other reflecting its radiance, peace, poise, and perfection very distinctly on its own personality. Finally, it becomes absorbed and loses its separate existence. It realizes that the lower bird is only a shadow; it is all Maya; the only reality is the higher bird who never took any active part in the process of growth and development of the tree of life.

Our real Self is the higher bird. The lower bird, or our physical and mental system, is only the shadow of the higher one. Therefore our constant effort should be to put ourselves in the position of the top bird.

Always hold your consciousness on the illumined bird; know that you are the 'witness-self.' Affirm inwardly, "I am not the body or the mind—they are mine. My real 'I' is neither the physical body nor the mind. I am always separate, ever independent, and eternally free from this body. I am the witness; I am only seeing and watching every sensation which is appearing and disappearing on this physical plane, without in any way taking part in them. I am eternally blissful, self-contained, self-illumined and self-existent. I am perfection absolute, knowledge absolute, and bliss absolute. I am That! I am That! Verily I am that illumined Bird, the ever perfect Atman!"

Making this affirmation, holding your consciousness firmly on the plane of the top bird, let the mind go freely to anything or any thought. Do not try to check it; let the lower bird hop about as it pleases; let it eat all the fruits it wants; upon realizing that it is constantly watched by the higher-self, it will become more and more restful. The yearning will awaken within it to go quickly to its home, which is the position above.

TRADITION IN INDIAN ART

BY NANALAL C. MEHTA, I.C.S.

The astounding thing about Indian Art that strikes even a casual student is the remarkable stability of its traditions throughout the course of centuries. Whether it be Architecture, sculpture, painting or music the age-long traditions continue to exercise their dominating influence. This however does not pre-

clude its being influenced by new streams of alien but dynamic cultures at certain epochs of its history. From the dawn of history India has been subject to manifold influences which sometimes came to her from beyond the seas—sometimes from Persia, sometimes from Babylon and sometimes from the

far off countries situated on the shores of the Mediterranean. It must have been a singular event in the history of India when Chandragupta Maurya married the daughter of Selcukus Nikator—one of the generals of Alexander the Great. It was, as it were, the fusion of the two most dynamic cultures of the ancient world. What repercussions of this marriage were on the society at that time, we can only guess.

It is however known that during the earlier centuries of the Christian era a number of Hellenic artists, who have left a veritable gallery of Buddhist sculpture, were working in what are now known as the Frontier Provinces and Afghanistan. The passionate feeling of the Greek for the representation of the human body in all its outward and athletic glory did not take root in the Indian soil. The Gandharan period despite many a charming and graceful sculpture remains a mere episode in the cultural history of Hindustan. It seems as if the Indian had a peculiar feeling of his own for Nature. The realism of some of the statuettes—especially of the bull on the Mohenjo Daro seal is of a totally different character from that of the Greek or the Hellenistic artist. Years ago Dr. Spooner suspected Persian influences in the development of Mauryan art; but nothing is more remarkable than the extraordinary constancy of the fundamentals of Indian culture throughout the ages, and its amazing powers of assimilation of alien elements in its unique matrix.

THE INFLUENCE OF ISLAM

It is rather extraordinary that even Islam in its first flush of power—more than half a millennium before the advent of the great Moghuls—failed to affect the artistic traditions of India to

any appreciable extent. India has always been the great laboratory of religious experiments, and in this particular sphere the influence of Islam was indeed powerful. But so far as the outward tenor of life was concerned, life remained practically unchanged. Important edifices of a novel type began to be built, but after a short time the indigenous tradition asserted its dominance.

Throughout the centuries of its existence Islam in India has always looked up to Persia for its artistic inspiration. The Indian Musalman has always felt somewhat humble before the Persian and it is somewhat remarkable that the monumental work of Maulana Shibli has no place for a single Indian in his monumental work on the Heroes of Islam. Iran and its adjacent lands—what now constitute Russian Turkestan—were the fountain-heads, as it were, of Islamic culture. Baghdad, Samarkand, Bokhara, Herat, Ghazni and Shiraz are names to conjure within the history of Islam. Historical circumstances fortified this tendency, for from the days of Timur the valour of the Islamic rulers made the court of Samarkand one of the greatest literary and artistic centres that the world has ever known. Babar though a Turk by descent was a Persian by culture. Nothing in Hindustan pleased the fancy of this valiant prince. His son Humayun brought with him two distinguished masters of painting from the court of Iran—Abdul Samad Shirazi and Mir Saiyyad Ali. The celebrated paintings of Hamza Nama—unique by themselves in the history of Indian pictorial art—were commenced during the reign of Humayun though they were completed during the time of Jalaluddin Akbar. Abdul Samad Shirazi—*Shirin Kalam*, as he was called—master of drawing as well as of calligraphy, was given the charge of train-

ing up Indian artists in accordance with the Persian canon.

Within a few years however it was discovered that an Indian, while good at copying was a person rather difficult and peculiarly obstinate to be vitally or easily influenced. The Indo-Persian phase was therefore only of a passing phase of brief duration. The patronage of the Moghuls and the magnificence of Persian illustrations—Bahar, Humayun and Akbar had some wonderful Persian manuscripts in their library—undoubtedly gave an unprecedented stimulus to an Art which seemed to have fallen on evil days with the decay of a central power. The extraordinarily finished workmanship and the impeccable colour-schemes of Moghul paintings are undoubtedly in a great measure due to the influence of the Persian examples. But these only affect the surface, and the principal characteristics of the Indian tradition remained practically unaltered.

THE INDIAN RENAISSANCE

The fifteenth century in Europe was a period of considerable movement in the history of Europe. The world has rarely witnessed such a wonderful harvest of artistic master-pieces as during this period of the Renaissance when Italy, Holland, Germany and Spain vied with each other in producing pictures of a quality that the world has never seen before or since. The Moghuls were great dilettanti and were interested in everything, especially if it was something strange or singular. Yet it is curious that such a great patron and connoisseur of painting as Jehangir did not think it worth while to copy the large-scale canvases in oil which were shown to him by the English ambassador Sir Thomas Roe. Painting had made remarkable progress in Italy

since the death of Giotto in 1337. Since then the brothers Hubert and Jan Van Eyck discovered the medium of oil for painting which was to revolutionize the entire course of painting in the European world. Problems of foreshortening, perspective, of the true colour of shadows were solved one by one during this great period of artistic revival. The Renaissance had achieved practically all its glories almost 100 years before Jehangir ascended the throne. And yet it is remarkable that throughout the creative period of Moghul art the momentous changes that had taken place in the pictorial art of Europe had practically no effect on the royal ateliers of Agra, Delhi and Lahore. Though Abul Fazl expresses the admiration for the great European masters and mentions that some of the painters notably Dashwant and Basawan had become almost as famous as these, nowhere is it recorded that the Indian artists were induced or encouraged to take a lesson from the West or to adapt their own technique to a changing world.

It is somewhat interesting to see the copies of European paintings made by the Moghul artists of this period. It seems that they were only interested in carrying out the wishes and whims of their patrons. The pictures had themselves no message to impart to these Indian artists. There is a singular and extraordinarily fine copy of a picture by Kamaluddin Bilzad copied by Nanha at the instance of Jehangir which has been recently published in the superb volume on Persian painting by Binyen, Wilkinson and Grey. It is truly remarkable that artists so accomplished as these, who could at will copy and reproduce every stroke of foreign masters, observed an attitude of such complete mental detachment bordering on indifference that they hardly allowed

even a trace of foreign influence in any material respect in their individual productions. It is possibly an instance of what Al Beruni thought to be the extraordinary conceit of the Indian people as regards the superiority, in fact finality, of their own culture. Whatever may be the cause, it is true that up to this day none of the discoveries of Europe since the days of Giotto has been extensively made use of in this country. The old fashioned fresco, the miniature painting on paper, cloth or wood, the use of water-colours, utter indifference to linear perspective, modelling or depicting shadows, a comparative dislike for pure Naturalism or verisimilitude, fondness for the decorative rather than the actual, a liking for the descriptive rather than representational or photographic, a penchant for the conventional and the symbolic, for the emotional or the lyrical rather than for the exact or the actual aspect of life—these are and have been the principal characteristics of the pictorial art of India during its centuries of evolution.

While the European art for the last 500 years has been experimenting with the problems of optical illusion, or simultaneous and consecutive vision, atmospheric illuminations, the true colour of shadows, the comparative strength of straight in relation to a curved line, Indian Art has pursued its placid course undisturbed by any questionings as to the relative importance of accurately rendering appearances as against conventional or symbolical expression of ideas or emotions. The scientific or the technical aspect of painting has always been a question of secondary importance in Indian Art. Call it the genius of the people or its obscurantism or conservatism, the fact is there. It is as if the Indian felt himself more confident and comfortable in his own native habitat despite his un-

doubted ability to adapt himself for a time to outlandish ways and methods. Occasionally he borrows, but his essential outlook on life remains unchanged.

There is perhaps another and more deep-seated reason for this singular and somewhat characteristic attitude of the Indian towards Art as a whole. Art in Asia is something comprehensive and not exclusive. This is particularly so in India. Poets, sculptors and painters are workers in the same field with their peculiar media of expression; so much so that the canons of appraisal or criticism that apply to literature are also valid for sculpture and paintings. In fact the object of the graphic and plastic arts is according to the ancient texts the expression of the same sentiments or *Rasas* which are the subject-matter of poetry. The subjects therefore of painting or poetry are not infrequently the same.

From this arises, not unnaturally, an attitude of comparative indifference for portraiture or mere technical research. The expression of idea or an emotion, the rendering of a myth, story, legend, or even a poem or a musical mode are the objects which the painter has generally in view. The frescoes of Ellora, Ajanta, Bagh, Sittanavasalam, Tanjore, Conjeeveram and countless other wall-pictures merely recite the story or the legend from the inexhaustible repertoire of the Jatakas, Puranas, epics and the folk-tales through the medium of line and colour. Emphasis is laid on a lucid rendering of the scenes, on the appropriate illustration of the incidents rather than on representing the actual appearances either of the environment or of the human figures. We might in fact regard the pictorial rendering as a mere substitute for a verbal rendering, generalized and effective in a country of

vast spaces and many scripts and languages.

In the old Gujarat manuscripts, for instance, painted pages are merely another version of the same story told swiftly and vividly through the medium of line and colour. Pure bright tints are used in conjunction with a few strokes of the brush. There is no attempt at technical finish or optical illusion. The style is in a way similar to and the object identical with the old Buddhist sculptures illustrating the Jatakas. These medieval paintings are somewhat in the nature of modern posters. The lines and colours are there to emphasize their message through their distinctive medium and with their peculiar vocabulary.

It is sometimes thought that the period of Moghul painting from the time of Akbar up to the death of Aurangzeb must be regarded as something of an exception to these general statements. This is, I believe, incorrect, and it is primarily due to the fact that while the vast wall spaces decorated with frescoes in the mausoleums at Sikandra and the palaces of Agra, Fatehpur Sikri, Delhi and Lahore have vanished, sometimes by the lapse of time and often by misplaced zeal or religious bigotry or pure vandalism, a large number of pictures and albums consisting mostly of portraits and scenes of royal life have survived. A careful survey of the surviving material will disclose the fact that Moghul artists applied most of their time to the decoration of books such as *Hamza Nama*, *Shahnama*, *Razmana*, *Ramayan*, *Gita Govinda*, *Khamsa of Nizami*, *Divan-i-Hafiz*, *Gulistan*, *Bostan*, *Rasika Priya* of Kesho Das, *Bahar-i-Danish*, *Kalila wa Damna*, *Anwar-i-Suheli* and the recently discovered exquisite manuscript of Shalibhadra Charita.

THE CONTRIBUTION OF THE MOGHULS

The Moghul Emperors saved the pictorial art of the country from the vulgarities of bourgeois patronage of which it appears to have been a victim between the eleventh and the sixteenth century. The artist suddenly became a man of importance, worthy of Imperial favours and had an honoured place in the royal entourage. The Muslim has always been a greater realist than the Hindu. It is possibly the result of his religious inheritance. Abul Fazal thought the preparation of pigments for the use of the painters of the Imperial atelier a matter of sufficient importance to mention in his court chronicles. The Moghul artist was interested in the use of fine paper, jewel-like pigments, dazzling illumination of borders and lovely mounts of varied designs for his pictures. A royal portfolio of Moghul pictures gives a peep into the intimate life of the Moghul Court and its scenes of unprecedented splendour. What the quality of the wall-paintings executed by the Moghul artist must have been, it is easy to gauge from the wonderful inlay work to be found in the great architectural monuments of the Moghul times. The same individuals executed the pictures on paper, ivory and cloth, decorated the wall-surfaces, and provided designs for the beautiful decorations of the interiors of palaces, mosques and mausoleums. It was a time of unprecedented patronage for the artisan. The Moghul artist—*naquash* as he was sometimes called—was as versatile as his Italian *confrère* of the Renaissance period.

While the superb technical skill of the Moghul artist has been admired, the art of the Moghul dress-maker has remained hitherto unnoticed. What gorgeous combinations of colours the Moghul dress-maker was able to devise in the

shape of crimson or emerald coloured sashes with flowered borders wound round the waist on cream-coloured *angas* and white *pyjamas* with the loveliest of tiny and multi-coloured shoes, elaborate turbans with rows of pearls round the neck. The setting for these superbly dressed individuals was equally marvellous—lovely carpets from India and Persia, porcelain from China—all in the snow-white palaces of marble at Agra and Delhi, and for some time in the dreamland of Fatehpur Sikri.

THE RISE OF PROVINCIAL SCHOOLS OF TRAINING

The transition from these glorious scenes of Imperial splendour to the next stage was rapid. The Court art of the Moghuls was almost dead by the end of the seventeenth century. The Imperial artists were scattered all over the country and were again working as the *protégés* of smaller princes and rich bourgeois, i.e. far from being a time of decline in the history of Indian art, it heralded the advent of spring tide in the domain of pictorial expression. Vernacular literatures had been developing, taking the place of Sanskrit even among the *élite* of the land ever since the eleventh century. Hindi literature, the most important of that time, had got into a strange mood of erotic lyricism. Its preoccupation was practically the glorification of love and women. Poetry of this period is probably unique in the literary annals of the world. For full 250 years it was engaged in describing the physical charms of women. Woman was the principal character in all poetical themes, whether they dealt with the life of Krishna and Radha or with the change of seasons or the harmonies of music. The painter also fell in a line. The bulk of his pictorial out-

put dealt with practically the same themes as his brother worker in the literary arena; but let it be said to the credit of the former that the pictorial art as a rule never degenerated into the trivial banalities of unabashed eroticism. The artist retained his mastery of fine and rhythmic lines and used it to interpret the scenes from the Puranas and epics as well as from the common incidents of everyday life. It was an art truly popular, for it permeated every sphere of life. The extent and the output of it must have been enormous, judging from the material that is still extant.

While it was in continuation of the older tradition, it could not but be influenced by the traditions and the technique of the Moghul period, but unlike the Moghul artist the Hindu artist of the eighteenth and the nineteenth centuries working at the courts of the princes of Rajputana and the Pahari principalities was not primarily interested in matters of mere technique, or even finished workmanship. He got all what he had to say by the use of his peculiar mastery of line and pure radiant colours. He had not to seek his public. He made use of a universal language which was understood from North to South and from West to East and transcended provincial and linguistic boundaries. He was a symbol of the cultural unity of Hindustan and it is surprising what he achieved within the short space of a hundred years or more between the beginning of the eighteenth century up to about 1880.

PAHARI PAINTING

Let me quote the reactions of a great European connoisseur to the enchanting art of the Punjab of only a century ago. Laurence Binyon writes :

"I can never forget the extraordinary pleasure and exhilaration I felt when I

first made acquaintance with drawings from the Kangra Valley. How was it, I thought, that such enchanting things had remained unknown to us in the West? There was one small drawing in particular, with music played to them by attendants, and hailing with joy the moon-rise over a lake. It drew one into itself, into a world of magical radiance. It was simple and poignant as a song. Since then Dr. Coomaraswamy has made us more familiar with Kangra drawing, and more examples have found their way to England. It is true that the sweetness of them, in the later productions of the school, is apt to cloy; their grace declines to a weak prettiness. But judged by its best, as it should be, the art of Kangra is a pure delight. We are not to expect from it more than it sets out to give; but where else shall we find drawings more exquisitely expressive of natural feeling in a lyric vein? The drawing on Greek vases, the design of Japanese prints, may have other fascinations and be richer in resource, more vigorous and varied; but in the art of Kangra there is a frankness and abandon, a spontaneous directness, which affects one like some of our own ballad-poetry, with its stock turns of phrase and its traditional refrains, but also its heart-piercing sudden sweetness. It is something unique in the world's art."

The Punjab is now perhaps the one province where some superb examples of this unique art can still be picked up in the stray shops of dealers, who have collected, as it were, the artistic sweepings from the neglected treasure-houses of the old Pahari princes. The latter have no use for their patrimony and the great educated public of the Punjab is unaware and uninterested in it. In fact, the Punjabi is really surprised and can hardly understand how such lapses from the practical standard of his well-

regulated life were possible not so very long ago. The few lovely pictures occupying the centre wing of the Lahore museum have no message or apparent appeal to the new public, and at any rate have exercised no influence whatever on the art of the two or three painters who have been working in this province of martial valour, where military skill and physical prowess were once combined with a fine sense of beauty and discrimination even at a time, when the suzerainty of the central power at Delhi had become a mere shadow and the small ancient principalities and the newly risen power of the Khalsa were in a state of perpetual war.

The short space of time during which the Pahari schools of painting worked and produced so many enchanting works, constitutes a unique chapter in the artistic history of India. It is however hardly a memory now, even like the bare and deserted mausoleum of Nur-Jahan—the light of the world. Here in the growing city of Lahore many a big and costly building has been and is being built. Golden domes attest to the affluence of the community, but Art remains a forlorn refugee on the ruined eminences of the Lahore fort or in the glazed cases of the local museum. One can hardly believe that this is the province where art and aesthetic beauty reigned supreme over every department of life only a hundred years ago. Going further north to the enchanting valley of Kashmir the disillusionment becomes complete. A whole race of exquisite and patient workers has forgotten the very elements of design and is engaged in the artistry of copying either old patterns or the tinsel wares of Europe. The cheapness of it and the utter absence of anything really artistic animating these articles are unbelievable.

SOUTH INDIA

In the great temple-cities of the South, famous for their majestic architecture, vast pillared corridors, monumental sculptures and marvellous images of metal, the state of affairs is equally depressing. The handicrafts of the descendants of these master-craftsmen have no room in the homes of the intellectual Madrasi. The exquisitely printed cottons of Tanjore or Masulipatam have no markets in the country. All over there is the same refrain of neglect, want of encouragement and consequently the creeping shadow of lingering death.

THE END OF THE EPOCH
TRADITIONAL

Indian art witnessed its doom about the middle of the nineteenth century—at the very time when systematic arrangements were being made to usher in the dynamic culture of the West. A

new generation of Indians trained according to the methods of the West initiated in the knowledge and manners of a new civilization was being born, and it was felt that the indigenous culture of Hindustan had either lost its vitality or the power of regeneration without the help of an external stimulus. In any case, the new culture from the Occident was welcomed, and it was really the beginning of a new era when old values were replaced by something which was not yet properly understood or appraised. A new outlook on life was being created, and in the process it was but inevitable that a culture—a civilization, which had been unable to resist the onslaughts of a new and more dynamic civilization should succumb. India had lost herself in the maze of dialectical juggleries principally concerned with arid discussions of obsolescent dogmas, and it appeared as if the old country was really aging and had outlived the period of her creative activities.

THE MASTER MAHASAYA

BY PAUL BRUNTON

I am now in Calcutta itself, searching for the house of the Master Mahasaya, the aged disciple of Ramakrishna.

Passing through an open courtyard which adjoins the street I reach a steep flight of steps leading into a large, rambling old house. I climb up a dark stairway and pass through a low door on the top storey. I find myself in a small room, which opens out on to the flat, terraced roof of the house. Two of its walls are lined with low divans. Save for the lamp and a small pile of books and papers, the room is otherwise bare. A young man enters and

bids me wait for the coming of his master, who is on a lower floor.

Ten minutes pass. I hear sound of someone stirring from a room on the floor below out into the stairway. Immediately there is a tingling sensation in my head and the idea suddenly grips me that that man downstairs has fixed his thought on me. I hear the man's footsteps going up the stairs. When at last—for he moves with extreme slowness—he enters the room, I need no one to announce his name. A venerable patriarch has stepped from the pages of the Bible, and a figure

from Mosaic times has turned into flesh. This man with bald head, long white beard, and white moustache, grave countenance, and large, reflective eyes; this man whose shoulders are slightly bent with the burden of nearly eighty years of ~~his~~ existence, can be none other than the Master Mahasaya.

He takes his seat on a divan and then turns his face towards mine. In that grave, sombre presence I realize instantly that there can be no light persiflage, no bandying of wit or humour, no utterance even of the harsh cynicism and dark scepticism which overshadow my soul from time to time. His character, with its commingling of perfect faith in God and nobility of conduct, is written in his appearance for all to see.

He addresses me in perfectly accented English.

"You are welcome here."

He bids me come closer and take my seat on the same divan. He holds my hand for a few moments. I deem it expedient to introduce myself and explain the object of my visit. When I have concluded speaking, he presses my hand again in a kindly manner and says :

"It is a higher power which has stirred you to come to India, and which is bringing you in contact with the holy men of our land. There is a real purpose behind that, and the future will surely reveal it. Await it patiently."

"Will you tell me something about your master Ramakrishna?"

"Ah, now you raise a subject about which I love best to talk. It is nearly half a century since he left us, but his blessed memory can never leave me, always it remains fresh and ~~in~~ ^{present} in my heart. I was twenty-seven when I met him and was constantly in his society for the last five years of his life. The result was that I became a changed man; my whole attitude towards life

was reversed. Such was the strange influence of this God-man, Ramakrishna. He threw a spiritual spell upon all who visited him. He literally charmed them, fascinated them. Even materialistic persons who came to scoff became dumb in his presence."

"But how can such persons feel reverence for spirituality—a quality in which they do not believe?" I interpose, slightly puzzled.

The corners of the Master Mahasaya's mouth pull up in a half smile. He answers :

"Two persons taste red pepper. One does not know its name; perhaps he has never seen it before. The other is well acquainted with it and recognize it immediately. Will it not taste the same to both? Will not both of them have a burning sensation on the tongue? In the same way, ignorance of Ramakrishna's spiritual greatness did not debar materialistic persons from 'tasting' the radiant influence of spirituality which emanated from him."

"Then he really was a spiritual superman?"

"Yes, and in my belief even more than that. Ramakrishna was a simple man, illiterate and uneducated—he was so illiterate that he could not even sign his name, let alone write a letter. He was humble in appearance and humbler still in mode of living, yet he commanded the allegiance of some of the best educated and most cultured men of the time in India. They had to bow before his tremendous spirituality which was so real that it could be felt. He taught us that pride, riches, wealth, worldly honours, worldly position are trivialities in comparison with that spirituality, are fleeting illusions which deceive men. Ah, those were wonderful days! Often he would pass into trances of so palpably divine a nature that we who were gathered round him

then would feel that he was a god, rather than a man. Strangely, too, he possessed the power of inducing a similar state in his disciples by means of a single touch; in this state they could understand the deep mysteries of God by means of direct perception. But let me tell you how he affected me.

"I had been educated along Western lines. My head was filled with intellectual pride. I had served in Calcutta colleges as Professor of English Literature, History and Political Economy, at different times. Ramakrishna was living in the temple of Dakshineswar, which is only a few miles up the river from Calcutta. There I found him one unforgettable spring day and listened to his simple expression of spiritual ideas born of his own experience. I made a feeble attempt to argue with him but soon became tongue-tied in that sacred presence, whose effect on me was too deep for words. Again and again I visited him, unable to stay away from this poor, humble but divine person, until Ramakrishna one day humorously remarked :

" 'A peacock was given a dose of opium at four o'clock. The next day it appeared again exactly at that hour. It was under the spell of opium and came for another dose.' "

"That was true, symbolically speaking. I had never enjoyed such blissful experiences as when I was in the presence of Ramakrishna, so can you wonder why I came again and again? And so I became one of his group of intimate disciples, as distinguished from merely occasional visitors. One day the Master said to me :

" 'I can see from the signs of your eyes, brow and face that you are a Yogi. Do all your work then, but keep your mind on God. Wife, children, father and mother, live with all and serve them as if they are your own.

The tortoise swims about in the waters of the lake, but her mind is fixed to where her eggs are laid on the banks. So, do all the work of the world but keep the mind in God.

"And so, after [redacted] our master, [redacted] other disciples voluntarily renounced the world, adopted the yellow robe, and trained themselves to spread Ramakrishna's message through India, I did not give up my profession but carried on with my work in education. Nevertheless, such was my determination not to be of the world although I was in it, that on some nights I would retire at dead of night to the open veranda before the Senate House and sleep among the homeless beggars of the city, who usually collected there to spend the night. This used to make me feel, temporarily at least, that I was a man with no possessions. ●

"Ramakrishna has gone, but as you travel through India you will see something of the social, philanthropic, medical and educational work being done throughout the country under the inspiration of those disciples of his, most of whom, alas! have now passed away too. What you will not see so easily is the number of changed hearts and changed lives primarily due to this wonderful man. For his message has been handed down from disciple to disciple, who have spread it as widely as they could. And I have been privileged to take down many of his sayings in Bengali; the published record has entered almost every household in Bengal, while translations have also gone into other parts of India. So you see how Ramakrishna's influence has spread far beyond the immediate circle of his little group of disciples."

The Master Mahasaya finishes his long recital and relapses into silence. As I look at his face anew, I am struck by

the non-Hindu colour and cast of his face. Again I am wafted back to a little kingdom in Asia Minor, where the children of Israel find a temporary respite from their hard fortunes. I picture the Master Mahasaya among them as a venerable prophet speaking to his people. How noble and dignified the man looks! His goodness, honesty, virtue, piety and sincerity are transparent. He possesses that self-respect of a man who has lived a long life in utter obedience to the voice of conscience.

"I wonder what Ramakrishna would say to a man who cannot live by faith alone, who must satisfy reason and intellect?" I murmur questioningly.

"He would tell the man to pray. Prayer is a tremendous force. Ramakrishna himself prayed to God to send him spiritually inclined people, and soon after that those who later became his disciples or devotees began to appear."

"But if one has never prayed—what then?"

"Prayer is the last resort. It is the ultimate resource left to man. Prayer will help a man where the intellect may fail."

"But if someone came to you and said that prayer did not appeal to his particular temperament. What counsel would you give him?" I persist gently.

"Then let him associate frequently with truly holy men who have had real spiritual experience. Constant contact with them will assist him to bring out his latent spirituality. Higher men turn our minds and wills towards divine objects. Above all, they stimulate an intense longing for the spiritual life. Therefore the society of such men is very important as the first step, and often it is also the last, as Ramakrishna himself used to say."

Thus we discourse of things high and holy, and how man can find no peace save in the Eternal Good. Throughout

the evening different visitors make their arrival until the modest room is packed with Indians—disciples of the Master Mahasaya. They come nightly and climb the stairs of this four-storeyed house to listen intently to every word uttered by their teacher.

And for a while I, too, join them. Night after night I come, less to hear the pious utterances of the Master Mahasaya than to bask in the spiritual sunshine of his presence. The atmosphere around him is tender and beautiful, gentle and loving; he has found some inner bliss and the radiation of it seems palpable. Often I forget his words, but I cannot forget his benign personality. That which drew him again and again to Ramakrishna seems to draw me to the Master Mahasaya also, and I begin to understand how potent must have been the influence of the teacher when the pupil exercises such a fascination upon me.

When our last evening comes, I forget the passage of time, as I sit happily at his side upon the divan. Hour after hour has flown by; our talk has had no interlude of silence, but at length it comes. And then the good master takes my hand and leads me out to the terraced roof of his house where, in the vivid moonlight, I see a circling array of tall plants growing in pots and tubs. Down below a thousand lights gleam from the houses of Calcutta.

The moon is at its full. The Master Mahasaya points up towards its round face and then passes into silent prayer for a brief while. I wait patiently at his side until he finishes. He turns, raises his hand in benediction and lightly touches my head.

I bow humbly before this angelic man, unreligious though I am. After a few more moments of continued silence, he says softly:

"My task has almost come to an end.

This body has nearly finished what God sent it here to do. Accept my blessing before I go.”*

He has strangely stirred me. I banish the thought of sleep and wander through many streets. When at length, I reach a great mosque and hear the

*Before long I was apprised of his death.

solemn chant, “*God is most great!*” break forth upon the midnight stillness, I reflect that if anyone could free me from the intellectual scepticism to which I cling and attach me to a life of simple faith, it is undoubtedly the Master Mahasaya.

KING YASHOVARMAN’S REGULATIONS FOR ASHRAMAS IN CAMBODIA

BY PROF. BIJAN RAJ CHATTERJEE, M.A., D.LITT. (Punjab), PH.D. (London)

Yashovarman (889-910 A.D.) was one of the greatest monarchs of Kambuja (the Sanskrit name of Cambodia). It was he who founded the town of Angkor (Sanskrit—Nagara) which became one of the most magnificent cities in the whole world during the Middle Ages.

Three Sanskrit inscriptions of his reign (recently edited by M. Coedis) give us the regulations laid down by the monarch for a Vaishnava, a Shaiva and a Buddhist Ashrama respectively, which was constructed by royal command in the immediate neighbourhood of his capital (Angkor).

The three inscriptions have much in common. I shall briefly refer to the references while discussing the common features.

This Decree (शासन) of Sri Yashovarman is to be obeyed in the Ashrama by the Kuladhyaksha (कुलाध्यक्ष) as well as by his servants.

The Kuladhyaksha shall see to it that the Ashrama flourishes and that the Ashrama Jana (people) are well protected.

If the king comes here with his queens the Kuladhyaksha should show him the honour due to a divinity...For...according to Vyasa “He who is devoid of re-

spect towards the king, who is the Guru of the whole world, will see none of his gifts, sacrifices and offering bear fruit.”

After the king the Dwija (द्विज) should be honoured above all others; if there are several of them, their conduct should first be taken into consideration, then their good qualities, and finally their learning.

Particularly (among the other visitors to the Ashrama) the brave should be honoured, who have proved their valour in the field of battle...for the defence of right depends on them.

(At this stage the regulations vary for the different Ashramas.)

For the Vaishnava Ashrama: Next to him who knows the three Vedas should be honoured the Acharya learned in grammar (Vyakarana). Among Acharyas of equal learning preference should be shown to him who observes celibacy. In judging of the comparative merits of those who are well versed in the Panch-ratra and those who are learned in grammar—preference should be given to those who are Adhyapakas (teachers) of both these branches of learning.

For the Shaiva Ashrama: Next to the Vipra (Brahmana) one should honour the Shaiva and the Pashupata Acharya

and he, who is well read in grammar, should be preferred to others. Of those who have studied deeply the Shaiva and the Pashupata doctrines and grammar—the Acharya who teaches these (subjects) should be honoured most of all in this excellent Ashrama.

For the Buddhist Ashrama : The learned Brahmana should be honoured a little more than the Acharya who has mastered the Buddhist doctrines or the grammarian. But a scholar of both these Vidyas should be given the preference. The Acharya who teaches the Buddhist doctrines and grammar should in this excellent hermitage rank higher than those who are well versed in the Buddhist Lore or those who excel in grammar.

(N.B. The reader should observe the emphasis on the Sanskrit Grammar. Panini's Vyakarana was a favourite study in the highest circles of Cambodia. The preference shown to Brahmanas over the Buddhists should also be noted. Yashovarman was a Hindu king.)

The well-educated Grihastha (householder) is to be honoured like the Acharya—for Manu has laid that of all the acquired qualities Vidya is the best.

Wealth, good family, age, pious works, and learning—these are, in ascending order, the claims to social respect.

Common people without exception, young children, old persons, the sick, the unfortunate and those who have been deserted (by their relatives) should be looked after by giving them food, medicine and other necessities of life.

Those who, through their devotion, have fallen in the battle-field, those who have died, in their infancy or in their old age, for want of food, unhappy, deserted,—for all these, at the end of every month an offering of funeral cakes should be made for which four Adhakas of rice should be used.

For the Vaishnava Ashrama : Those who observe the rites of Trisandhya, who have devoted themselves to a life of study and good conduct, who have freed themselves of the duties of a householder (गृहस्थ), who can control their passions, who have no other shelter during the rainy season—such Bhagavatas should be kept with due respect in the Vaishnava Ashrama.

For the Shaiva Ashrama : Those who observe the rites of Trisandhya . . .* who have freed themselves of the duties of a householder, who have no other shelter during the rainy season—such Yatis should be kept with due respect in the Brahmana Ashrama.

For the Buddhist Ashrama : Those who observe the rites of Trisandhya, who have devoted themselves to a life of study and good conduct, who have freed themselves of the duties of a householder, Yatis who have mastered their passions, who have no other shelter during the rains—such (Yatis) should be kept with due respect in the Saugat-ashrama.

For the Vaishnava Ashrama : No Vaishnava of this Ashrama can have any relation with any woman even if she be his legitimate wife. The Vaishnavas, who are devoted to their studies, will receive every day the necessities of life.

For the Shaiva Ashrama : (No special provision for the Shaiva Ashrama in this land.) The Brahmanas and the Yatis will receive every day the necessities of life.

For the Buddhist Ashrama : Hermits lacking in manners and good conduct, ignorant of the revealed scriptures, should be driven out of the Saugat-ashrama. The Bhikshus and the Yatis who are devoted to their studies will receive every day the necessities of life.

Four tooth-picks, eight betelnuts, half an Adhak of rice, sixty betel-leaves, a handful of Dipika (a digestive), a faggot of wood, should be given to the master (of the Ashrama). (Smaller quantities of these articles are to be given to the other inmates of the Ashramas.) Cooked rice was to be given according to the age of the recipient. The student of good conduct will receive clean leaves (for writing), ink and chalk; and, on special days such as the five festivals, they were to be given special food.

Once in their cells the ascetics would be free from the control of the supervisor.

If innocent persons came to seek in the Ashrama a refuge in their fright, they were not to be handed over to their persecutor, and he was not to seize them.

Neither by word, thought or act was anyone to be killed there. Inoffensive animals were not to be killed in the vicinity of the Ashrama.

Ladies of the royal household and chaste women were to be honoured in the Ashrama as the other guests. They should not, however, enter the cells. Women known to be of bad conduct, were to be refused admittance.

The wealth accumulated through the gifts of the rich was not to be diverted to other uses. (After this Shaiva

Ashrama regulations cease. There may have been more stanzas but they have disappeared.) The slaves, male and female, who would serve the Ashrama, should not be less than 50 in number. Then follows a description of the slaves : Two scribes, two watchmen of the royal hut, two librarians, two betel-leaf-suppliers, two water-carriers, six who would prepare leaves for writing, four torch-bearers, two female slaves for husking rice, cooks, etc.

The Professor (Adhyapaka), towering above the other professors in learning, clad as it were in unimpeachable conduct, should have ten servants.

The Kulapati should have ten slaves, two pairs of scissors, one razor, five pieces of cloth, etc. If the Kulapati does not conform to this decree of the king he will be punished by the king without mercy and handed over to the Tapasvins (ascetics).

The Ashrama regulations of king Yashovarman of Cambodia came to a close with the following noble stanza :— The Earth, the Waters, the Winds, the Clouds, the Sun and the Moon—have they the slightest personal interest in contributing to the happiness of created beings? The noble rule of life which the truly great follow is this : to minimize one's personal interests and to strive to promote the interests of others.

THE PROPHET OF IRAN

BY F. J. GINWALA, M.A., LL.B.

Zarathustra Spitman or Zoroaster, the prophet of Iran, according to Dr. Jackson and Dr. West, was born in 668 B.C. at Rae in Adarbaijan or more precisely the neighbourhood of Lake Urumiah. Spitman like Gautama is a

family designation, and the name comes from the ancestor of the prophet. His father's name was Pourushashpa and his mother's name was Dughdavo or Dogdo. In the Zoroastrian scriptures passages are adduced to show that the

sage's coming had been predicted ages before. The traditional source of information on the subject of the birth and early life of the prophet was originally the *Spend Nask* of the Avesta which gave an account of the first ten years of Zoroaster's existence. Unfortunately this Nask has been lost but its substance has been preserved in the Pahlavi literature and particularly in the *Dinkard*, in the selections of the *Zat-Sparam* and in the Modern Persian *Zarathustra Namah*. These works stand to Zoroastrianism somewhat as the *Lalit Vistara* to Buddhism.

In every religion the birth of its founder is heralded by supernatural signs and omens, and accompanied by wonders and prodigies. In the Avesta all nature rejoices at Zoroaster's birth. Ordinarily, children cry when they are born but in the case of Zoroaster, it is stated, the divine child smiled at his birth. The tradition that Zoroaster smiled instead of crying is as old as Pliny. It is further stated in the Pahlavi writings that four attempts were made by magicians and wizards to destroy the divine child, but they all failed. The first attempt is made to burn the infant in a huge fire, as in the case of Prahlad, but its life is saved by a miracle. An endeavour is made by the sorcerers to have the baby trampled to death by a herd of oxen, but the leading ox stands over the tiny prodigy and prevents it from perishing beneath the feet of the herd. The same experiment is repeated with horses, but the babe is rescued in the same marvellous manner. Even the wolves do not harm a hair of the divine child's head.

Before his seventh year, his father Pourushaspa, knowing that even the wizards had predicted a great future for the youth placed him under the

care of a wise and learned man named Burgin-Kurus.

Even at the early age of ten, Zoroaster showed his power of clairvoyance when he threw away a bottle, containing poison given to him as medicine, during his illness, and thus frustrated the evil designs of his enemies, who wanted to kill him.

Zarathustra is next confirmed in the true religious bonds by assuming the Kusti or the sacred thread at the age of fifteen. From his fifteenth year to the age of thirty the tradition is more meagre in its details. This period is a time not so much for action as it is of religious preparation. At the age of twenty *Zat-sparam* recounts that "abandoning worldly desires and laying hold of righteousness he departs from the house of his father and mother and wanders forth." It is stated that for seven years Zoroaster kept silent and passed his time in a natural cave in the Mount Elburz. They were undoubtedly the years of meditation, reflection and religious preparation that correspond to similar periods of divine, communings and philosophic introspection in other religious Teachers. The long retirement and separation from men, the hours of meditation, introspection and abstraction, had brought the material frame into complete subjection and had lifted the spiritual body into a realm of ecstatic rapture and transcendent exaltation which prepared it for prophetic vision.

At the age of thirty comes the divine light of revelation and Zoroaster enters upon the true path of the faith. It is in this year that the Archangel of good thought, *Vohu Manah*, appears before Zarathustra in a vision and leads his soul, in holy trance, into the presence of God Ahura Mazda. During the ten years that follow this vision, Zoroaster has seven different conferences with

Ahura Mazda and the six Amesha Spentas or Archangels. The revelation is complete. Zoroaster receives from Ormazd some final admonition and he carries from heaven the supreme knowledge contained in the Avesta, and also the sacred Ahuna Vairya formula—the OM of the Hindus, the Pancha Shila of the Buddhists—the paternoster of Zoroastrianism.

At parting he is warned to guard against the temptation of the friends who will beset his path as he returns among men. It is the instant when a weaker spirit might be prone to falter and when a false step would mean ruin and damnation. It is the moment when Mara whispered to the newly enlightened Lord Buddha tempting him to enter at once into Nirvana and not to give forth to mankind the illumination which he himself by so hard a struggle had won. The powers of evil now gather their forces for a combined attack upon Zarathustra. A description of the temptation is given forth in the Pahlavi and Avesta writings. The demon Buiti is sent by Ahriman or Satan to deceive and overthrow the holy messenger, but Zoroaster is armed with a breast-plate of righteousness, and with the spiritual weapons of the Law he defeats his spiritual enemies and puts them to flight. The Evil fiend said to Zarathustra, "Renounce the good religion of the Worshippers of Mazda so as to obtain a boon, such as a ruler of a nation." But Spitama Zarathustra answered him, "No, I shall not renounce the good religion of the Worshippers of the Mazda, not though life, and limb and soul should part asunder."

After his illumination it took nearly ten years before Zoroaster won his first convert. His teaching did not seem at the outset to have met with favour. Reforms come slowly and the ground

must be prepared. Ten years elapsed, —years of wandering and struggle, of hope and dejection, of trial and temporary despair—before he won his first disciple. This zealous adherent is his own cousin Maidhyoi, Maonha or Maidhyomah, who is often mentioned in the Avesta and other writings. He is a very different character from Lord Buddha's cousin Devadatta and he stands as the St. John of Zoroastrianism.

The eleventh and twelfth years of the Religion are stirring years in the prophet's life. They are years of struggle, bitter trial, temporary disappointment, but of final triumph; they are the two years devoted to the conversion of King Vistaspa or Gustaspa and when success finally crowns the effort they form the great climax in Zoroaster's career. An inspiration seems to have come to Zoroaster that he should turn to the Court of Vistaspa. Vistaspa is a king or princely ruler but he and his court are represented as having been wrapt in the toils of evil religious influence and fettered by false belief that was rife in the land.

Iran or the Court of Vistaspa is dominated by scheming and unscrupulous priests, and especially powerful amongst them is one Zak. Zarathustra became aware from revelation about the villainess and perverted religion of Zak and the other unscrupulous priests who were at the residence of Vistaspa. There is no doubt that he at once encountered their antagonism and vigorous opposition. They propounded thirty-three questions, and they were all satisfactorily answered by Zarathustra. Vistaspa's interest is aroused and the divine seer seems to have produced a marked effect by being able through his prescience openly to disclose and tell the thoughts of the king and of others with astonishing results. A plot is therefore

concocted by the priests who intrigue for Zoroaster's death. By suborning the porter of his lodging, these wicked schemers, succeeded in hiding vile material within the holy man's apartments so that it may be used as evidence against him. The hair, nails, together with various paraphernalia of witchcraft and sorcery, are thus slipped. On this false evidence Zoroaster is accused of being a wizard and necromancer, and he is thrown into the prison and is left to starve.

A miracle however releases Zarathustra. The king has a favourite black horse. Upon the imprisonment of Zarathustra the horse's four legs are suddenly drawn up into the belly, and the creature is unable to move. The occurrence is plainly a manifestation of divine displeasure. In the dungeon-cell Zarathustra hears of what has happened. He offers, if released, to restore the horse to its former soundness provided the king agrees to accept four specific conditions, viz. that he should accept his faith, that his queen Hutose should also embrace his faith, that his son Isfandiar should accept his faith and spread it and the culprits who had bribed the door-keeper and plotted against him should be punished. The king readily accepts these conditions, and the horse is fully restored to health, and leaps up upon his four legs as sound as before.

The conversion of Vistaspa is nearly complete but he still seeks from Zarathustra an additional proof before he is finally convinced. The king now himself makes four counter-requests before he fully adopts the faith. The first of these four requests by Vistaspa is that he may know his final doom and see his place in paradise; the second, that his

body may become invulnerable; the third favour is that he may have universal knowledge, knowing past, present and future; and fourth, that his soul may not leave his body until resurrection. The prophet of Ormazd gives assurance that all these requests may be granted, but he shows that such phenomenal privileges, when granted, could not be combined in the person of a single individual. The king must choose one of the four. His selection is to have permission to behold the place which he shall occupy in heaven. The king quaffs a draft of the "fountain of life" from a fine saucer and he sees his place in heaven. The king's son Peshotau receives from the prophet's hand a cup of milk which he drinks and becomes undying until resurrection. The grand Vazier Jamasp is given flowers, and he becomes endowed with universal Wisdom. The valiant Isfandiar partakes of a pomegranate, and his body is made invulnerable. Thus are bestowed the four great boons which were asked by Vistaspa.

Thereupon the queen embraced the faith, and many conversions follow and the prophet's own family, relatives and friends are frequently referred to in the Avesta as having become faithful adherents and believers. Adherents continued to multiply and devoted volunteers began to crowd into the ranks. From the Avesta we know that other lands and climes came in for a share of the good teachings of the faith. Firdausi speaks of Mobeds who were sent on this holy mission all over the world, assisted by the king's son Isfandiar. A Hindu sage Bias and several Greeks are also stated to have embraced the faith.

Such were the mighty teachings of the great Prophet Zarathustra.

LETTERS TO THE EDITOR

By K. GIEBENS

AND

DR. SURENDRA KISOR CHAKRAVARTY, M.A., PH.D.

TO THE EDITOR,

Prabuddha Bharata,
Mayavati.

SIR,

In the number of July, 1934, of *Prabuddha Bharata*, pp. 338-341, appeared an article entitled: "The Cult of Mithra."

It is strange to see that in such a short article on such a vast subject, the writer has found still the occasion of affirming plenty of things about Christianity. It must be regretted that in these affirmations, not a few historical errors are being found. Such is the case where the article enumerates many "resemblances" between Christianity and Mithraism, which, even according to Grant Showerman, from whom they are copied, may be "only apparent," and which in fact are far fetched and fancied. It is also inexact to call Manichæism a "sect of Christianity." It is not.

It would be too long to refute in detail the many assertions which the article contains without proofs. Can one sincerely contend that a struggle as the one between Christianity and Mithraism was settled "almost by chance?"

The last lines of the article are really offensive. The writer declares in them that "unfortunately" the Aryans of the West did not adhere to Mithraism, but to Christianity. That statement is directly offensive for all Christians, the more so that the writer has just admitted the polytheistic and barbarous note of Mithraism; it is indirectly offensive for all Aryans of India as well who have all failed to adhere to Mithraism.

May I kindly ask you to publish this letter in your next issue?

Yours truly,
K. GIEBENS.

St. Mary's College,
Kurseong;
4th July, 1934.

(Reply)

(a) Resemblances between Christianity and Mithraism:

The quotation is from *Encyclopædia Britannica*, 14th Edition, Vol. 15, p. 621.

"The points of collision were especially at Rome, in Africa, and in the Rhone Valley, and the struggle was the more obstinate because of the resemblances between the two religions, which were so numerous and so close as to be noticeable as early as the 2nd century, causing mutual recrimination."—From the same article in the *Encyclopædia Britannica*.

(b) Manichæism—a sect of Christianity:

"Permitted to preach his (Mani's) doctrines freely he taught especially the Christians of Mesopotamia, and in a very short time founded the Manichæan sect, which spread with such rapidity that it is evident that Mithraism had prepared men's minds for its reception."—*A History of Persia*, Vol. I, p. 436, by Lieut-Col. P. M. Sykes, C.M.G., C.I.E.

"As regards Mani himself, it is safest to assume that he held both Judaism and Catholic Christianity to be false religions.

" . . . The historical relation of Mani to Christianity is then as follows: From Catholicism, of which he had no detailed knowledge, he borrowed nothing. On the other hand, he looked upon what he considered to be Christianity proper—that is Christianity as it had been developed among the sects of Basilidians, Marcionites and perhaps Bardesanites, as a comparatively valuable and sound religion. He took from it the moral teaching of the Sermon on the Mount and a criticism of the Old Testament and of Judaism as far as he required it." Or again.—

"Its (of Manichæism) adherents were recruited . . . from the large number of the 'cultured,' who were striving after a 'rational' and yet in some manner *Christian* religion. . . . It admitted the stumbling blocks which the Old Testament offers to

every intelligent reader, and gave itself out as a *Christianity* without the Old Testament. . . .

"The farther Manichæism advanced into the West the more Christian and philosophic did it become In North Africa it found its most numerous adherents, gaining secret support even among the clergy. Augustine was an *auditor* for nine years while Faustus was at that time the most esteemed Manichæan teacher in the West."—These quotations are taken from the article on "Manichæism" in *Encyclopædia Britannica*, 14th Ed., Vol. 14, p. 803.

In the face of these, is the assertion of Mr. Giebens that Manichæism was not a part of Christianity due to the fact that for a time the "criticism of the Catholic Church became the strong side of Manichæism?" In that case Protestants are not Christians.

(c) Mr. Giebens need not get frightened by "not a few historical errors," and indulge in vague sentimentalism. The 'assertions' in the article are based on facts from such authoritative sources as *Encyclopædia Britannica*, *Encyclopædia of Religion and Ethics*, etc. The writer does not claim any originality for it and the proof of his assertions will be found in the books of reference given at the end of the article in *Prabuddha Bharata*, and he refers anybody interested in the subject to the full Bibliography given in the *Encyclopædia of Religion and Ethics*, Vol.

VIII, "Mithraism" by H. Stuart Jones of Trinity College, Oxford.

(d) As regards the struggle of Mithraism with Christianity—from *Encyclopædia of Religion and Ethics*, Vol. VIII, pp. 756 and 759.

"When Mithraism sank from a position of privilege to one of toleration, and before long became an object of persecution its days were numbered. It lingered on, on the one hand, in certain less civilized outposts of empire and the Alpine valleys, while, on the other hand, it became the symbol of a lost cause to the group of cultured pagans which maintained the defence of paganism in the senate house."

(e) It is not the intention of the writer to give any offence to anybody. His intention was to point out that in case the Aryans of the West had not cut themselves off from the old Aryan culture and religion they might have evolved as noble a religion as that of the Aryans of the East—the Upanishadic religion, etc. It is not Mithraism of the degenerate type that is advocated but the purer type of Mithra worship which is a form of Sun-worship. However, this is a personal opinion and the writer does not expect anybody to accept his views.

SURENDRA KISOR CHAKRAVARTY

A. M. College,

Mymensingh ;

17th July, 1934.

[Further discussion closed—Ed.]

VAKYA-SUDHA

INTRODUCTION

Vakya-Sudha is one of the numerous primers of monistic Vedanta written by Sankara. It has been truly said by one of the later famous Vedantins that Sankara has made the knowledge of Brahman so abundantly clear even in his primers that he has surpassed in it even Vyasa, the outstanding personality of spiritual India. Sankara has adopted in this book the same method of procedure

which he has done in his famous introduction to the Bashya of the *Brahma Sutras*, viz. the discrimination of the subject and the object. This is the method, be it noted, of Sankhya and Yoga philosophies too. This is a method which all rationalistic minds, which find it difficult to accept the God of religion, can readily accept and profit by. Starting with this discrimination when a man comes to pure consciousness, he understands what is really meant by the God of religion and finds

nothing to object to the word or the notion or whatever it be. The first period of our progress begins with the outside world with which we are more familiar and ends with the realization of the innermost; then begins the second period when the progress is a reconstruction of those falsely familiar things in this new light. When this 'inning-and outing' is complete, a perfect syn-

thetic vision results, which is the acme of spiritual realization. This is what Sankara has proposed to do in this little book. He also shows, how Brahman or absolute consciousness with the help of Maya creates the world of matter and individual souls, and how with the disappearance of Maya they vanish leaving behind nothing but that consciousness which was and ever is.

रूपं दृश्यं लोचनं दृक्तदृश्यं दृक्तु मानसम् ।

दृश्या धीवृत्तयः साक्षी दृगेव न तु दृश्यते ॥ १ ॥

1. This phenomenal world or the world of forms is the object and the eye¹ the subject. But the eye is the object and the mental modes² the subject. The mental modes (again) are the object and the Witness³ or the Self is the subject, which is (however) never the object.

¹ & ² *The eye and the mental modes*—These are not really subjects but are mere instruments of knowledge which the ordinary people mistake for the Seer or the subject. Sankara merely states the common belief and proceeds to impart true knowledge.

³ *The Witness*—The witness is not a part of the mind, which, according to Vedanta, is material whereas the Self is the pure spirit. It is the eternal Seer untouched by what goes on in the world of objects. It is the 'Vijnata' or the eternal Knower; hence, how and by what means can it be known? In Vedanta subject and objects do not change positions.

नीलपीतस्थूलसूक्ष्मह्रस्वदीर्घादिभेदतः ।

नानाविधानि रूपाणि पश्येल्लोचनमेकधा ॥ २ ॥

2. This world of forms is multiform, its variety being due to (differences of colour, size, shape, etc., such as) blue, yellow, gross, subtle, long, short, etc. But in one and the same way¹ does the mind see them all.

¹ *In one and the same way*—However different the objects are, the eye functions in the same way. The subject is one and so is its functioning, though its objects are many.

आंध्यमांघपदुत्वेषु नेत्रधर्मेषु चैकधा ।

संकल्पयेन्मनः श्रोत्रत्वगादौ योज्यतामिदम् ॥ ३ ॥

3. The mind views the properties of the eye such as blindness, dullness, sharpness, etc. in the same way. This (truth) should be extended to the case of the ear, touch, and other organs.

कामः संकल्पसंदेहौ श्रद्धाऽश्रद्ध धृतीतरे ।

ह्रीर्धोर्भीरित्येवमादीन् भासयत्येकधा चित्तिः ॥ ४ ॥

4. The Self¹ (which is pure consciousness) reveals in one

and the same way the modes of mind, such as desire, determination and indecision, belief and disbelief, fortitude and its opposite, shame, understanding, fright, etc.

¹ *The Self* etc.—The Self is Chiti or Chit, i.e. pure consciousness, which is the true subject and the revealer of all that exists. The apparent subjecthood of others, viz. of the mind, eye, etc. is derived from it. The mind and the organs act as the subject, they sometimes do and sometimes do not; with them it is an act requiring effort. Not so with the Self; its nature is revealing. It simply is, and by its very 'isness' things are revealed.

नोदेति नास्तमेत्येषा न वृद्धिं याति न क्षयम् ।

स्वयं विभात्यथान्यानि भासयेत्साधनं विना ॥ ५ ॥

5. This consciousness does not rise or set, neither increases nor decreases; ¹ it reveals itself as well as others without the help of any instrument or organ. ²

¹ *Does not rise . . . decreases*—The mind sometimes thinks, sometimes does not (as in deep sleep) and sometimes thinks otherwise; such is the case with the organs also. They act. But without change there is no action, so they change, i.e. they have a beginning, a middle and an end, they are subject to increase and decrease. But we cannot attribute any action to pure consciousness; hence it does not change but remains eternally the same.

² *With the help . . . organ*—If consciousness requires something else, such as organs, to be revealed or conscious of itself, then we are involved in a vicious circle—the organs depending on consciousness for their revealing and consciousness depending on the organs. As regards consciousness revealing other things unaided, it is equally true, as the very existence and functioning of the mind and organs depend on it and not *vice versa*. The scripture says, "What does not think with (the help of) the mind but by what the mind thinks," etc. The next verse explains it further.

चिच्छायाऽऽवेशतो बुद्धौ भानं धीस्तु द्विधा स्थिता ।

एकाहंकृतिरन्या स्यादंतःकरणरूपिणी ॥ ६ ॥

6. Intellect ¹ is revealed because of the reflection of this consciousness ² on it. It is revealed as two: one Egoism, and the other the Internal Organ. ³

¹ There are philosophical or rather psychological differences among Manas, Buddhi, etc. But in primers like this book, these niceties are purposely ignored. Here they are all taken in the general English sense of mind.

² *The reflection of this consciousness*—It is a peculiar expression of monistic Vedanta. In fact, immaterial consciousness cannot reflect. But although we do not ordinarily consider intellect to be material, we use such expression as: the boy reflects the powerful intellect of his father. By this we mean that the boy possesses an intellect which is very similar to or as good as that of his father. All systems of philosophy that claim to be logical find some difficulty in explaining the principle of individuation. Logic cannot bind absolute and relative, infinite and finite together—one must be false. Monistic Vedanta holds finitizing to be false, and it must give a tentative explanation to the beginner. Hence the necessity of a term which would not lower down the pure consciousness and yet would indicate it. The expression 'reflection of consciousness' means not the real consciousness but something very akin to it which comes in contact with Buddhi or intellect and gives rise to individuation.

³ *The Internal Organ*—When the consciousness is reflected on Buddhi or the internal organ (which though existent was so long unrecognized), then begins the dichotomy of knowledge, the division into subject and object. Before that there was but one homogeneous consciousness, and no subject and object. The Witness or pure consciousness

before reflection has been called the subject only by sufferance and from the common-sense point of view, to which awareness means awareness of the object by the subject. But with the reflection, the homogeneity of consciousness breaks, so to say, into two: one being the 'I'-consciousness or Egoism or the real Subject, and the other the Internal Organ, itself an object and through which all other objects are known.

छायाहंकारयोरैक्यं तप्तायःपिंडवन्मतम् ।

तदहंकारतादात्म्यात् देहश्चेतनतामगात् ॥ ७ ॥

7. The identity of the 'reflection' and egoism is like that of a piece of red hot iron.¹ The body has attained to consciousness because of its identification with this egoism.

¹ *Like that of a piece of red-hot iron*—The heat does not belong to the piece of iron but to fire; but the piece of iron seems to be hot and is so used for all practical purposes, because it and the fire have been identified. Similarly the reflection is of consciousness and not of egoism; but because of the identification of the two, the material egoism seems to possess consciousness. A piece of red-hot iron *possesses* heat which, not being its own, leaves it in time; but the heat of fire, or the heat which is fire, can never leave it—it is its nature, it is self.

The body in its turn becomes conscious because of its identity with the borrowed consciousness of egoism.

अहंकारस्य तादात्म्यं चिच्छायादेहसाक्षिभिः ।

सहजं कर्मजं भ्रान्तिजन्यं च त्रिविधं क्रमात् ॥ ८ ॥

8. The identity of egoism is with the reflection of consciousness, body and the Witness. This identity is of three kinds (according to the thing with which it is identified), *viz.* inborn, due to Karma, and illusory, respectively.¹

¹ *Inborn . . . respectively*—The Witness or pure consciousness never comes in contact with anything, hence the identity with it is hallucination pure and simple. With the body, the identity is due to Karma or fruits of action which determine the kind of body required for the proper enjoyment of those fruits. And the 'reflection' is coexistent with individuation and is therefore called 'inborn.'

संव्यधिनोः सतोर्नास्ति निवृत्तिः सहजस्य तु ।

कर्मक्षयात् प्रबोधाच्च निवर्तते क्रमादुभे ॥ ९ ॥

9. There is no cessation of these two related existences.¹ But there is cessation of the identities, *viz.* of the 'inborn' identity, on the wearing out of Karma and the dawn of true knowledge; and of the other two identities, on the wearing out of Karma and the dawn of knowledge respectively.²

¹ *Related Existences*—The reality of the 'reflection' is of a peculiar type. A shadow is not real in the sense the original is real, still it exists along with it and is coexistent with it, vanishing only when the original vanishes. In the present case the original being eternal, the reflection too is eternal. Hence the two realities, though in fact there is but one reality.

² *Of the inborn . . . respectively*—With the dissolution of cause the effect is also dissolved. The 'inborn' identity is due to Karma and ignorance which latter vanishes with the dawn of knowledge. Hence when both are gone the identity is also gone. Similarly on the destruction of Karma the second kind of identity, which is rooted in Karma, vanishes. Again the third kind of identity being due to ignorance vanishes when the true knowledge dawns.

अहंकारलये सुप्तौ भवेद्देहोऽप्यचेतनः ।

अहंकारविकासार्थः स्वप्नः सर्वस्तु जागरः ॥ १० ॥

10. When in deep sleep egoism ceases,¹ the body too becomes unconscious. In dreams egoism is half manifested and in wakeful state fully manifested.

¹ *Egoism ceases*—This temporary, full or partial, cessation is nothing but the temporary, full or partial, withdrawal of the reflection of consciousness, borrowed or otherwise, from those which appear unconscious. In dreamless sleep, the withdrawal is from body, and sense-organs ; in dreams it is from the gross body alone ; in wakeful state there is complete restoration.

अंतःकरणवृत्तिश्च चित्तिच्छायैक्यमागता ।

वासना कल्पयेत् स्वप्ने बोधेऽक्षैर्विषयान्बहिः ॥ ११ ॥

11. In the dream state the mental modes or the functionings of the internal organ, being identified with the 'reflection of consciousness' create desires¹ (within) and in the wakeful state project objects outside with the help of the (external) organs.

¹ *Desires*—These have not been called objects in order to distinguish them from the real objects of the wakeful state ; though, to all intents and purposes, they are objects.

NOTES AND COMMENTS

IN THIS NUMBER

The present section of *The Master Speaks* will be concluded in the next issue. . . . Prof. Akshaya Kumar Banerjee is an old contributor to the *Prabuddha Bharata*. Last April he wrote on 'WHAT DO GODS SIGNIFY.' . . . Swami Jnanaswarananda is organizer of the Vedanta Society in Chicago. *The Science of Meditation* is from a discourse he delivered to a select group of Vedanta students in America. . . . Nanalal C. Mehta has made a special study of Indian Art. His 'STUDIES IN INDIAN ART,' 'GUJARATI PAINTING IN THE FIFTEENTH CENTURY,' are valuable books on the subject. *Tradition in Indian Art* is from the Presidential

address delivered in the Art section of the last Oriental Conference. The remaining portion will be published next month. . . . THE MASTER MAHASAYA is from 'A SEARCH IN SECRET INDIA,' just published by Messrs. Rider & Co., London. The picture has been so vivid and faithful that we could not resist the temptation of reproducing it. The book is reviewed in this number. . . . Prof. Bijan Raj Chatterjee is a distinguished scholar, and belongs to the staff of the Government College, Meerut. He has made valuable researches about Indian culture in Java and Sumatra and brought out also a book on that. . . . *The Prophet of Iran* is from the pen of a prominent member of the Parsi

community in Bombay. . . . Vakya-Sudha is translated by a monk of the Ramakrishna Order.

INDIA IN JAPAN

One will not be very wrong if one says that India is the cradle of the culture and civilization in the East. In a series of articles such as, "Hindu Culture and Greater India," "Hinduism in Ceylon," "Hindu Religion in Java," "Hinduism in the Philippines," published recently in the *Prabuddha Bharata*, it was pointedly indicated how Hinduism had travelled abroad and permeated the Eastern culture. The Hindu and Buddhist influences can be seen in almost all important Eastern lands.

In an article, published lately in the *Hindustan Review*, Prof. E. E. Speight of the Osmania University shows how Japan is linked with India. Prof. Speight had lived in Japan for fifteen years teaching English in different colleges. In 1923 he came to India, which he calls "the original home of so much in the religion and culture of Japan." In the article referred to above he describes how one feels the Indian atmosphere in Japan. He says, "Japan owes so much of her goodness to what she learnt in early days from India. Those great apotheoses of the noblest human qualities and aspirations which we sometimes call the gods of India are present everywhere in Japan. Close your eyes in festival time there and you will imagine you are in India. Open them wherever you travel and you will see the traces of Indian missionaries of over a thousand years ago. Siva is there, Sri Krishna is there, and on every little island round the coasts of Japan is a shrine to Saraswati." He continues, "That cultural invasion of Japan by Indian ideals came to an end

because India was herself invaded in very different ways, and had to draw back upon herself; but not before she had been able to give to Japan enough to transform and beautify life there into something unique in the history of man. . . ."

Many persons moved by the present degrading condition of India think that she must completely change her outlook on life and model everything after the manner of Western nations; and they point to Japan in support of their opinion. Japan, it is true, has arrested the attention of the world because of her material power, but even in Japan there are signs of reaction against Western imitation. Japan can and does nowadays stand shoulder to shoulder with any great Power of the world. Her industry has been a terror to the competing nations in the field of trade and commerce, her navy and merchant marine are the third largest in the world, she commands a military strength before which the imperialism of the West subdues itself and seeks her friendship. But is Japan very happy? Is she feeling quite at home with her present conditions of life?

"Having thus almost blindly followed in the footsteps of the West, and having achieved a measure of physical progress undreamt of by their forefathers," writes Mr. Toshio Shiratori, a Japanese publicist, in the *Atlantic Monthly* of America, "the Japanese people began to pause and ponder.

"What is all this mad driving and striving for? Where has it landed them? Where are the nations of the West whom they are running after? Would that be a consummation devoutly to be wished?

"These are the questions they are asking themselves."

According to him under exterior

material success there is, at bottom, a revolt, in Japan, of mind against matter, and a cry of "Back to Asia."

About the present position of Japan, Mr. Shiratori says, "The whole situation in Japan to-day is rather too involved to be reduced to simple terms, nor are the various elements of the nation as yet thinking with one mind or working towards the same objective. On one point, however, there seems to be a consensus of opinion, and that is that blind imitation of the West has to cease and that there must be a cool and mature re-examination of the West in the light of the idealism of the East, so that there may be evolved a distinct civilization hitherto not known." Lately Japan has incurred the displeasure and suspicion of many, by her aggressive imperialism, but if she be sincere in her profession of the above ideal and if she realize it in practice, she will be an object-lesson to all Eastern countries, including India.

A PARADOX AND A TRAGEDY

Speaking with reference to the condition of America, Dr. Lindley, the Chancellor of the University of Kansas for the last fourteen years, said that no aspect of the paradox of want in the midst of plenty was more ominous, as one looked into the future, than the need and desire for more education amid increasing numbers of unemployed teachers.

If this is the state of affairs in America, what to say of the condition in India? In our country the percentage of literates is frightfully low, and still, there is a large number of educated youths who are pining away in dire poverty! Cannot they be organized to further the cause of education in the country?

Here also the example of America is worth following. According to *The*

Literary Digest the Federal Emergency Relief Administration of U. S. A. has, in the course of nine months, given employment to 44,000 teachers who are teaching more than 1,250,000 pupils. A similar scheme has been started to enable the poor students to prosecute their college studies. The College Students' Educational Project tries to provide work to the poor students so that they may earn something while reading in colleges. By giving money not "in the form of scholarships, or of the dole, but in wages for useful work on a wage-scale" the above organization has helped 75,000 students to continue their college career. One very good feature of this scheme is that it creates in the minds of boys a keen sense of self-respect and gives them a great satisfaction that they are indebted to nobody.

Difficulties and crises come to every country. But the difference between India and other countries is that whereas other countries strive their best to cope with the situation, and leave no stone unturned to grapple with difficulties, India, when faced with any calamity, looks helpless and easily submits to her lot as inevitable.

RELIGIOUS EDUCATION IN ENGLISH SCHOOLS

There is much talk about religious education in schools and colleges. But nowhere any experiment in that direction has met with great success. The mere drilling of scriptures into the minds of boys will not create in them a religious hankering; on the contrary, the talking of religion to boys in advance of any hankering on the part of them will create in boys a great disgust for religion. One gets religious spirit imperceptibly from the persons who live a genuine religious life. Reli-

gion is taught best through silence—through living a religious life.

Dr. Cyril Norwood, speaking at a conference on religious education, arranged by the Association for Adult Religious Education, at Haywards Heath, deplored that there was no adequate provision for religious education in English schools. Some think that religion is entirely a matter of the home education. But Dr. Norwood regretted that there was generally no religion in the home in England. Therefore the result was that boys and girls grew up with alarming ignorance of anything relating to religion. As a remedy he suggested that "it would be a great help if each boarding school should have a chaplain—a person to whom the boys could resort in times of trouble with confidence that their secrets would not be passed on."

Applying the suggestion to the condition in India, we would say if there are teachers to whom boys can approach with the problems of their inner life, a very good result will follow. But for that teachers should live such an exemplary life that they will easily win the confidence and trust, admiration and respect of boys. Teachers need not feel too much anxiety to give religion to their boys. Let them only remember that the slightest blemish on their character will greatly re-act upon the minds of their boys, and so they should be careful to be above that. For the sake of the boys—if not for their own sake—they should live a life of great inner struggle. In that case even if the boys have no direct influence during the period they live under their care, the boys will find great strength from the remembrance of the examples of their teachers, when they enter the world and have to pass through fiery ordeals.

What applies to teachers, applies to parents as well. In the matter of religious education the home and the school should combine. If the influence of the school is undermined by the effect of an unhealthy home, or *vice versa*, no result can be expected. But it is usual to lay all the blame of a bad education on the shoulder of the poor teachers, while parents think that they have no responsibility in the matter.

MRS. SAROJINI NAIDU'S ADVICE

India is passing through a great transitional period. She is pulsating with new hopes and aspirations, and many movements are afoot to build up a better India. In this respect women are not lagging behind; they are also coming out to share responsibility along with men. But the problem of women is very complex, because they have to keep a balance between family duties and public activities, between old traditions and new demands. If they fail to do that, many homes are likely to be broken, and in that they themselves also will have to suffer.

In regard to this Mrs. Sarojini Naidu, who has seen much of the East and the West, gives some very weighty advice. Addressing a ladies' meeting at Bangalore, last month, she is reported to have said "that the women of India at the present day needed less education and more of culture. She would condemn the feeling among modern girls that the teaching of the past was useless. In India, women took themselves too seriously, and they had at present no time to devote to the art of living and of culture. Real culture was that which made life simple and rich. Real culture widened their ideas and made them wise, sympathetic and tolerant. If women thought that they could learn all from books and not from

life, they would remain ignorant and uncultured. The traditional position of responsibility and duties given to women in India had been abrogated by them. They could regain their ancient position, not by holding conferences and passing resolutions, but only by united efforts for the common good."

But she would not ask the Indian women to move only in the past. So she said "that it was the duty of women to keep themselves in touch with what was happening in the world, India could make her best contribution not by being conservative but by showing to the world her example of piety and devotion, her power of sacrifice, her wide sympathy and compassion. These were the gifts that India could give to the world and in this women had to have their share and part."

SELF-CREATED SUFFERINGS

Calderon, a great Spanish dramatist of the 17th century, had the following story for one of his dramas: "that a kind of Cipriano or Faust is through life thwarted in all his plans for the acquisition of wealth, or honour, or happiness, by a masked stranger who stands in his way like some Alastor or evil spirit. He is at length in love—the day is fixed for his marriage—when the unknown contrives to sow dissension between him and his betrothed, and to break off the match. Infuriate with his wrongs, he breathes nothing but revenge, but all his attempts to discover his mysterious foe prove abortive: at length his persecutor appears of his own accord. When about to fight, the Embozado unmasks, and discovers the phantasm of himself, saying, 'Are you satisfied?' The hero of the play dies with horror."

How nicely this strange story illustrates the tragedy of every life. The

root cause of the sufferings of every man will be found to lie within himself. The man who hates the world finds himself hated by all. Conversely, if the man who complains of having received antipathy from the world looks within himself, he is sure to find that he never cared to give sympathy to anyone. On the contrary, the man who is of loving nature, finds himself loved by one and all. Man gets back like a 'boomerang' only what he throws to the world. Man and the world meet half way; the world can commit no harm to the man who has wronged none in the world. Half the misery of man is imaginary and the remaining half is brought on by his own folly or wickedness. So the man who wants to be happy in life, should try to root out the source of all evil from within himself.

LESSONS FROM THE AMERICAN SOCIETY

Those who want to reform our society on Western models, very often do not care to know what is the real situation in the Western social life. They are dazzled by the outer glare and glitter, and do not know what lies underneath many apparently good things. Swami Vivekananda from his intimate personal contact with the Western society of all grades said that outwardly the Western society was a loud peal of laughter, but inwardly it was a long wail. In a recent issue of the *Forum*, an English periodical published from New York, we find an American writer bemoaning the pitiful condition of the American society. He says, "If there is one widespread phenomenon in American social life, the evil fruits of which young people have experienced and observed on every side, it is the havoc wrought by divorce, broken homes, and artificially orphaned children. Young men reared in this twentieth century do not need to con-

sult statistics or police records to know that five-sixths of our youthful criminals and adolescent delinquents are the products of disrupted homes."

Still, there is incessant cry for greater and greater personal freedom from all social laws, which to some extent check a society from running into chaos. In many places family has broken up, persons find no peace anywhere; still their outlook on life is such as will create more and more confusion in society. The above writer says that it is foolish for scholarly sociologists to theorize that the breakdown of family life can be remedied by abolishing it altogether. But people in Western countries are vying with one another to make the family more and more unstable.

Many think that a scientific view of

sex and a wider knowledge of that will improve the situation. But the writer gravely doubts that. "The fact of the matter is," he says, "that never before was there such worldly sophistication prevalent among young adolescents; and never before was there such utter moral chaos prevailing among them." Therefore he cannot support the scheme of more sophistication in order to cure the evils of sophistication. Nor can he justify the appeals of the Russells and the Lindsays for greater "sex freedom." For, encouraging evil will never bring forth good.

This confession of an American writer deserves notice by those Indians who think that many of our social canons are useless, dead conventions, fit only for the people of the Medieval Age.

REVIEWS AND NOTICES

INDIA IN THE MAKING. By Swami Avyaktananda. *The Universal Publishing Corporation, Bankipore, Patna.* 143 pp. Price Re. 1.

This thought-provoking little book supplies us with some of the best thoughts and sentiments of to-day; and lays down a scheme of national reconstruction for India, which satisfies the three main currents of modern socio-political thoughts, viz. internationalism, nationalism and individualism. Speaking on religion, art, society, politics and economy, the book deals with a very comprehensive, but by no means a complex, scheme. The plan adumbrated herein is simple and practical and is at the same time, leavened with a high idealism. A deep student of the writings of Swami Vivekananda and Sister Nivedita, and equipped with a critical understanding of the various movements of the West, the author has viewed the problems with a highly catholic eye and has arrived at conclusions which can be accepted by Hindus, Muslims and Christians as well as by Socialists and nationalists without sacrificing any of their fundamental principles.

Speaking of religion the author says: "Essentially speaking, every religion is universal and implies at its best the harmony of all religions." "Popular Hinduism, popular Christianity, popular Islam do not and cannot teach us unity in diversity. Genuine Hinduism, genuine Christianity, genuine Islam can." "The national religion of India is to be a federation of Hinduism, Christianity and Islam." "So all religions are our own. . . . It is not passive toleration but sincere acceptance that should be our ideal. We in ordinary life possess so many things. It is not that we use them all at a time; but every moment we are conscious of our own possession."

The author is against the wiping out of the Varnashramachara (the Caste-and-Order System) in the new social order and advocates its modernization "in the light of Guild-Socialism and Anarchist Communism" by removing untouchability, popularizing "the common principles of Indian culture and other elevating thoughts of the modern West" and preaching "the gospel of work as taught in the Gita." About the place of women in society the author says: "India

has crushed the human aspect of women to make them divine. The West has neglected the divine aspect of women to make them human. Modern India must combine both in her women and evolve a perfect feminine type." "The legitimate corollary of the Vedantic equality will be an equality in social privileges . . . between men and women . . ."

The author's scheme of national reconstruction includes two bodies: (1) An All-India Religious Organization whose duty would be to practise, preserve and diffuse (a) "the universal ideals of the Vedanta and thus harmonize the Vedas, the Bible and the Koran," (b) "the ideals of the divinity of man and the solidarity of humanity," and (c) "the spirit of Karma Yoga." (2) A body somewhat like the Indian National Congress with duties "to organize village Panchayats and other higher organizations" "formed out of the integration of village Panchayats . . ." which are "to be in charge of education, sanitation, law and order, economic and industrial pursuits."

The readers will find in the book not fanciful theories and sweeping generalizations that are too cheap nowadays but workable hints and somewhat detailed schemes based on a true reading of the history of the land in the light of the modern world movements. The readers will, we hope, be greatly benefited by its reading.

A SEARCH IN SECRET INDIA. By Paul Brunton. *Rider & Co., Paternoster House, London, E.C. 312 pp. Price 15s.*

A Search In Secret India is a commendable record of Mr. Paul Brunton's study of Hinduism as it prevails to-day among the Holy Men of India. The author does not, happily, belong to that group of Western writers who are singularly devoid of charity and humanism when it comes to a question of depicting the unhappy India. Pride of birth, political supremacy and such like bars that cleave man from man find no place in Mr. Brunton's heart. Neither is he carried away by the zeal and enthusiasm of a new convert. We find in him a happy combination of the earnestness of a seeker and the unbiassed critical attitude of an investigator.

In his exploration Mr. Brunton spares no pains. He travels throughout the length and breadth of the land—into the interiors—in search of enlightened saints and seers. He considers no price too high provided it can

bring him face to face with a real Yogi. In the religious drama that he sees enacted on the Indian continent as the stage, the plots and characters are more or less exhaustively incorporated. There are pretenders, charlatans, sincere seekers, and a rare few that have attained perfection. From among these, we may safely say, Mr. Brunton has successfully eschewed the chaff and selected the corns.

The author complains that India is totally lacking in scientific and critical investigation which, according to him, is purely Western. He deplores the Indians mixing up hearsay with facts. He shuns the "devotees" and dreads the disciples who have the "legend-swallowing ability." While we may to some extent agree with Mr. Paul Brunton, we may also do well to point out to him that he has not yet come across that section of the 'Secret India' in which reason and investigation alone play the foremost part, and which logically maintains that God is the only Reality—the world in its variety being a superstitious superimposition. After all, credulous people are in all societies—some credulous over spirit while others over matter. Let the learned try to know for themselves which of the two is the better credulity.

Mr. Brunton comes to the East, being distressed at heart. That it is a spiritual unrest which has overtaken him, he is not himself fully aware. The thirst for a higher life, if there is any, supersedes the journalist, scientist, atheist and every other "ist" in him. Anxiously he seeks all over the sacred land, and fervently he knocks at her spiritual door. His holy pilgrimage is in the end amply rewarded. If India has a message to the world, it is this which Mr. Paul Brunton has sought and found. We warmly recommend this book to all the seekers after Divine Heritage.

S. C.

THE SUJNA GOKULJI ZALA VEDANT PRIZE ESSAY for 1915. By M. T. Telivala, B.A., LL.B., Vakil, High Court, Bombay. *Published by Nirnaya Sagar Press, Bombay. 96 pp.*

The author tells us in the Preface: "This is one of the two essays selected by the Bombay University for the Sujna Gokulji Zala Vedant Prize, 1915. The essay was submitted in June, 1915; and the result was declared in December, 1917." The subject of the essay was: Discuss how far Sankara-

charya truly represents the view of the author of the Brahmasutras. The author has given his verdict against Sankara. The essay is really a learned one. Though we do not share the author's view, we cannot but admire his skilful handling of the subject. This is a very old subject for discussion on which no final conclusion can be arrived at; for, the wording of the Sutras, their arrangements into Purvapaksha and Siddhanta Sutras and into Adhikaranas, as well as their reference to the Sruti are such as can reasonably be interpreted in more ways than one. Such controversial subjects however should attract our attention, and as such the book is worth reading.

FRENCH

THE BIBLE AND INDIA

It is a sign of the times that as a result of the profounder intercourse between races due to travels, commercial expansion and social contacts as well as the researches of scholars in the East and West into the achievements of foreign cultures, past and present, people to-day are getting more and more impressed by the vast amount of similarities, nay, identities in the mental and moral make-up of the diverse branches of humanity.

And so "convergent lights" are demonstrated to be thrown by the Christian and Indian thoughts in the work entitled *La Bible et l'Inde: Clartés Convergentes* 1 Paris Librairie Orientale et Americaine, 1933, (pp. 300). The author is a French lady who wants to remain anonymous and has got her work published over the signature of Alex Emmanuel. It is not possible, however, to detect the feminine authorship except in an adjective in one of her letters addressed to Prof. Ernest Zyromski who writes a fine and fairly large-sized essay, *Le Message Oriental*, by way of preface to the book. The work is the product of considerable labour and much devotion.

The author's spirit is admirable. She wants her work to serve as a contribution to the establishment, in some distant future of course, of universal religion, towards which she believes mankind has been moving. In any case, the religious *rapprochement* of East and West is the direct objective of this publication. Her motive is essentially religious. She proceeds as a Christian and from the Christian point of view she discovers the

analogies between the most diverse races, the fundamental unities of mankind.

The categories of her philosophy are Christian. The following topics are discussed: Revelation, The Absolute, Personal God, The Eternal, The Only Son, The Holy Communion, The Historic Christ, Redemption, The School of Humanity, Salvation by Law, Salvation by Work, and Salvation by Grace. The basic contents of these Christian categories are found by the author to be essentially allied to or even identical with the Indian (Hindu and Buddhist) principles of spiritual life.

In one of the chapters on salvation the author compares the sacrifice of Christ as explained by Paul with the divine sacrifice as described in the *Rig-Veda*. Passages relating to salvation by good work are quoted from *Anguttara Nikaya*, *Manu*, *Bhagavad-Gita*, *Mundakopanishad*, *Dhammapada* and *Bhagavat-Purana*, and placed in the perspective of sayings from different parts of the Bible.

The Hindu conception of the Absolute is illustrated by citations from *Rig-Veda* x, 121, 1, *Brihadaranyaka Upanishad* II, 9, 1, *Bhagavad-Gita* xiii, 12-16, *Yajurveda-Ishopanishad* 1, 5, *Mundakopanishad* 1, 9, 888, 1, 7-8, *Shvetashvataropanishad* IV, 18-20, *Kathopanishad* IV, 12-13, The Chinese philosopher Laotze is also quoted. The passages are intended to throw light on the *Genesis*. 1, 2, *Psalms*, XCI, 9, *Isiah*, XL, 12-14, *Exodus*, XXXIII, 11, *Jeremiah*, LI, 15, II, *Corinthians*, XII, 4, I, *Corinthians*, XIII, 12, *Psalms*, CXXXVIII, 4. The discussion may be regarded as a study in parallel passages from Christian and non-Christian texts.

The methodology is clear. It is questionable, however, if "orthodox" Christians would go so far as the author in the rather much too liberal interpretation of the Biblical passages. It is well known that official Christianity can hardly sacrifice its "Dogma" in the interest of anthropology, history, psychology, etc. The author is not unaware of opposition likely to be encountered.

The question of Christian Dogma does not, however, affect every passage from the Bible cited by the author. In regard to those Christian passages which have no bearings on Dogma and which are valuable as aids to spiritual and moral life as distinguished from religion, the author may be said very often to have successfully discovered happy parallels from the teachings of Indian

masters, from the sages of the *Rig-Veda* to Ramakrishna and Vivekananda. The work can be well appreciated by the present reviewer, author as he is of *Chinese Religion through Hindu Eyes* (Shanghai 1916) and *The Futurism of Young Asia* (Berlin 1922), works in which the doctrine of equality, similarity and identity between East and West was established on all fronts,—legal, constitutional, æsthetic, economic, social, religious and philosophical.

The fundamental defect in *La Bible et l'Inde* is therefore to be found in the following statement which occurs at p. 22: "The Orientals are inferior to us in everything that touches on practical life." In other words, like most of the modern Euro-American scholars, Orientalists, philosophers, and sociologists the author ignores or is blind to the achievements of the Oriental people in the domains of administration, social organization, public-spirited activities, arts and crafts as well as material civilization in its varied phases. Hence her interpretations of Oriental spirituality, metaphysical speculation and mysticism are based on insufficient data and remain one-sided as well as misleading.

The author's fallacy is the same as that of Henri Massis (in his *Defense de l'Occident*) who is quoted by M. Zyromski in the preface to the present work as maintaining

the thesis that "the India of Yoga and Vedanta has nothing to teach us," that the "idea of law as something sovereign does not exist in Asia," and that "Asian speculation is a vast dreaming in which all is mixed up to founder into the depths of the indeterminate and return to the peace of abyss" (p. XXXIII). This, indeed, is the traditional view of the West regarding the East. And the present author in spite of her noble mission of establishing a universal religion and world-wide brotherhood has failed to get beyond the Occidental tradition, which is used to denying to the Oriental genius, the capacity for practical attainments.

M. Zyromski, who sponsors the book, takes a correct view in the preface when he wants the readers to remember that the "Occident also has its philosophers of cosmic sentiment, the Christian mystics who are incomparable, the poets who have exhibited to the world as remarkable sensibility as the effusions of primitive poets" (p. xxxii). This message should be valuable to the scholars, philosophers and sociologists of Asia who are inclined too often to deny spirituality and mysticism to the Occidental spirit.

The work may be read with profit by every student of religion, philosophy and sociology.

BENOY KUMAR SARKAR

NEWS AND REPORTS

SWAMI JNANESWARANANDA AND SWAMI AKHILANANDA BACK TO INDIA

Swami Jnaneswarananda, president of the Vedanta Society in Chicago, and Swami Akhilananda, head of the Vedanta Centre in Providence, came back to India last month. Swami Jnaneswarananda went to America in 1927, and, after working for some time in New York, opened the Centre in Chicago. Swami Akhilananda went to America in 1926. He started the Centre in Providence in 1928. It was also due to his endeavour that another Vedanta Society—the Society in Washington—was established.

Both the Swamis after a short stay in India will go back to their respective fields of work.

RAMKRISHNA MISSION INDUSTRIAL SCHOOL, BELUR

At the opening ceremony of a new building for the Ramkrishna Mission Industrial School at Belur on July 23, which was the occasion for addresses by Swami Suddhananda, Prof. Jay Gopal Banerjee, Rai Bahadur Nagendra Nath Banerjee—Public Appraiser Rishikesh Mookerjee, Surendra Nath Chakrabarti—Medical College Superintendent, and others, the following was said by Prof. Benoy Kumar Sarkar:—

"The story of the Belur Math since the laying of the foundation stone by Swami Vivekananda in 1899 to the opening of the new building for the Ramkrishna Mission Industrial School by Swami Suddhananda

to-day is a story of month to month, nay, week to week expansion of the activities of the Ramakrishna-Vivekananda Movement along diverse fronts—religious, sanitary, philanthropic, educational and cultural, both at home and abroad. And this expansion of the Belur Movement is really an epitome of the all-round expansion of the Bengali people during the last generation.

“About 1901 not more than 10 engineers used to come out of the Shibpur Engineering College every year. To-day the number is fourfold. In those days not more than 500 scholars were enrolled in all the lower technical and industrial schools of Bengal. To-day the number of such scholars is about 7,000.

“This expansion has been attended with and is really a result of the combined patriotic endeavour of all classes of the Bengali people. Industrial schools, vocational training, technical and scientific research, all require a financial outlay. We are in a position to say that like the Ramakrishna Mission every other association for the scientific and industrial education of Bengalis has been mainly financed by Bengali Zamindars (landholders), the class which for all practical purposes has been the chief representative of concentrated capital in Bengal.

“The Zamindars have pioneered to a considerable extent the movement for industrial and technical education in Bengal. The Ashanulla Technical School at Dacca is an instance. Raja Jagatkishore Acharya Chowdhury of Muktagacha has established a Technical School at Mymensingh. Seal’s Free Industrial School at Calcutta is well-known. Maharaja Cossimbazar’s Polytechnic Institute is likewise located in Calcutta. The enthusiasm for technical education found one of its first expressions in the Swadeshi Movement of 1905-06 and was embodied in the National Council of Education which is to-day represented by the College of Engineering and Technology at Jadabpur, near Calcutta. We are all aware that every pice of the several million Rupees with which this institution was originally endowed came from the Zamindar community. The late Raja Subodh Chandra Mallik of Calcutta and Maharaja Surya Kanta Acharya Chowdhury of Mymensingh and S. J. Brajendra Kishore Roy Chowdhury of Gouripur (Mymensingh) have therefore become immortal in Bengal. Nor must we forget that the donations and

subscriptions collected by S. J. Jogendra Chandra Ghosh since 1904 with the object of maintaining hundreds of scholars in industry, science and commerce with stipends in Japan, America and Europe have been the gifts of landholders throughout the length and breadth of Bengal. Finally, there is the Department of applied sciences at the Calcutta University. A great part of the finances of this department is likewise the donation of landholders.

“Agricultural renaissance has always to be striven after with the aid of intensified co-operative movement in credit and marketing as well as with land-mortgage banks and technical improvements. But the ‘tonic of machinery’ as applied to arts and crafts, —the industrialization of the country,—is the chief desideratum at the present moment. It is a glory of Vivekananda’s philosophy that his neo-Vedantism found a proper place for materialistic progress along technocratic lines in its scheme of full-blooded life. We are happy that this ideology is now inspiring virtually every class of our countrymen from the landholder, the lawyer, the school-master and the medical man to the clerk, the merchant and the peasant. The Ramakrishna Mission can therefore depend for funds and other support on all classes as indeed the representative character of the present gathering demonstrates.”

THE RAMKRISHNA MISSION, CEYLON BRANCH

FOURTH ANNUAL REPORT

JULY 1932—JUNE 1933

The Ceylon Branch of the Ramakrishna Mission has two kinds of activities, viz. those that are *mainly religious* and those that are *mainly educational*.

The Colombo Ashrama is the Headquarters of the Mission in the Island.

Activities, mainly religious:—(a) At the Ashrama the Swamis conducted weekly discourses on the Upanishads and the Gospel of Sri Ramakrishna on Sundays, and a series of discourses on the life and teachings of Swami Vivekananda on Thursdays. (b) A religious class was conducted in Slave Island during the months of October, November and December. Another class on Tamil Literature on Tuesday nights was also ably conducted. (c) During the year under review, the Swamis of the Mission delivered

several lectures in Colombo under the auspices of many associations. (d) The Swamis of the Mission went on tours to various important places on invitation and gave public lectures on topics cultural and religious. (e) Monthly Radio-talks on popular and cultural subjects were also given. (f) Swami Paramananda, head of the Vedanta Centres at Boston and La Crescenta gave a few very brilliant and stirring addresses which were highly appreciated by the public. (g) The birthday celebrations of Sri Ramakrishna and Vivekananda as well as of the great Suivite Saints were held with due pomp.

Activities mainly educational:—(a) The Ashrama maintains a library and a reading room moderately stocked with books and magazines and dailies. (b) The English School in Trincomalee made good progress during the year. The Tamil School will shortly be made a model school for the District, the Inspecting Officers of the Education Department having made recommendations for it. (c) The English School at Kalladi-Uppodai was given a graduate Head Teacher and has recorded steady progress. *The Ramkrishna Mission Students' Home* maintained nineteen orphans. The eight Tamil Schools in the Batticaloa District showed steady progress. (d) The two schools in Jaffna are managed by a local committee.

In all the 13 schools managed by the Mission there are approximately 2,200 pupils and 75 teachers.

Moral and religious instructions were continued to be given to the inmates of the Mantivu Leper Asylum and the prisoners in the Batticaloa Gaol. The usual treat was also given to them on New Year's Day.

The Ashrama is in urgent need of a plot of land, a temple and a building for the accommodation of the monks and a permanent fund for its maintenance, for which the Ashrama requires at least Rs. 25,000. Persons wishing to perpetuate the memory of those who are near and dear to them can do so either by creating a permanent fund or by erecting one or more rooms or the entire building or by making a gift of a plot of land or by purchasing a site for the Ashrama. Any sum earmarked for any particular purpose will be spent wholly for that purpose.

Contributions will be thankfully received and acknowledged by: The Treasurer, The Ramkrishna Mission (Ceylon Branch), Wellawatte, Colombo.

THE RAMKRISHNA MISSION BRANCH CENTRE, Dacca

ANNUAL REPORT FOR THE YEAR 1933

The activities of this branch centre are broadly classified under three heads: Missionary, Educational and Charitable.

The mission has organized some centres in different parts of the city, where scriptures and teachings of Prophets are read and explained. Free discussion of personal doubts, comparative study of different religions and universal toleration are the distinctive features of these sittings. More than 200 such sittings were held in the year under review. A large number of lectures were delivered at various places in the town including the university and even outside the town, some of the prominent lecturers being Swami Sharvananda, Swami Paramananda and Swami Adyananda. The birthday anniversaries of Prophets and Teachers, including Sri Ramakrishna and Swami Vivekananda, were also duly celebrated, with devotional songs, exposition of scriptures, lectures and feeding of the poor.

This branch conducts two schools, one for boys teaching up to Class V and the other for girls teaching up to Class IV. The numbers on the rolls are respectively 133 and 25. Two libraries containing 2,373 and 328 books and one Reading Room are also conducted. Pecuniary help to poor students is another item of this section.

Monthly doles of rice and pecuniary help to deserving persons and families, house-to-house nursing and the running of an out door dispensary are its charitable works. The system of treatment at the dispensary is generally Homœopathy, but Ayurvedic and Allopathic medicines are used occasionally. The number of new cases treated is 3,130 and that of the repeated cases, 2,893.

The immediate needs of the centre are:

- (i) a building for the accommodation of the ever-swelling number of boys of the school, estimated at Rs. 6,000;
- (ii) Rs. 500 for a wall behind the school buildings; and
- (iii) a permanent fund to ensure safe and smooth working of the school.

Its total receipts in 1933 amounted to Rs. 3,590-9-2, and disbursements, Rs. 1,416-5. Contributions will be thankfully received and acknowledged by:—The Secretary, Ramkrishna Mission, Dacca.

THE RAMAKRISHNA MISSION SEVASHRAMA, RANGOON

THE THIRTEENTH ANNUAL REPORT (1933)

During the year under review the number of admission in the in-door section has considerably increased. The opening of a new department for the treatment of ear, nose and throat under a specialist will certainly attract more in-door patients. In view of the increasing demand for accommodation and treatment both in the in-door and out-door departments of the hospital, additional accommodation is urgently required.

The total attendance of patients at the Sevashrama was 1,87,540. These patients did not belong exclusively to the city of Rangoon; a considerable number of them came from the suburbs and from some remote districts of Burma.

The number of patients admitted in the in-door department during the year under review was 2,347 men and 839 women including children. The aggregate of the daily totals of attendance came up to 27,985 men, 7,660 women and 1,227 children; the average period of stay in the hospital in each case was 11 days for women and 12 days for men.

At the out-patients department the total number of attendance came up to 1,50,668 including men, women and children. The average daily attendance was 283 men, 77 women, 53 children, i.e. a total of 413.

The total income in the year under review was Rs. 49,988-9-2, and the total amount spent was Rs. 33,972-10-1. Any contribution, in cash or kind, will be thankfully received and acknowledged by:—The Secretary, R. K. Mission Hospital, Rangoon-East, Burma.

RAMKRISHNA MISSION'S RELIEF WORK IN ASSAM

We have already informed the public that we have opened three relief centres, viz., Jhingabari, Bilajuri and Bangsikunda in the flood-affected areas in Sylhet, and two others, viz., Dharamtul and Fulaguri in the district of Nowgong. Pressing appeals for help have compelled us, since then, to increase considerably the number of villages within the jurisdiction of all our centres,

despite our limited funds. Altogether 974 mds. 29 srs. 8 chs. of rice were distributed among 6,248 recipients of 114 villages up till August 7, besides 407 pieces of new cloths and 16 pieces of old ones. A small quantity of Chira and molasses was also distributed among the recipients in case of necessity.

Along with the distribution of food-stuffs, distribution of cloths, paddy-seeds and supply of capital money to the able-bodied youths and widows to help them to restart their hereditary occupations, have however now become an immediate necessity. Our small distributions in these directions are too inadequate to meet the urgent demands. All these require a big sum of money. We are repeatedly informing the public that our funds are well-nigh exhausted. The help that we have so far received from our kind-hearted friends are too insufficient to relieve the acute distress of the affected area. We are still having appeals to open fresh centres in the areas where no relief has yet reached.

Our relief work in Behar is still going on from our centres at Monghyr and Motihari. As the latter district has been recently subject to floods, we have to give fresh necessary relief there. We are also having petitions from other parts to start relief works. But the paucity of our funds does not allow us to give fresh consideration to them. Our total collections for this relief work is Rs. 1,12,950-13-9 and total disbursement amounts to Rs. 1,11,067-10-0 leaving only a small balance with us.

We therefore earnestly appeal to our generous friends to feel the acuteness of the distress and stretch their accustomed helping hands once again to relieve the suffering of the people of Assam.

Contributions, however, small, will be most thankfully received and acknowledged at the following addresses:

1. President, Ramkrishna Mission,
Belur Math, (Howrah).
2. The Manager, Udbodhan Office,
1, Mukherji Lane, Baghbazar,
Calcutta.
3. The Manager, Advaita Ashrama,
4, Wellington Lane, Calcutta.
VIRAJANANDA
Secretary

Prabuddha Bharata

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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

“Arise ! Awake ! And stop not till the Goal is reached.”

THE MASTER SPEAKS

[FROM THE DIARY OF M.]

NIRGUNA OR ATTRIBUTELESS BRAHMAN
IS BEYOND MIND AND SPEECH—BEYOND
THE THREE ATTRIBUTES OF MATTER

Sri Ramakrishna : A doll of salt once went to fathom the ocean but did not return to give the news. Some hold that even Sukadeva and others only saw and touched (the ocean of Brahman) but could not take a plunge in it.

I told Vidyasagar : “Having come out of the mouth all things have been defiled ; but Brahman has not been so defiled. That is to say, none has yet been able to express in words what Brahman really is. That which comes in contact with the mouth gets defiled thereby.”¹ Vidyasagar was a Pandit he was very pleased at this.

¹ The implied simile when explained means this : Edibles get defiled when they come in contact with any mouth, in the sense that they become unfit to be taken not only by others but by the same man on another occasion. And what applies to edibles only has been here extended, of course humor-

Beyond Kedar, it is said, there are mountains covered with snow. If you climb very high, you won't be able to return. Those who went to see what was there—how human beings fare—did not return to tell their tales.

His vision is so blissful, so entrancing, that all gets silenced.² Who will carry news? Who will explain?

Beyond the seven courtyards lives the king. In the hall of each courtyard there sits an official holding a pompous court. The disciple asks in each courtyard, “Is this the king?” The master says, “No, not he, not he.” Reaching the innermost courtyard, he is astonished at what he sees. He is

ously, to all other things coming in contact with mouth. So Brahman, which is inexpressible, has been ingeniously said to have escaped defilement.

² “Whence speech, returns with mind without getting it.” *Taittiriya Upanishad, Brahmananda-valli.*

beside himself with joy. There is no more need for asking, "Is he the king?" All doubts are gone at the very sight.⁶

The minister: 'Yes, sir, all these are there in Vedanta.

Sri Ramakrishna: When creating, sustaining and dissolving (the universe), He is called the Brahman with attributes, the Primordial Energy; and when He is beyond the three attributes of nature, He is called the Attributeless Brahman, the Para-Brahman—beyond speech and mind.

Caught up in His Maya, man forgets his own real nature. That he is the heir to the infinite glory and power of his Divine Father, he forgets. His Maya consists of what are called the three attributes. All the three attributes are, as it were, the three robbers of the parable. They rob us of everything—they make us forget our real nature. Sattva, Rajas and Tamas are the three attributes. Of these the attribute known as Sattva shows us the way to God, but cannot itself take us to Him.

A rich man was once crossing a forest when three robbers fell upon him and robbed him of whatever he had. When they had snatched away everything from him, one of them said, "What is the use of keeping the fellow alive? Let us dispatch him." The second robber said, "No, what's the use of killing him? Let us bind him tightly, on all sides, and leave him here. So he won't be able to inform the police." So saying, they bound him down and left the place.

The third robber, however, returned after a while and said, "Ah! poor fellow, you have suffered much, eh! Here, I am releasing you." Setting him free, the robber led him out of the

forest; and when they came to a public thoroughfare, he said, "Now take this road, you will reach home without any difficulty." The man said, "What do you mean, sir? You must come to my house. How grateful am I for this act of kindness of yours! How very pleased all of us should be, if you come to our house!" The robber said, "No, I cannot go there, the police will scent me." Saying this he showed the way and went away.

Now, the first robber represents the attribute of Tamas the one who said, "What is the use of keeping him alive? Kill him." Tamas kills. The second robber represents the attribute of Rajas. Through this attribute of Rajas, man gets entangled in the worldly life and gathers round him a multitude of work. Rajas makes one forget God. It is Sattva alone which puts man on the road to God. Kindness, piety, devotion—all these come from Sattva. This Sattva is the last step, so to say, of the staircase; after that is the roof, the destination. Man's true abode is Para-Brahman. Unless one goes beyond the three attributes, one can never gain the knowledge of Brahman.

The minister: Fine talks, all these!

Sri Ramakrishna: (Smiling) Do you know what is the nature of devotees? It is this: they like to talk to and hear one another on religious topics. You are ministers, you teach so many persons. You are big liners, we are but fishing boats. (All laugh.)

III

SRI RAMAKRISHNA IN THE BLISS OF HEARING DEVOTIONAL MUSIC—SRI RAMAKRISHNA IN THE HARI-BHAKTI-PRADAYINI SOCIETY AND AT THE HOUSE OF RAMCHANDRA

Sri Ramakrishna has come to the Hari-Bhakti-Pradayini Society of Kan-

⁶ All doubts are cut asunder (solved) . . . seeing Him who is both transcendent and immanent."—*Mundaka Upanishad*.

saripara, Calcutta. Sunday, May 13, 1883. To-day is the annual celebration of the Society. Manohar Sain is singing of the incidents of Lord Sri Krishna's life.

He sings of Radha's wounded pride. Her friends are saying to Radha, "Why did you yield to pique? So it seems, you do not care for the happiness of Sri Krishna!" Radha says, "Not that. Why should he go to a place where he is not likely to get proper attention and care?"

Next Sunday the same devotional songs are being sung at the house of Ramchandra. The Master has come. To-day they are singing of the pangs of separation of the Gopis (Radha and her lady friends) when Sri Krishna went away to Mathura. In her pang of separation Radha speaks of many sweet reminiscences: "From my very infancy I loved and liked to see him. . . In the constant counting of the days of separation, my dear friends, the nails of my fingers have worn out. . . See, the wreath he presented to me has faded away, still I have not parted with it. . . My Krishna, the moon—on what sky has he appeared? . . . Alas! perhaps because of my pique he has gone away! Ah! when shall I see him again? Will it again come to pass--that we shall meet together? My dear, I have never been able to see you to my heart's content. There are but two eyes and at times of twinkling they cannot see, and, then, tears interfere. . . On his head shines the beautiful peacock feather like a stationary lightning. Captivated by that sight, peacocks danced in joy with spread-out tails. . . Dear friends, I shall not live, that is sure. But don't forget to keep my dead body on a Tamal tree (as it bears the hue of my Krishna) and write the name of Sri Krishna throughout my person."

Sri Ramakrishna says, He and His name are not separate; so Radha speaks in that strain. The saying goes, "Rama and His name are one and the same." Entranced, the Master drinks in the devotional songs. A professional singer sings all these songs. The next Sunday, he will sing again in the Dakshineswar Temple; and on the Sunday following that, at Adhar's house.

SRI RAMAKRISHNA IN THE COMPANY OF DISCIPLES IN THE DAKSHINESWAR TEMPLE

In his own room at Dakshineswar is standing Sri Ramakrishna. He is talking with his disciples. Sunday, May 27, 1883; 9 a.m. Devotees are coming one by one.

Sri Ramakrishna: (To M. and other disciples) Fanaticism is not good. The Sâktas, Vaishnavas, Vedantins—all quarrel. That's not good. Padmalochana was the Court Pandit of Burdwan. The Court was holding a discussion whether Siva or Brahmâ was greater. Padmalochana nicely replied: "I don't know; I have acquaintance neither with Siva nor with Brahmâ." (All laugh.)

If there is devotion, He can be attained through all paths. But one must stick to one's own path. This is known as Nishtha. It is also known by the name of 'unswerving devotion.' Like the palm it shoots up straight. Unsteady devotion is like a tree of many branches (which spreads but does not rise so high). So great was the Nishtha of the Gopis that they would not love even a Krishna differently dressed—they would love the pastoral Krishna with his beautiful peculiar crest and yellow cloth. They veiled their faces when they saw, in Mathura, Krishna in his royal dress with a turban on; and said, "Who is

he? Shall we lose our honour by talking with him?"

That is also an 'unswerving devotion' with which a wife serves her husband. She serves her brothers-in-law too—feeds them, looks after their comforts. But the relation with her husband is altogether different. Likewise, a man might have the same sort of devotion for his own religion; but that does not mean that he should hate other religions; on the contrary, he must be in the best of terms with them.

THE WORSHIP OF THE MOTHER OF
THE UNIVERSE AND OF ONE'S OWN
SELF, ETC.

After taking his bath in the Ganges, the Master has entered the Kali Temple. With him is M. The Master has seated himself on the seat of worship and is offering flowers at the feet of the Mother; sometimes he offers them to himself on the head and meditates.

After a long time he rises. He is beside himself with divine love; dances and utters, "Mother, Mother"; again, "O Mother, the Dispeller of calamities, the Dispeller of calamities."

The moment souls take up bodies, they are to suffer. Is the Master, therefore, teaching man to call on Mother as "the Dispeller of calamities?"

REMINISCENCES—SRI RAMAKRISHNA AND
NAKUD BABAJI OF JHAMAPUKUR

Now the Master has returned and taken his seat in the western verandah of his room. He is still under the influence of trance. Near him are seated Rakhal, M., Nakud—a Vaishnava and others. Nakud is known to the Master for the last 23 or 24 years. When the Master, coming to Calcutta for the first time, put up at Jhamapukur and did the work of a priest at

different houses, he used to come to Nakud's shop and pass some time in pleasant conversation. On the occasion of the annual celebration in memory of (the Vaishnava saint) Raghav Pandit at Panihati, Nakud would pay his wonted annual visit to the Master. Nakud was a Vaishnava devotee and used to treat devotees to feasts in his own house. Now he is a neighbour to M. When at Jhamapukur, the Master lived in Govinda Chatterji's house, Nakud showed that old house to M.

The Master goes on singing a number of songs half in trance. Now he speaks to the devotees: "Don't talk of sorrows before the householders. Talk of bliss. Those who generally suffer from want of provision may go without food for a day or two; but those who feel indisposed if they take their meal a little late—to talk of sorrows and miseries to them is not good.

Vaishnavacharan used to say, "What is this—to harp on sin? Enjoy bliss."

The Master had hardly taken a little rest after his meal when Manohar Sain Goswami arrived.

SRI RAMAKRISHNA, THE EMBODIMENT
OF ALL SPIRITUAL EMOTIONS, IS NOW
CAUGHT IN THOSE OF RADHA. IS
THE MASTER GAURANGA?

Goswami is now singing of Sri Radha's first onrush of love. Hearing a little the Master is caught in the emotions of Radha.

First of all the singer is invoking the presence of Gauranga by singing a scene of his life. "His head resting on the palm of his hand—Gora (Gauranga) is brooding. Why is he so? Perhaps he is under the sway of Radha's emotion."

Goswami is singing again—this time of Radha, "She comes out of the room times out of number—yea, every moment she comes out and goes in.

How ruffled is her mind ! She is heaving deep sighs every now and then and looks towards the Kadamba forest. Why, what's the matter with Radha ?"

The moment the Master heard this line of the song, he was caught up in that highest spiritual emotion known as Mahabhava. He tore off the shirt he had on.

As the singer sings further, the Master shivers in Mahabhava, and looking at Kedar sings to the same tune, "My dear, the king of my heart,—Ah ! friends, bring me my Krishna, this is indeed the work of friends—either bring him to me or take me to him ; an eternal bond-slave I will be to you all, if you can do that."

The singer is charmed with the Master's Mahabhava state and prays with folded palms, "Please put an end to my worldly attachments."

Sri Ramakrishna : (Smiling) "You have got the Abode,"—as the saying goes. Such a lover of the Lord are you ! Such sweetness comes out of you !

Goswami : Lord, I am like a beast of burden laden with sugar. I have not tasted sugar.

Songs go on. Goswami sings of the miserable condition of Radha, "The cuckoos are sounding their maddening notes." They are cooing, but Radha has mistaken them for the rumblings of clouds. So she takes the name of Jaimini. She says again, "Friends, I cannot bear the separation from Sri Krishna, I shall not live. (But don't cremate me;) Keep my body on the Tamal tree."

Singing about the union of Radha and Krishna, Goswami finished his songs for the day.

IN SEARCH OF LEADERS

BY THE EDITOR

The Hindu society is now in a chaotic condition. It is without any guide. There is no central authority. There is none whose voice will have some effective influence upon the general public and give them a lead. As a result, nobody listens to anyone. Everywhere there is only criticism and controversy, discussion and waste of words. When there is no strong leader in an army, a great confusion prevails; similar is the case with the present Hindu society. Formerly the word of the Hindu king was law with the people. If any reform was needed, it was done by the Government, helped by the experts in sociology or Smritikaras. Nowadays the Government is pledged to neutrality in

social and religious matters, and there are few persons who have intimate knowledge of the social problems or the far-sighted vision to suggest a solution. In consequence, there is much superficial criticism but little action, at least of the proper type.

Taking advantage of this situation aggressive religions in the country are making inroads upon the Hindu society and weakening it more and more. The number of converts, voluntary or forced, into other religions from Hinduism is great. The Hindu society is gradually dwindling in power, numerical strength and other respects. There is no strong body which can effectively safeguard its interests, organize its forces and give it a push towards pro-

gress. If the Hindu society is not as yet completely dead, it is because of its great vitality and adamant foundation. But even the strongest citadel is bound to fall, if proper care is not taken or timely repair is not done. The Hindu society, likewise, is heading towards destruction ; or if at all it will live, it will, if the present state of things continue, lead an emasculated life with its burden of woes and miseries. Now, what is the remedy? Who can save it from the present calamity and the impending destruction? These are the questions for which one does not easily find a solution, and this, in consequence, fills one with despair.

II

At present two different forces are working in the Hindu society. The educated people—rather men with English education—are trying to draw the society in one direction and the orthodox people—those who have not received modern education—in another direction. The English educated people have their outlook changed through their knowledge of the Western society and they criticize things in the Indian society from the standpoint of the Westerners. They want to engraft Western models into the Indian society, and as they cannot draw the masses with them they pour forth their venom upon the society and curse the people. When they criticize the Indian society, they behave in a way as if they did not belong to the society, as if they had no responsibility in the formation of the society. And naturally they are also treated as outsiders—as forming a class by themselves who have no say in the actual working of the society and whose vociferous criticisms deserve no attention.

Those who want to reform people, must have sympathy, love and under-

standing to identify themselves with them. In that case, they will hesitate to criticize the people. For, is not the burden of shame of the people theirs too—as they belong to the same society? How then, can they put themselves into the position of critics? A man does not criticize his own conduct. He only feels ashamed if there is any defect in his works. In the criticism of the educated people, one does not find the sense of sorrow; on the contrary, there is the sense of pride as if they were better people, as if they knew better about everything concerning the welfare of the society. As a result their words are treated with indifference, if not with contempt. They cannot touch the heart of the society.

Criticisms of the educated people are often sweeping and thoughtless. They judge everything from the standpoint of a Westerner, and want to introduce those things into our society whose evil effects are too clearly seen in the societies of the West. In their flush of enthusiasm, they do not see them. As their business is to criticize and not to take any responsibility, they can afford to be hasty in their judgment. Their personal conduct also is not regulated by the consideration of what will be its effect upon the society, or even upon their family; they resent and oppose those things which in any way stand in the way of their unbridled freedom.

When they break a social tradition, they do so not as a matter of principle, not from conscientious objections, but because it suits their convenience to do so. If a man does a thing to obey his conscience, even though apparently the work may be wrong, its evil effect will be neutralized by his sincerity. Or the man will soon find out his mistakes, and he will have the courage to correct them.

But how many men really follow their conscience? Conscience in the modern world is a convenient commodity, which may easily change its shape and colour according to times and circumstances. And how many people have any conscience at all? Socrates used to say that in the beginning conscience wants to help and guide every man, but because of his unwillingness to obey it, it gradually becomes dull till in the end it is completely dead. Yes, with many people conscience is completely dead. But still they constantly mention it in defence of their otherwise unjustifiable conduct. Naturally their insincerity is easily perceived, and their claim to any attention or respect is forfeited.

In the last century some of those who rebelled against social customs and traditions had exemplary characters; naturally their force of character greatly counterbalanced the wrongs, if any, they did to the society. But their followers imbibed from them their destructive methods only, without cultivating any of their positive virtues. Therefore their conduct had anything but good effect upon the society.

III

In the name of self-expression people want to do anything they like. They are ready to follow their instinct, desire—even passion—to any length, and in that any check from the consideration of their own welfare or that of the society, they resent as interfering with their personal liberty. As that spirit is rampant in the Western society—at least as it appears to the readers of novels and passing visitors—many of the Western customs are welcomed as perfect models for imitation by our people.

There is another danger in imitating foreign models. In every society, how-

ever bad it may appear from outside, there are certain safeguards against evil, which are noticeable in the best of its members. Now, when foreign models are engrafted into a society, the safeguards do not come with them—they are part and parcel of the particular society forming as it were the components of its individuality—and as such there is a double danger. In every society there will always be some whose tendency is to break social customs and traditions. The safeguards, in the form of public opinion or customary laws, are a check upon the conduct of rebellious spirits. Therefore when a society is reshuffled on a foreign model, there is greater chance of people going astray. It is actually found that when men migrate from one society to another and are not rooted in the new environment, they are liable to commit a greater number of wrongs. Similar is the case when an attempt is made to shape society after a new model which is not the result of evolution or growth from within.

Besides, every society has got its characteristic ideals and purposes and its own method of evolution. To suggest reform to a society, one must thoroughly know its inner spirit and culture. It is well known that many of our educated people are out of touch with Indian culture. Dr. Rabindra Nath Tagore has thought much about the problem of Indian education. He is making some experiments in his institution to evolve a right system of education. But he said during his last visit to Ceylon that through the length and breadth of India there was not a single University where a foreign or an Indian student could be awakened to a realization of what was best in Indian culture, and that no student in it was able to become the best product of

Indian mind. Now, if our educated people are not acquainted with Indian culture, how can they expect to reform Indian society?

IV

And who genuinely feels for the welfare of the society, free from the prejudices of personal interest? Amongst the educated people those who are highly situated in life live in proud isolation, out of touch with the common people. They cannot think in terms of the woes and sufferings, hopes and aspirations of the masses. And the majority of the middle-class people, who are a connecting link between the richer section and the common people, are in the grip of a great poverty. They have no time and opportunity to think of anything beyond the bread and butter problems of life. Of all people in the present society, the middle-class people are in the worst condition. They have to keep up a show of respectability, but they have no means to meet the bare necessities of life. Though much could be expected of them, they are, under the present circumstances, in a great struggle between life and death; they do not know how to save themselves, how can they think of the welfare of the society? The foremost thought of their waking moments is how to meet the demands of hunger and thirst. Though many of them might have idealism in their younger days, they have completely lost that in the thick of the fight in the worldly life. And those who have no idealism, no vision, can hardly guide a society.

Much cannot be expected also from the orthodox people—those who have not come into contact with the condition of the modern world. Theirs is a stagnant life, they cannot move with the demands of the changing times. Where the flow of life is stopped, it is idle to

expect any progress. It is said that a truly cultured man must be acquainted with at least two cultures—his own and that of another people. For, thereby he can compare notes with another people and find out the strong and weak points of his own society. As the orthodox people do not know the condition of the present world, they are in a state of self-satisfaction, or should we say, of torpor?

The great value of the conservatism of the orthodox people lies in the fact that it does not allow the society to drift away from its own moorings, its own culture and it is a bulwark against the inroads of the evils of the foreign societies. But the progress of every human institution depends on the struggle between the conservative spirit and the reforming zeal. In every institution there will be some persons who are satisfied with the present condition and fear any change, while there are others who think ahead of their times and try to bring about a reform. This conflict is the sign of life and the source of progress. Many reformers who were criticized, vilified and persecuted in their lifetime, were admired, and even worshipped, by the succeeding generations. But the conservative spirit is a check against hasty reforms and the activities of many self-constituted leaders.

A society should, however, be flexible and capable of change from within. If the Hindu society be left to the care of the orthodox people, it will lead a life of inanition—constantly dwindling and unable to resist the attacks of other communities. Already the numerical strength of the society has alarmingly fallen, and the weakness of Hindus is constantly inviting many dangers.

In some exceptional cases the Government has broken its pledge of neutrality and enacted laws to effect reforms.

Though their result has not been bad—in some cases it has been good—such enactment of laws is a confession of the weakness of the society. The Hindu society ought to reform itself without seeking the help of others to effect a needed change. To take recourse to legal measures, under the present state of things, is like the case of a man inviting his neighbours to settle a family quarrel, and any respectable man will think it a matter of regret and shame. It is true that even during the Hindu rule, kings would effect social reforms with the help of law. But now things are different. Nowadays those who are responsible for legislation are not all Hindus—and among them even those who are Hindus may not be Hindu in outlook and views. Indeed there is need for legislation in extreme cases, but it would be better if the society could reform itself without taking recourse to such measures.

Some say that the Hindu society needs a Hitler or Mussolini to rouse it from its slumber. Indeed every society requires the appearance of a gigantic personality from time to time to break its torpor, to give it a lead and to ensure its progress. But in the Hindu society reforms have been made not by 'political Mussolinis and Hitlers' but by religious personalities—Avatars and prophets. Waves of change have come over the society, from time to time, in the wake of the appearance of great religious teachers.

Buddha, Sankara, Ramanuja, Kabir, Chaitanya were as much social reformers as religious leaders. For, their teachings invariably brought about revolutionary social changes. There was not much fuss—theoretical discussions and debates with furious combatants on each side—about social reforms, but

silently they brought about changes even without people knowing it. What the present leaders are finding it difficult to do now in regard to the problem of untouchability, Chaitanya Dev did easily and unknowingly in course of the wave of religious enthusiasm which he brought to the country. In that great flood of religious revival, not only persons from the lower ranks of the Hindu society but even those outside it were made equal, and they all got admission into the same brotherhood. Some saints in India have come from the so-called lower community, and they have successfully bridged the gulf between the high and the low. In future also if successful reforms are to be achieved, they will be done through religious leaders.

Though they say that the prayers of devout hearts move God to incarnate Himself in human forms, we find that we cannot call to being any religious leader at will. What then can we do with regard to the present problems that insistently demand a solution and cannot be ignored with impunity? Should we sit idle mourning our lot? God demands from man as much self-exertion as a prayerful attitude. Nobody has achieved anything without great struggle. While all other people are marching with rapid strides, we cannot afford to remain quiet. Those who will even slightly seek a respite from struggle will be, as sure as anything, pushed aside in the battle of life to make way for others.

VI

We have seen that there is nowadays much cry about reform and reorganization of the Hindu society. In the absence of a gigantic and powerful personality any sudden change is impossible to effect. And too much discussion and no action makes confusion worse con-

We can answer for ourselves, but not always for them. As a case in point, the first evening arrived, and our friends' servant-maid marched in with a brass tray, loaded with ready-made viands. But the woman appeared as if hospitality and pleasantness were beyond her province. She flung the tray at Sister Christine's feet, then stood looking at her, with arms akimbo, without a smile. Trust an American woman for command of the language that needs no word! In the frail-looking gentlewoman before her, this scowling servitor had met her match. Sister Christine no way daunted, lifted the tray, bestowed the food carefully in the pantry, then washed it, and turned in triumph to throw it, in her turn, at the feet of the servant, and then stand, as she had done with arms akimbo frowning at her. The little comedy acted like magic. The woman understood and smiled. Then she lifted her salver and went away, always afterwards to give burden into the hands of its recipient.

By dint of her own great sweetness and sympathy, aided now and then by such little battles, my sister has won her way to a recognized place in the civic community of our Hindu quarter. One day she came into our common study with an air of great determination. "I am going," she said, "to make the people of this lane understand that I am as good an Aryan as any of them!" A storm of mirth was of course the only answer, followed by inquiries as to what could possibly have happened last. But early and late she must have carried out her intention, with no one knows what effect on the gentle minds about her; for the first time her absence gave an opportunity, we were asked by a timid little woman whether or not Sister Christine was "an American Brahmin."

question of our standing amongst the

When she came to us in 1903, the women was more or less untested. Once a week or once a fortnight, indeed, we had been in the habit of holding an epic recital from the national literature, to which the ladies of the neighbourhood were brought in carriages. On these occasions a heavy tent-canopy covered our courtyard overhead, cotton carpets and yellow matting converted its stone floor and red brick steps into seats for men and boys. Behind dark green curtains made of bamboo splinters, hung across every arch and doorway that gave access to the court, sat white-veiled women, like an unseen choir, listening and enjoying but unperceived. And on the fourth side of the enclosure, on a little platform, made gay with flowers and coloured drapery and plants, a single bright lamp burning beside the reading desk that held an ancient book, sat the *Kothuk*, or the preacher, clad, for the occasion, in the salmon pink cotton of the monk. I call him the preacher, advisedly, though he is nominally only reader, or story-teller; for his discourse only began by reading from the books, and then proceeded to comment, exposition and even the singing of an occasional hymn, then again renewed reading and so on. Thus it was a mixture of literature, sermon, and concert-singing, holding the congregation spell-bound for two or three hours at a stretch.

One may enter any door, within which one hears the *Kothuk*, as one passes along the Indian roads. The men of the neighbourhood as a duty and children and boys crowd in unbidden. But the gentle women behind the screens confer immense honour by their presence, for the social decorum of aristocracies is carried to great lengths in India, even amongst people seemingly simple, and a woman is ex-

ceedingly careful as to the house she visits. This honour had been done the house in the recognized way, of coming to the reading of the epics. But would woman visit us to learn secular things from us? It was the consciousness of the difference between these things that made us so nervous as we prepared for Sister Christine's great experiment in Education. An auspicious day had been chosen and two horses and two carriages had been provided. She had hired the duennas who were to go in each carriage, and bring the ladies to the house. Abundance of co-operation had been promised moreover. A learned friend of the Brahmo-Somaj—Lavonya Dec, by name—had promised to give a reading from the great Indian scripture, the Bhagavad Gita, in Sanskrit and in Bengali. And Jogin-Ma, an influential widow from our neighbourhood, had undertaken to be present, in order to give "tone" and pious direction to the conversation.

Yet, strong as was all this backing, there was always the doubt whether anyone would come! Ganges water was provided, in metal goblets, in case of thirst. Fresh rugs and cushions were placed on the yellow matting as individual seats. The rose-tinted walls had been newly colour-washed. Men, it goes without saying, would be banished outside a circle of fifty yards. Everything had been done, in short, that could be thought of, to suggest purity and propriety. Still would the carriage return empty? We trembled at the thought of this mortification. If only six should appear, we were determined to put a good face on the matter; if ten or twelve, we should feel ourselves triumphant. The importance of my sister's efforts made itself duly appreciated, however, when sixty or seventy ladies came to us that first day, and

showed extreme reluctance to admit that afternoon need ever end.

Old women came, accompanied by their daughters-in-law. Mothers brought their married daughters, who happened to be at home on a visit. Widows of twenty-five and thirty were glad to come alone. And wedded wives were only too apt to be there, accompanied by a baby and a couple of children! Sister Christine's place and success were assured.

How proud we felt, as we looked on our gathering of guests! The gentle faces were full of delicate gaiety. The low hum of conversation pervaded all the room. We were amazed to see the ease with which pleasant relations were mutually established, and the quiet happiness and intelligence that asserted themselves on every hand. The course of instruction, in these early days, consisted mainly of the sewing and cutting out of garments. My poor Sister's tastes had always, in the past, been predominantly bookish, but for the sake of the women, she took lessons from her Indian sewing man, and bent herself for twenty-four hours preceding these class days to the toil of preparation. She is now extremely expert at the measuring and cutting out of garments. Such mysteries as the placing of pockets and gores, the buttoning of fine Muslins along flat bands, without interruption of contour, and so on, having nothing in them to baffle her! But at a great cost was this freedom bought. The two days in the week of the women's school, meant thrice as many hours spent by her, in preparation, over labour that she found both wearisome and distasteful.

We had two maps—one of India and one of the world—and each sewing day saw its attempt, in Bengali somewhat broken perhaps, to expound with their aid the nature and distribution of de-

serts, islands, seas and mountains. Each day heard also some dip into the history of India and other countries. The land of the Nile, the Land of Mahomet were fascinating subjects. Nor could the age of Buddha, or the places of the great pilgrimage, be wholly forgotten, with regard to our hearers of his own country.

It goes without saying that an outlook so radically new as this which Sister Christine's work initiated, could not be opened up without stirring a good deal of criticism and discussion, in the quiet depths of the Hindu society about us. The school was little more, so far, than a sewing bee, but it was a new institution, and women's steps in progress are ever taken in a fierce light. Hence it was not surprising to learn that on all the bathing stairs along the Ganges side, the new departure was the subject of argument. But it was extremely touching to hear at the same time that its steady friends and supporters were found in the young men—who longed for enlarged opportunity for their wives, and the old women—who understood deeply the essentials of their sons' happiness.

For many months, in spite of her own growing impatience, my Sister continued the work in the form in which she had begun it. Downstairs, day after day, the little girls assembled for regular lessons; upstairs, two afternoons in the week, was held the sewing school for the grown-ups—a sewing school still in the main, though some little margin of more intellectual pursuits was added when possible. Our friend Dr. Kathleen Vaughan, the head of the Dufferin Hospital at that time, came, for instance, on many hot days, and gave talks on midwifery, which we much appreciated. And a few of the more enterprising young people were contriving to prosecute their study

of reading and writing, as well as sewing, in the course of the afternoon.

At last, however, the American woman who carried the burden of the work felt impatience which she could no longer conceal. "This is not Education!" she cried, when alone with me, "I opened the school in order to give Education, but this only teaching women to make and mend!" I think perhaps my Sister deprecated the value of her own great services, in speaking thus. I think resourcefulness and means of self-help had been given by her, over and above the knowledge of how to seam and stitch. In any case, however, it seemed to be time for a new move onwards, and so much had clearly been gained, by all the months of patience that were behind us, that there was now a body of opinion to call upon, in any step it might be desired to take. Sister Christine, therefore, asked the advice of two of the oldest women in whose judgment and good feeling she had special confidence. They listened gravely to her statements, showing no surprise at her attitude of dissatisfaction, and no disapproval whatever of her estimate of education. The only thing that could be done, they thought, was to make the same statement to the whole class that had just been made to them, and see how many, when the choice was given, would enlist under a more scholastic discipline. It was worthy of remark that neither of these elderly women—though one had a daughter, and the other a daughter-in-law, in the room—dreamt of using their authority in the choice to be made, on behalf of her own family. They assumed instinctively that in the higher pursuits of the mind freedom was essential.

Sister Christine went back from this council into the school room, and put the choice before the students, in the form advised, only promising in addi-

tion, by the way of further inducement, that any one who chose learning, should be allowed to take her needlework home, there to make up for the hours lost by study. To my Sister's intense relief and joy, her little proclamation was followed by the rise of everyone in the class below the age of twenty, and some fifteen or sixteen young daughters-in-law filed out of the room to submit themselves to serious intellectual training. How little had she suspected the existence of such ambition, when the months when she herself was fretting herself against the barriers that seemed so hopeless!

Nor was this, due merely to a stirring appeal, backed by strong matriarchal influence, the volunteer movement of a moment of excitement—to fade out once more, when the drudgery of learning had to be met and faced. So far was this from becoming the case, that ever since that day my poor Sister's difficulty has been to secure even Saturday as a day of leisure. For the daughters-in-law soon made it apparent that the two days in the week were not enough for them. They would enter into secret conspiracies with the school-ducenna and pile themselves into the carriage that was bringing the ten-year-olds to morning school. Or they would bribe the coachman, perhaps, to take it on one more round. Exactly how it was done, we could never be quite sure, but by hook or crook, day after day, Sister Christine was faced with their radiant presence, as an accomplished fact, while once at school, it went without saying, as they well knew work must be organized for their benefit.

And truly, how radiant they are! Nowhere in the world, in my opinion, could a bevy of girls be found more beautiful than these, our daughters-in-law. Their bright, laughing faces, and gold ornaments, tell the tale of idolized

young wife. The touch of vermillion at the dainty parting of the hair, speaks of loving prayer for the absent husband. The border of the Sari and the veil drawn over the young head give a touch of marital dignity. One cannot enter the school room without feeling that one has strayed into a garden of human flowers. Amongst them is one dear lady about thirty years of age who is a widow. Her manners are perhaps the sweetest of all. She has a low-voiced dignity, and swaying charm of bearing that reminds one of some great European *prima donna*. But fortunately for us, this particular lady, while well-to-do and personally most honourable, is not of a caste high enough to prevent her coming on foot, without a carriage, and continuing to wear the gold ornaments of the wife, even in her widowhood. I say fortunately, because the horse and carriage have more than they can do, and we are continually faced by the necessity of refusing our help, in the name of the limitation of our means.

But the great feature of the daughters-in-law, that more than any other marks their girlish *joie de vivre*, is their ambition. How they work! How they race through their tasks! Their Bengali accomplished, how they plead for promotion to the study of English, and we who know that their husbands' lives are largely spent in environment of the English language, perceive in their last desire the deeper need of the wife to fulfil the highest ideals of the man. As to the progress made, it is enough when we go away for the holidays to watch the letters of Sister Christine. "Here is an English postcard from little So-and-So," she will say and proceed to read aloud the quaint and broken phrases of someone who six weeks ago could not have written her own name in our Frankish

script. "I am sorry to say my father is unhealthy now," runs one of these effusions; "Our school is quite fulfilled," another. But the quaint errors serve only to throw a stronger light on the progress that has been made in so short a time.

It was well that in its early stages the work had to proceed slowly. To-day when only want of means stands between Sister Christine and the education of thousands of orthodox Hindu women, she feels that she would not, if she could, have made a school that should have been other than a daily resort for its pupils. In this way, a maximum of help is given as she thinks, with a minimum of social disturbance to those served. No one is taken into her home to live, and thus no self-reliance, no independence is undermined by the foreign touch. She has organized no market for the little products of the needle, that would disappear, with the ending of personal activity. Her only specific merit is, that in a spirit of intense respect for the Hindu home, she is striving to organize a method of education that long after she

is dead,* can be maintained by Hindus themselves as an integral part of the civic activity of the Hindu community. She teaches no religion, holding that this is the function of home and parent. But throughout the school the religious symbols and ideas that are familiar to the people are referred to with perfect freedom and respect. The heroic literature is taught and this means that the social ideals of the Indian people are held up to a growing, not a lessening, sanctity and reverence.

The prayer of this American teacher is that her students may be—not bad copies of the American woman, but still nobler examples of that Indian womanhood towards which their mothers strove, with a greatness and beauty that those mothers themselves may recognize and enjoy. And as I contemplate this effort, I think that wisdom is shown as much in what it does not, as in what it does attempt, and for my own part I regard my American Sister, striving to solve the educational problem of a foreign people as standing in the ranks of the great Educators of the world.

*She passed away in the year 1930.—Ed.

THE HINDU CONCEPTION OF DEVA AND ASURA

BY PROF. AKSHAYA KUMAR BANERJEE, M.A.

(Continued from the last issue)

SIGNIFICANCE OF DEVA-WORSHIP THROUGH YAJNA

The *Devas* are thus regarded as the *Cosmic Spiritual Powers*, whose functions are to contribute to the good of the universe—to manifest themselves in phenomena beneficial to men and creatures and harmonious with the ideal immanent in the world system; while

the *Asuras* are those *Cosmic Spiritual Powers*, that are the originators of the various kinds of evils in the universe, that manifest themselves in phenomena injurious to men and other creatures and tending to obstruct the harmonious development of their system. The *Devas* are the cosmic counterparts of the good wills in the individuals and of the

good individuals in the society; while the *Asuras* are the cosmic counterparts of the evil tendencies in the individuals and of the bad characters in the society. The worship of the *Devas* inwardly signifies the bringing about of a conscious harmony of the individual selves and their activities with the good cosmic selves and the modes of their self-expression. The *Devas* have got no individual interests of their own. They are eternally engaged in giving themselves up in the creation of forces and phenomena for the good of the whole universe, and this serves as the ideal to be pursued by their worshippers. Inspired by this ideal, the worshippers of the *Devas* accept it as the principle of their duty to *sacrifice* their individual interests as far as practicable in the particular stages of their self-development and offer the resources at their disposal for the good of the universe. This is the principle underlying *Yajna* or sacrifice, in the form of which the *Devas* are worshipped by Hindus. *Yajna* has assumed different forms according to the capacities of the worshippers as well as according to the various occasions which are availed of for rendering sacrifices. It is through *Yajna* or sacrifice that the individuals gradually learn to universalize themselves and identify themselves with the *Devas*. It is through the highest form of *Yajna*, in which all the actual and possible objects of desire of the individual are absolutely sacrificed, that the individual self becomes perfectly identified with the infinite Self of the universe, the *Deva* of all *Devas*, and it reaches the glorious end of its worldly career. This, however, is not subject matter for elaborate discussion in this paper. Here we only *point* to the inner intention behind the system of *Deva-worship through Yajna* that was intro-

duced into the Hindu society by the early Hindu thinkers.

INEVITABLE TRIUMPH OF DEVAS OVER ASURAS—OF GOOD OVER EVIL

A deep insight into the moral constitution of the universe, based partly upon a thorough reflective study of the courses of events in the phenomenal world and chiefly upon an ever-growing faith in the ultimate triumph of what was morally good in their own nature, led the early Hindus to an unshakable conviction that in the cosmic warfare between the *Devas* and the *Asuras* the final victory must go to the former—that in the moral conflict between *good* and *evil* in the universe, good was sure to prevail in the long run. With the development of our moral consciousness, we progressively realize that it is upon the triumph of good over evil—the victory of the *Devas* over the *Asuras*—that the preservation and development of creatures, the progress and happiness of men and animals, the order and harmony of the phenomenal world, depend. The more we acquire faith in the goodness and gloriousness of the final destiny of our souls, and the more we become confident that we are destined to attain the ultimate truth, the perfect beauty, the complete goodness and the absolute bliss as the inevitable goal of our spiritual life, the more deeply are we convinced that the very constitution of the universe must be such as to furnish us with whatever is essentially necessary for the realization of this supreme ideal. This again inspires us with the confidence that the Powers, whose actions and reactions, conflicts and co-operations, determine the character of the world process, must be essentially so related that those which are favourable to the progressive realization of the Ideal must be higher and stronger than those that are hostile

to it, and that the final triumph of the former over the latter is absolutely certain. As there may be temporary set-backs in the moral and spiritual life of a man, so there may be temporary apparent victories of evil over good, untruth over truth, deformity over beauty, vice over virtue, misery over happiness, disharmony over harmony, i.e. the triumphs of the *Asuras* over the *Devas*. But the very constitution of the world consists in the progressive self-revelation of Truth, Beauty, Goodness, Bliss and Harmony through the conquest and destruction of the forces of Untruth, Ugliness, Evil, Misery and Disharmony. At a very early period of the history of the human race, Hindus had acquired this glorious moral conviction and preached the inevitable conquest and destruction of the *Asuras* by the *Devas*.

Ought AS THE ESSENCE OF *Is*—DEVA
AS REAL AND ASURA AS UNREAL

The development of this outlook gradually led the Hindu mind to conceive of '*ought*' as the essence of '*is*,'—Goodness, Beauty and Bliss as the proper categories for indicating the essential character of Truth and Reality. What is good, beautiful and blissful is truly real, and what is inherently evil, ugly and painful, though appearing as undeniably real to our sense-ridden consciousness, is from the higher point of view unreal or false appearance. That which has no moral justification for existence cannot truly have any real existence in this moral system of the universe. The Supreme Good, which is in its essential character absolutely beautiful and blissful, is the ultimate Reality, eternal Truth. It is not only superior to, more powerful than and ultimately triumphant over the evil, the ugly, the painful and the vicious; but the latter is not *real* in the

sense in which the former is real. When this point of view got hold of the Hindu mind, it looked upon the *Devas* as not only Spiritual Agencies of a higher order than the *Asuras* and as not only destined to establish the reign of peace and harmony, goodness and beauty, love and happiness in the universe by the conquest and destruction of the *Asuras*; but it regarded the *Devas* as essentially real, and their apparent rivals as essentially unreal. It came to the conclusion that the *Asuras* had no permanent or essential place in the real universe, that they were not real in the sense in which the *Devas* were real, that they had only apparent existence in this world of phenomenal experience. Here we find a conception of Reality, the importance of which cannot be exaggerated. To appreciate the beauty and grandeur of this conception, our reason has to rise to a much higher plane of thought than that in which it habitually dwells. At this stage the Hindu mind recognized the identity of the demand of Reason and the demand of Moral and Aesthetic consciousness, and discovered that Truth or Reality sought after by Reason is identical with Good and Beauty, which are the ideals of our Moral and Aesthetic consciousness.

Thus the *Devas* or the Good and Beautiful Spirits must be the essential realities underlying the forces and the phenomena of Nature; all the forces and the phenomena of the world of experience must ultimately be the self-expressions or self-transformations of the thoughts and wills of the *Devas*; the *Devas*, and not the *Asuras*, must be the real grounds at the foundation of the world system. The world system is thus conceived as a good, beautiful and harmonious process, designed for and adapted to the realization of the highest spiritual Ideal, and it owes its origin, order and progress to the self-

determined activities of the *Devas*, who are not only Spiritual Beings with free rational wills, but also Moral Beings with good and beautiful characters, and all whose self-expressions are directed towards the achievement of the Supreme Ideal of Truth, Goodness, Beauty and Bliss. This is the conception of the universe, which can be found out even by the analysis of the various mythological descriptions of the relations of the *Devas* and the *Asuras* in the Puranic Texts.

The world of the *Devas* is described as *Swarga* or Heaven. This world is above and beyond the world of phenomena; it is not a material region limited in space and changing in time like this sensible world; it is a higher spiritual world, being the abode of real Spiritual Substances and Powers, which are the grounds and causes of this world of sensuous experience. The *Devas* or the essentially good spirits are the real substances and their wills are the real Powers, and we can come in direct touch with them when we rise from the sensuous plane to the moral and spiritual planes of experience. We then realize that this world of sense-experience is a partial expression of Heaven—the world of moral and spiritual experience which sustains its existence and determines the course of its affairs. The more we can transcend this physical and sensuous plane of experience and move habitually in the moral and spiritual planes, the more do we become worthy of residing in Heaven, the world of the *Devas*, and participating in their character and enjoyment. It is *Dharma* or systematic moral and spiritual discipline which develops and refines our rational nature, emancipates it from the bondages and limitations of grossly sensuous earthly existence, and leads us up to Heaven.

ASURAS AS THE COUNTER-EGOS OF DEVAS

One question remains, so far as the present paper is concerned. How could the Hindu thinkers, consistently with this moral conception of Reality, explain the apparent existence and the apparently powerful influence of the *Asuras*, the Evil Spirits? The problem of evil is one of the baffling problems of Philosophy and Theology. The prevalence of what we ordinarily regard as evil in the inorganic, the organic, the sentient and the human worlds has led many philosophers to conceive of evil as more real than good and sometimes even to think of evil as constituting the very nature of Existence. But the advanced Hindu thinkers have gone so far as to deny altogether the real existence of evil in the universe. To them Evil has no reality in the spiritual world, which is the basis of this world.

According to the advanced moral conception of Reality, the *Devas* are the only real grounds of all phenomenal or apparent existences. The *Asuras*, who are conceived as the grounds of the recognized evils in the phenomenal world, have accordingly no real existence by themselves. The *Devas* must be the sources of the *Asuras* as well, though the latter are apparently hostile to the former. The Hindu mind solves this problem by holding that the *Asuras* represent the limitations of the *Devas*. The powers and potentialities of the *Devas* are not perfectly realized in this sensuous phenomenal world limited in space and time. The phenomenal world is always in the process of creation and development. This means that in all the departments of this world, the manifestations of the power, goodness, beauty and wisdom of the *Devas* are partial and imperfect, and the history of the world process is a history of

constant endeavours to remove these imperfections and to make the manifestations more and more complete. The ideals immanent in the activities of the *Devas* are revealed in the phenomenal world under various forms of limitations. These limitations are conceived to be the *counter-egos* of the *Devas*, which condition and obstruct, as it were, the self-manifestations of the *Devas*, in the phenomenal world, and by overcoming which the *Devas* must realize the ideals inherent in their character. These *counter-egos* of the *Devas* are the *Asuras*.

It is in the very constitution of the world of finite phenomenal beings, that the Ideals of Truth, Beauty, Goodness and Bliss should at every particular stage be realized in limited degrees and partial aspects, and this implies that there should appear by their side Untruth, Ugliness, Evil and Misery. These latter, though not real by themselves and though inconceivable except by reference to the former, are the measurements of the limitations of the former. The higher, the brighter, the more perfect the realization of the Ideals, the more do the limitations disappear and prove to be false appearances. In the absence of these limitations there would be no world process, for the Ideals would be eternally realized in perfection. These limitations when considered from the spiritual plane of thought, are traced to the *Asuras*, the spiritual *counter-egos* of the *Devas*. They are neither real in the sense in which the *Devas* are real, nor unreal in the sense of absolute non-existence. They may therefore be said to have *apparent reality* or *negative reality*. When the powers of the *Devas* are fully manifested, when the ideals which they seek to realize by the exercise of their powers are perfectly realized, the *Asuras* would be found at that ideal stage of the world

process to be non-existent. Thus the development of the world process consists in the progressive destruction of the *Asuras*, the shadowy evil spirits, the limitations of the *Devas*. The *Devas* are really fighting against their own *shadows*, and it is by destroying these shadows that they seek to fulfil themselves in the products of their wills. When the *Asuras* are completely destroyed, their unreality is fully established, the reign of the *Devas* is perfectly realized, then the Kingdom of Heaven is manifested in all its brilliance in this phenomenal world. This is of course an ideal which is never to become actual in the plane of sensuous experience. In the highest spiritual planes, however, this ideal is experienced as eternally realized and the whole world appears to be radiant with Truth, Goodness, Beauty and Bliss, with no real element of Untruth, Evil, Ugliness and Misery. Those who view the world from that plane actually see that *what ought to be really is*, and the existence of *what ought not to be* is only apparent.

I should now finish the article with a word of caution. We find, in many popular treatises passing by the name of religious books, various mythological stories about the *Devas* and the *Asuras* which do not always faithfully represent the conceptions of the higher Hindu minds. These stories are sometimes the products of the sense-dominated imagination of the poets of the lower planes of experience, who received the ideas of the *Devas* and *Asuras* from the teachings of the *Rishis* and the *Acharyas* of the higher planes, but could not always keep true to their inner significance in their popular representations of them. Sometimes the Hindu teachers of the higher planes of experience also attempted to popularize their higher philo-

sophical and religious ideas and ideals by means of allegorical descriptions and illustrative stories, which have subsequently been amplified in form, but degraded in meaning, in many cases.

Last of all, I should mention that in this article I have only attempted to point out the rational significance of the wars between the *Devas* and the *Asuras* and the inevitable destruction of the

latter. The conception of the plurality of *Devas* and their apparent enemies furnishes by no means the final explanation of the world system. The Hindu thought arrived at the definite conception of one Absolute Spirit, of whom the Gods are partial self-manifestations. The conception of many gods ultimately led to the conception of one God of gods.

IN QUEST OF THE GREAT UNKNOWN

BY BHUKKITU SUVRATA

"No man became a Saint in his sleep."

Many are indifferent about God, because they do not come into contact with persons who have direct perception of God and can give first-hand information about Him. If all that has been said about the bliss that follows the realization of God be true, all are sure to make it the first object of their life to realize God. Even in worldly life, in business, people are eager to follow that line which will bring them the maximum profit. Now, why is it that people are not eager to realize God, though every scripture of every religion says that on attaining God one attains all things that are covetable in heaven or on earth? The Bible says that if one simply seek the kingdom of God "all these things" shall be added unto him; if a devotee makes the slightest sacrifice for God, he will be compensated hundredfold. The Gita says that when one realizes God, one will consider no other thing in the world covetable.

The Taittiriya Upanishad makes a more definite attempt to give a concrete idea of the bliss of the realization of Brahman. It says that the greatest amount of happiness in the human world

falls to the lot of a youth, noble, learned, strong, resolute, full of optimism and having at his command all the wealth that the world can give. But the happiness of this youth is but one-hundredth part of the happiness of a 'Gandharva.' Hundredfold the happiness of a Gandharva is the joy of those who live in heaven and so on. In this way, the Upanishad describes the happiness of one who has realized Brahman as ten hundred times the happiness of the youth described first. The same Upanishad describes Brahman as Bliss; for from Bliss the world comes, by Bliss it exists and into Bliss it again enters.

There is no denying the fact that all the hard struggles of a man are for the conquest of happiness. Now, if on realizing Brahman all the fever of human life vanishes, why does not a man go that way? The answer is simple. One finds every day in the world persons who have made fortunes, attained name and fame, and wield power—covetable position no doubt; so one tries to be like them. But one rarely meets with a person who has realized God or whose life is a living example of all that is

told in the scriptures about the happy state of a God-man. On the contrary, one always comes across persons who have no scruple to deceive others in the name of religion, in order to serve some selfish ends. Cases are not rare that persons whom people have considered to be saintly, afterwards have turned to be cheats or charlatans. So people get double remorse—remorse for being cheated and remorse for perceiving that genuine religion is so very rare, if it has got any existence at all outside the imagination of emotional persons. This is the reason why many do not *dare* seek God, though they would not think that the quest of God is altogether a bad investment for their struggles and exertions.

But the unfortunate part of it is that man cannot long remain forgetting and ignoring God entirely. As he starts in life and gets experience after experience—blow after blow—he realizes the transitoriness of all earthly things and gasps for something which is changeless and eternal. Man finds that he cannot be sure of anything in the world. His friends betray, relations die, the fruits of his life-long labours come to naught at one moment. The husband loves the wife, or the mother is dottingly fond of her child—but at any moment they may die and make the life of the husband and the mother miserable. These blows of nature cannot be borne simply in a spirit of stoicism. Stoicism is a good theory to many who have not to face such dreary situations actually. Many persons who talk big and give patronizing advice that life should be considered as an adventure and the buffets of misfortune should be taken as inevitable, actually have to tremble when they are face to face with calamities.

There are some sufferings and difficulties which, it *seems*, can be over-

come through sufficient knowledge, and intelligence, precaution and care, labour and perseverance, but there are things against which man is absolutely helpless. Of them death is one. One may not care for one's death, but how many can bear the death of their nearest friends without writhing in agony and heart-breaking grief, except if they are unfeeling? Even hardened criminals have often soft corners for some one—it may be their child or any other relation—whose death will shake their whole being and change their entire outlook on life.

It is out of such situations—when man finds himself helpless—that man develops a tendency to seek God. And there is no man who does not realize his helplessness at one time or another. Everyone has got the chance of being disillusionized if he thinks that this creation is without a creator whose will dominates all.

Man talks of personal liberty, freedom of conscience and other high-sounding things; but he will find, if he thinks a little deeply, that he is always a slave—a galley-slave to his senses. He has no conscience or rather he rarely follows it; in life more often than not he is led by his instinct, his passions, his senses. Some time he may inly rejoice at his own uprightness and other virtues, but at any moment he runs the risk of being led to do things which will not be atoned for even by lifelong remorse. If he succeeds in controlling his senses at one time, he succumbs to it a hundred times. From the unknowing public a man may receive approbation for his character, but there is hardly a man who can say that he has full control over himself, or is free from the qualms of conscience. Why does a man commit wrong against his own will? Now, this tyranny of senses seems to some to be the worst form of tyranny in the world. To be

proved a coward to themselves? a slave to their senses?—some can hardly tolerate that idea! They want to be masters of themselves. But as they are baffled in their attempts to do so, they want to know the mystery of their being, and, therefore, seek God and religion.

Will the world call them sensitive? Well, those who have no idea of the real freedom, will compromise with their state of slavery. They want to console themselves with the thought that their life of slavery is the normal condition of life. But those who are daring, those who are bold and courageous, will never like to cover a festering sore with flowers; but will always launch into a perilous adventure to achieve the seemingly impossible. They will not listen to the siren voice of the world; they will stand apart from the rest of their fellow-beings, they will stand by themselves. They are at war with themselves, and just as all revolutionaries count against all hosts they are also daring in their ambition. They think they will succeed where the whole world has failed—they hope they will conquer themselves, they will break the mystery of the world and realize the unknown.

The woes and sufferings of these persons are all the more great, because they hardly find anyone who can sympathize with their hopes and aspirations, who can understand their thoughts and feelings. The world is against them, because they have alienated its sympathy by going against its general current. They stand alone to fight out their battle of life, against enemies outside and inside. Such is the condition of those who think they will realize God in life.

Now, who will help them? They turn to the scriptures for guidance. But the scriptures are so much at variance with one another, that hardly they can

give them any definite idea as to the condition of the path they will have to tread or the trials and tribulations they will have to meet, in the journey they have undertaken. Many of the advice given in the scriptures seem to be theoretical or in the absence of persons in whom the teachings of the scriptures have become living, they find it difficult to hold their faith in them—especially when difficulties come in numbers and success seems to be far off. They are led to think that the scriptures have got interest only for the philosophers or those who want to find intellectual pleasure in them,—but as a guidance of life they are no good. They therefore think it a waste of time to plod over them. No doubt they get inspiration from here and there while reading them, but that does not become lasting. That inspiration is like a thin web of spider which a puff of wind blows off or the dew drops of the night which cannot stand the glare of even the morning sun.

One's faith in the scriptures depends on the faith in those whose teachings and revelations they are. But as many of the Prophets and Teachers lived only in the past and many legends centring round them have made the actual facts of their life very often obscure, it becomes very difficult for one to keep one's unquestioning belief in them. Simply by glorifying the past or honouring a traditional belief one cannot stand the trial of life. One's faith in the scriptures becomes strong when one finds some tangible result by following them. To the spiritually advanced the scriptures bring ever-new messages, but what is the case of those who are still only seeking the way? They are tossed up and down in the sea of doubt, despair and fear.

Fortunate are those who have met with persons who are genuinely religious or whose life is a burning example of the teachings of the scriptures and, therefore, a source of great inspiration to others. But even these people are not free from trials. Perhaps through familiarity they will fail to continue their faith in those whose life once drew out their love and admiration. When the charm of newness wears off, they begin to doubt, judge, and test the words of the saints in whom they had once unbounded faith. They begin to see their small frailties—real or fancied—in magnified colours and lose sight of their virtues, which are taken as matters of course in religious life. A saint only can properly evaluate a saintly life, so what doubt is there that a seeker, a novitiate, will fail to understand a teacher even though the latter be of sterling merit?

Here comes the conflict between reason and faith. Undoubtedly reason should be one's guide in all affairs until reason is transcended by a direct perception of Truth. But reason also sometimes betrays. Reason is sometimes coloured by our infirmities. Reason tries to justify what one emotionally feels a liking for; or it often goes out of the way to support one's personal prejudices. Very rarely man wants to see with open eyes. A man can no more be free from his prejudices, which he has developed through his upbringing or from his environment, than he can go out of himself. Therefore one's faith may often be wrongly tried by reason. The scope of reason is up to the limit of human affairs. But a seeker after Truth wants to go beyond human limitations. So reason cannot talk authoritatively on matters which are a mystery to human intelligence.

But faith also occasionally fares worse. Examples are not rare that

persons giving preference to faith rather than to reason have been deceived. And man cannot have sustained faith in the words of teachers or the sayings of the scriptures until he has realized the final Truth. Till then he will always have a conflict between reason and faith. He will have either to stifle the whispers of reason or dismiss the promptings of faith. So a seeker can hardly expect immunity from struggles.

The Sadhaka in great perplexity takes to prayer as the only remedy for all his sufferings. He appeals directly to God. He thinks that if he be sincere and earnest, God will hear his earnest prayer and appease his hunger and take him to a region beyond all human limitations. Indeed, if one be sincere and earnest, God responds to one's prayer. That is the verdict of all saints belonging to all religions. But who can say that he is really sincere in his thirst for God? At one moment he seems to want nothing but God, but the next moment he finds that the world and its enjoyments have got stronger attraction for him. If they cannot entice him in gross forms, they come in subtle forms and wear manifold wily appearances. And it becomes difficult for him to distinguish between right and wrong. If he sits for prayer, his mind is crowded with all sorts of thoughts except that of God; because he is then outwardly quiet, they all find an entrance into his mind and make him bewildered. Sometimes things from the subsoil of mind make their appearance on the surface, and he is horrified to look at them. He doubts his sincerity, doubts whether his love of God is genuine. He feels a void in his heart. He calls it a spiritual void. But could he be mistaken in his judgment? Does he want something which he does not fully know?

But he fully knows what he does not want. He is fully convinced of the

vanity of the world and its transitoriness. He knows that the world is like a quicksand which engulfs an unwary traveller. That he cannot realize the presence of God is no reason that he should compromise with the world. Though he has not got the vision of God, he knows what the world is. According to him, only the weak-minded people make compromise with the world. How can the world and truth remain together side by side? If you want the one, that shows you do not want the other. The man who has found joy and satisfaction in the worldly pleasures, cannot feel any want for God. Or rather those who cannot give up the attachment for worldly enjoyment—though it brings nothing but pain in the end—will never seek God. Whether renunciation of the world is good or bad, is not the question; this cannot be decided by intellectual discussions. But it is a simple logic that darkness and light cannot go together. Many say, see the world as the manifestation of God. But, the aspirant thinks, how can one realize that the world is a manifestation of God if one does not know God? And why should he remain satisfied with the *manifestation* if it is possible for him to see the Master-Creator Himself?

He cannot persuade himself to believe that it will be altogether impossible for him to realize God. Have not thousands of persons, belonging to different times and climes, realized God. Why should he not then be able to do the same? It might be that they were a better type of people, and he is worse. But what does it matter if one be a degree better or worse? Are not all equal in the eye of God? If God cannot ignore the weakness of a man, forgive the sins of a sinner, He is no God at all. The world judges a man by his merits and demerits, but are not all entitled to the

equal love and sympathy of God? Even the world sympathizes with a sincerely penitent man, will not God do the same? Besides, life means limitations and he is eager to be free from human limitations. He is praying for freedom from exactly those things which stand in the way of one's realizing God. Will not God rescue him from this great dilemma? He cannot believe that God will not.

Had not even those persons who are known as Sons of God or Incarnations, been infinite in their love and sympathy for one and all. Many of them metamorphosed the life of worst sinners by a single touch or a single glance. Is not God infinitely more powerful? Has not God infinitely greater love and sympathy? He cannot believe that he is entitled to less sympathy and love from God, because, according to the judgment of the world, he is inferior to this man or that. He feels that one window of his heart is wide open to God; but his only difficulty is that he cannot annihilate the distance between God and himself.

In this predicament an aspirant may have consolation from the fact that the history of religion shows no man who has achieved anything without struggles—heart-breaking struggles. In the worldly life one may gain wealth or any other material thing through cleverness or some other method of easy success, but in matters religious, there is no short cut. Here one must pay the price—to the last farthing—for what one wants to get. How much struggle had Buddha, Christ and a host of others to pass through? Buddha's struggle against the assault of Mar, Christ's temptation by Satan—what do they indicate? Their followers and disciples may try to obscure their stages of struggle with poetic imageries (for fear lest they go against the greatness of those God-men),

but one who has got critical eyes can easily understand that even the Prophets had, at one period of their life, to pass through the valley of despair—that even they had their “dark night of the soul.”

The fact is, so long as one has got ego-consciousness, one must have to struggle. God is near, very near—but He is kept at a distance by one's ego-sense. Through constant struggle this ego-sense is broken down, and the Sadhaka finds that he was so long fighting with shadows : God was very near to him enjoying his discomfiture. Then he loses his own will in the will of God. He is then like a piece of burnt rope, which has got the appearance of a rope but, as a matter of fact, is nothing but ashes. He is, to all outward appearances, just like any other man, but he has no will—no desire for anything. He is self-satisfied. But to attain that state one must have to pass through a hell of struggle, wade through a desert of doubt and despair unrelieved by any hope of success.

And what does it matter if one does not attain success in one's struggle for noble aim? Is there no joy in the consciousness that one is sincerely trying to improve oneself? In this respect there is greater joy in the struggle than in the success. Some say that the creation is a Lila—a sport—of God. He manifests Himself as different beings, in order that He may enjoy their

struggles and activities of life. Some courageous devotees talk of ‘Ahetuki Bhakti,’ i.e. they say they will love God without caring whether or no their love is reciprocated by God. They think that by their earnest devotion and burning sincerity they will put God to shame because of His failure to return their love. They may or may not realize God, but they are determined to keep their vision of life always directed towards God.

There is a belief that there is a kind of birds that will die of thirst but will not drink any water except what falls from heavens. Heart-breaking failures may come on the way, difficulties may seem to be insurmountable, but heroic devotees never get daunted ; they have got their vision always fixed on God. The slogan of their life is :

“Let eyes grow dim and heart grow
faint

* * *

Let Fate its hundred horrors send
And clotted darkness block the way—

“All nature wear one angry frown
To crush you out—still know, my soul,
You are Divine.—March on and on,
Nor right nor left but to the goal !”

Is there no joy in such fight? And they say one who has such attitude of life has not to fight long. The victory is to the STRONG.

ART AND MODERN INDIA

BY NANALAL C. MEHTA, I.C.S.

MODERN INDIA

Three-quarters of a century is not a long period in the history of a country like Hindustan, and yet until very re-

cently even the memories of a fine and sensitive culture—I am principally referring to the glorious period of the Pahari paintings towards the middle of

the eighteenth and the first quarter of the nineteenth century—were forgotten. It is difficult at this distance of time to realize the urbanity of culture which delighted in such extraordinarily beautiful and tender master-piece, primarily narrative in their subject-matter and emotional in their outlook, dealing with legend, myth, Puranic history, episodes from the epics and above all with the everyday life of the people including their song and dance. I have come across such ordinary articles as fans, which have been exquisitely painted on either side. Little stools, ordinary chairs, beds, tables, handkerchiefs, pieces of cloth used for playing the game of *Chausar*, playing-cards, chess-boards, household utensils—almost everything appears to have been permeated with a sense of beauty and rhythm peculiarly Indian. It is not merely distance in time that is responsible for this enchantment. To visualize the past from the remnants in pictures, cloth, utensils, furniture, is almost like creating a new world of singular charm and beauty in comparison with and contrast to the general atmosphere of costly vulgarity and tawdriness that prevails in the pretentious homes of our princes and the new urban aristocracy of lawyers, share-brokers, enterprising speculators, traders, businessmen and money-lenders.

I have sometimes asked myself as to the whereabouts of art in modern India. I have tried in vain to locate it in the palaces of the ruling chiefs or the mansions of the rich bourgeoisie. So far as the poor are concerned, the struggle for existence would hardly seem to leave any time whatever for contemplation of anything so unpractical and so irrelevant as matters æsthetic. The amazing thing about modern India, despite the artistic awakening which has now been proceeding for over 20 years or more, is the extraordinary apathy of

the educated Indian and his singular incapacity to understand or to respond to artistic stimuli. In fact the atmosphere for a real, instructive and sympathetic understanding of art is altogether missing in this country. It is in fact easier to interest a cultured foreigner in the artistic productions of India, past or present, than an educated Indian, who is found to be almost temperamentally unresponsive to artistic stimuli. Modern India seems to be content with either third-rate productions of European art or no art at all. There is hardly any place for painting, sculpture, or music in a modern Indian home. The artistic perception is so dim and the response so feeble that I have sometimes felt something like despair at the utter absence of taste in the decorations of the numerous public buildings which have been rising up from year to year during the last twenty-five years.

PLACE OF ART IN MODERN INDIA

Our public buildings have hardly been affected by artistic considerations. Both the public and the Government seem to be of opinion that there is no room for sculpture or painting in the edifices constructed for public purposes—such as universities, townhalls, libraries, museums, school and college buildings, hotels, clubs, hospitals, theatres or Dharamsalas. Picture-galleries and museums are few and far between. While the public is keenly interested in the multiplication of schools and colleges, art is apparently considered useless or an extravagant waste of money and it is therefore unnecessary to make any provision for the study of Indian art—whether it be architecture, sculpture, painting or music. There is no room for artistic training in the curricula prescribed by the faculties of arts or sciences.

The result is what could have been easily foreseen. From the humble

village school to the expensive auditoria and lecture-halls of our modern universities, the prevailing atmosphere is the same—one of unreddeed gloom and dreary monotony. Rhythm, colour and harmony are qualities foreign as it were to our centres of education and enlightenment. Go where you will, a home redolent with beauty and colour is a sight altogether exceptional and uncommon in this country, especially among the classes which style themselves progressive, up-to-date and educated and are reasonably prosperous particularly in these days of economic distress when the gaunt spectre of poverty stalks throughout the length and breadth of Hindustan. In a country where people are never tired of vaunting their so-called spirituality, one comes across amazing unconcern and lack of interest in things of abstract beauty. It is as if the very capacity of a normal human being to feel the joy and warmth of beautiful creations had somehow or other diminished in the process of his unnatural evolution in the uncongenial atmosphere of our educational establishments.

There is no doubt that whatever may be the other shortcomings of our educational system, it is certainly responsible for enfeebling the natural instinct of a normal individual for artistic appreciation and judgment, and perverting it into something singularly crude and uninviting. The famous Jaina scholar Hemachandra—the ornament of the court of Kumarapal and practically the last of the great encyclopædic scholars of the medieval period—compares the capacity for æsthetic perception, which he considers to be a natural gift, as something akin to the experience of realizing the great Reality—*Brahmananda*. There is no doubt whatever that there has been a tremendous and progressive decline during the last

hundred years in this ability to discriminate between what is merely pretty, ephemeral and of no artistic consequence and something beautiful, dynamic and abiding, that is responsible for a new experience altogether. People travelling in China and Japan have always marvelled at the instinctive sense of the people for things beautiful, whether they be the creations of Nature or of human hands. It is as if the individual had felt in his inmost soul and grasped the all-pervasive rhythm and harmony of the great universe. Our case is somewhat different and perhaps partly pathological. Luckily we have developed a new and unlimited capacity for debiting all our failings, shortcomings and misfortunes to the account of an alien and unsympathetic government, but for whose partial interest in our artistic monuments a good many of our surviving monuments of the past would have altogether disappeared and been long forgotten. Unfortunately, however, we cannot explain away the perversion of taste or the absence of discrimination in matters artistic by the want of education—a new mythical phantasm which is the peculiar creation of modern India for exorcizing all the ills that the country suffers from, for it is precisely the so-called educated and sophisticated classes who are least sensible to æsthetic reactions.

ART AND NATIONALISM

The tidal sweep of modern nationalism has strangely enough not invaded the regions of artistic perception, where it might have done unmixed good and created a new *milieu* for the growth and development of a tradition really indigenous and attuned it to the real surge of the people; where it could have brought a touch of colour, added a note of harmony to relieve the depressing monotony and lifted the pall of vulgarity

from our urban homes, palaces and public buildings. It may be mentioned that just as the extension of *Swadesism* by insisting on the use of our languages as the vehicles of our higher education has hitherto encountered the opposition of our own countrymen, so our artists and artistic handicrafts are being starved also by the apathy and want of support of our own intelligentsia. Or, is cheapness at any price the slogan of the new age, that makes no exceptions and has no local bias? What is however surprising is that the vitality of Indian art should have persisted and survived even in the present depressing environment and that new shoots should have sprung forth from the age-old trunk of great æsthetic traditions.

LOSS OF ARTISTIC SENSIBILITY

What is true of sculpture and painting is equally true of music. Barring the indomitable endeavours of a few workers here and there, millions of our middle classes, educated and uneducated, are completely uninterested in and indifferent to matters of artistic moment. What is strange is not the want of their encouragement or the absence of their support, but the utter loss of artistic sensibility. It seems as if within the last hundred years a new race has come into being, different from the people who delighted in lovely little lyrics of pictorial art, in sensuous rhythms of beautiful sculptures depicting the gods and goddesses of their pantheon.

I have sometimes asked myself the question whether Indian art, if it is not to be found in the homes of the rich, can be discovered in the abodes of the poor. At first sight the query seems to be meaningless, almost amounting to mockery, when one thinks of the tumble-down hovels and the collection of mud-houses which are called villages in this

country, and which seem to proclaim the despair and misery of their poverty from the house-tops. And yet curiously enough, I have found myself an admiring witness of beautiful costumes gracefully worn by the village maids; I have seen simple and ordinary articles of daily use satisfying in their artistic completeness. I have often admired beautiful spots of colour on the walls of some village houses, depicting as of old, scenes either from the *Ramayana* or the *Mahabharata*. I have occasionally seen pictures depicting scenes from the urban life of India—sometimes the habits and the manners of the Europeans in this country. In a far off village at Kalakankar in the district of Partabgarh on the banks of the Ganges, I was amazed to see entire walls and ceilings having been painted, only half a century ago, with the scenes from the lives of the Europeans and from the life of the common people. These pictures are an essential part of our old-fashioned architecture. As music is an indispensable adjunct of all our festivities, so are coloured pictures considered indispensable for the houses of the well-to-do in rural areas. The old tradition still persists in areas where people are not so sophisticated and Europeanized as the educated Indian in the cities. The artists—generally fresco-painters—are the poor village craftsmen who continue to work according to ancient conventions and transmit their knowledge from generation to generation. The apathy and ignorance of the educated Indian has almost killed the arts of music and dancing in this country. The old-fashioned Ustad—the musician, the actor, the dancer and not the least, the old-fashioned master-builder—architect, sculptor and painter—the repository of the ancient *Silpa Sastras* is now considered a superfluous relic of the past and cannot make a living. He has al-

most disappeared and it is doubtful whether any amount of the so-called revival will bring back his massive knowledge, his extraordinary technique and wonderful tradition of the old master.

So far as sculpture is concerned, the obsequies were performed several centuries ago. Occasionally hereditary craftsmen have been able to put up—especially in the South—some magnificent examples of temple sculpture. The future, however, is uncertain and far from hopeful.

THE NEW REVIVAL

In the realm of pictorial art we have been more fortunate. With the rising consciousness of the people has developed a new impulse for artistic expressions. What was in its inception an eclectic movement has now become a school of organized expression. A band of workers conscious, gifted, confident and eager to revive the lost glories of their artistic heritage has spread all over the country making experiments, evolving individual techniques, assimilating the past, all the time endeavouring to say something definite and distinctive, which will not be merely a vain echo of the past, nor a lifeless copy of something which is not their own. Considering the atmosphere in which these young men have been working with little encouragement and less public support, it is surprising that they should have been able to achieve so much. The time for polemics and provincial jealousies or mutual recriminations is not yet. The pictorial revival is still the interest of the limited few. The great public is still unconcerned. It still sleeps. It has to be interested in what appears to them to be merely a hobby of a few rich collectors or the occupation of a small number of impractical enthusiasts.

Personally I have not been able to understand or sympathize with the controversy regarding the relative merits and the distinctive outlooks of the Bombay and Calcutta schools. To me the differentiation in what are called the Bengal and Bombay schools is a matter of but little import. India is vast enough to permit of several provincial dialects living as equal members of the federation of graphic and plastic arts, each one eager and untrammelled to maintain and enhance its reputation and to develop its work in its own distinctive way. Whatever may be the opinion of the professional workers, to an outsider what really matters in the long run is the expression of an emotion or an idea, and not the manner or the method by which it is expressed; for after all the æsthetic criterion is something which transcends and is independent of the use or otherwise of the latest scientific methods as applied to the art of painting or casting. Bombay and Calcutta both swear by Ajanta. So far it is all to the good. If any of them chooses to experiment in the European fashion, it is its own business. Besides, experimenting is not confined only to Bombay. Gaganendranath Tagore experimented years ago in the latest modes of cubism and some of the finest work of modern India is altogether foreign to the traditions of the old schools of Indian paintings. Recently the poet Rabindranath has struck out a path of his own. There is room enough for every kind of school in this continent. What is necessary for all the exponents of these schools is to achieve something of importance, and to interest the public in their artistic aspirations and accomplishments.

ART AND MODERN EDUCATION

It is a strange world that we are living in at present. Practical men who have

been at the helm of affairs now find that all their elaborate edifice of educational enlightenment has been somewhat in the nature of a sham, that the education imparted in the ambitious lecture-halls of our universities has failed to transfigure the man into a nobler or more powerful creature. Our so-called Art Schools have been the Cinderella of the educational system. They are said to be vocational schools only fit for the children of the poor or those that have not the necessary capacity or the resources for reaping the benefit of the ordinary educational institutions. When economic depression begins to tell, it is curious that the attention of these practical men immediately turns towards the extravagance of the attenuated budgets of these Schools of Arts and Crafts. What these eminent men sometimes forget is that the acquisition of power to understand the universal language as expressed by line, colour, rhythm, gesture and song is often more important from the point of view of a normal human being than the mere capacity to read and write in a restricted medium of a provincial vernacular. The orthodox educationist still thinks in terms literary and has still to understand that there is one language the currency of which is unhampered either by geographical barriers or by differences of language, script, custom or manners. This is the language of Art and the capacity to understand it means the power to distil the fullest enjoyment out of the gorgeous and colourful life of trees, flowers, water, sunshine and unlimited spaces.

PERSONAL CONFESSION

In conclusion I may be permitted to make a personal confession. I have known something of what are called Natural Sciences, for I am an old Tripos man of Cambridge; I have been a life-

long student of Economics; I have been a devotee of Sanskrit, and temperamentally addicted to literary and historical studies. For 18 years I have been doing the varied work of administration which falls to an Officer in the Indian Civil Service. Art has been a late intrusion in life, hardly more than 15 years old. But as age creeps in, as the amount of available leisure becomes less and the futility of keeping up-to-date even within the sectional limits of a subject becomes evident and the vanity of reading piles of books and becoming learned is realized, when printed matter begins sometimes to pall and the sheer output of it becomes a veritable nightmare, what solace it is to turn to the silent creations of art! It may be a mere fragment of an old-time sculpture, a worm-eaten reminiscent of the pictorial art of a by-gone age, a delicious drawing or a silhouette or a miniature painting of a modern artist. They are like the strains of music of which one is never tired, which soak, as it were, into the inmost recesses of consciousness and become an integral part of it.

The language of Art is the language of humanity. It needs nothing beyond a certain amount of sensibility and life to react to æsthetic beauty. No learned comments are required, for artistic creations are complete in themselves. They bring light and radiance, joy and happiness to all those who have the capacity to grasp them and to understand them. A long acquaintance with artistic creations brings a new understanding and reveals unexpected worlds of beauty even in regions where the ordinary eye finds nothing to arrest it or to impart a tinge of wistfulness. Æsthetic joy is like a mother's love, something indefinite but infinite, deep, silent and strong, disinterested and utterly selfless. It can be

found and experienced even in the least promising circumstances. Its abode is not always to be sought in the palaces of the rich, for it can be found in the humblest home of our poverty-stricken countryside. It is something in the nature of an elementary urge which requires development and opportunities to come in contact with the immortal creations of the past and the monumental creations of the present.

An organized endeavour is needed to train up a whole people to rise to its native sense of æsthetic enjoyment. Art cannot be ignored or banished from the life of a nation without doing irreparable damage to its soul. It must

have a place in the homes as well as in the class-rooms, in the temple as well as in the hospital, in places of amusement as well as in places of worship; for it is a thing of the spirit and no nation has yet arisen without the exaltation of the spirit. When the futility of mere literary training—of book learning—has been found to be more than a mere waste of time and opportunities, is it not time for the country to turn to something the results of which cannot for a moment be doubted? The past splendour of India lay not in her mythical wealth, but in the imperishable monuments of her artistic and creative mood.

HOW I FIRST MET SWAMI VIVEKANANDA

BY SWAMI BODHANANDA

In 1890 when I was a student in the Ripon College, Calcutta, I had the greatest blessing of my life to know of Sri Ramakrishna. With some of my class-mates and friends I attended the anniversary of the dedication of the Temple at Kakurgachhi in the month of August of that year. There we first heard of Sri Ramakrishna from one of his greatest devotees, the late Ramachandra Dutt. His devotion to Sri Ramakrishna is indescribable. Only those who knew him personally can appreciate it. We often chant the sacred verse "Thou art our Mother; Thou art our Father; Thou art our Friend; Thou art our Companion; Thou art our Wisdom; Thou art our Wealth; Thou art our All in All," but Rama Babu was one of those who realized its true meaning. To him Sri Ramakrishna was really his "All in All." He worshipped no other God than Sri Ramakrishna; never visited

any other Temple than the one at Kakurgachhi in which Sri Ramakrishna's ashes were interred; never read or preached any other religious doctrines or discourses than those he had heard from Sri Ramakrishna.

Master Mahasaya (Babu Mahendra Nath Gupta) was our Professor. We heard that he was also a disciple of Sri Ramakrishna. One day we approached him and introduced ourselves to him. We had a little talk on Sri Ramakrishna. He recommended us to visit the Math at Baranagore where Sri Ramakrishna's Sannyasi disciples were then living. He was naturally a very reserved man, but was most cordial to us and candid in his opinion about a devotee who lives in his family and a disciple who has renounced the world to devote his whole life to the practice of religion. He used this simile: The former is like a sour mango, but quite ripe and the latter (a Sannyasin) is like a mango of the

highest grade (*Fazli* or *Langra*), but not yet ripe. Master Mahasaya's illustrations were very much to the point. He further said if we wished to see the living examples of the teachings of Sri Ramakrishna we must go to the Math.

Shortly afterwards, we visited the Math. Our first visit was on a week day, as we went directly from the College. It was about 3 o'clock in the afternoon when we reached there. We first met Sasi Maharaj (Swami Ramakrishnananda). He was delighted to see us and enquired about us. When he learned that we were students he asked us some questions and advised us not to neglect our studies. We stayed until 5 or 6 o'clock. He took us to the Chapel (Thakur Ghar) after the doors were opened at 4 o'clock, gave us some flowers from the altar and *prasada* (dedicated fruits and sweets) which we valued most. We prostrated before the picture of Sri Ramakrishna on the bed and the wooden receptacle (Kouta) on the altar in which his sacred remains were preserved. There were four or five other Swamis. We saluted them all, one after the other, and they also very kindly spoke to us and blessed us with their well-wishes. When we parted they invited us to come again. We walked back home and all the time we talked of the wonderful visit—the renunciation of the Swamis and the peaceful atmosphere of the Math.

Master Mahasaya then lived in Kambuliatolah. On our way home, we stopped at his house and told him of the visit to the Math. He congratulated us and urged us to go there often and render personal services to the Swamis, such as shampooing their feet, preparing tobacco for their smoking, etc. To see them and serve them, to him, was like seeing and serving Sri Ramakrishna himself.

Swamiji (Swami Vivekananda) had just left the Math for a pilgrimage in the North-Western Provinces of India. This time he wanted to live so exclusively that he very seldom wrote letters to the brothers at the Math. In fact, for a year or two nobody knew where he was.

Sasi Maharaj, Baburam Maharaj, Mahapurushji, Yogen Maharaj, Kali Maharaj and Niranjan Maharaj were at the Math then. They all told us about Swamiji and Sri Ramakrishna's love for him and his love to Sri Ramakrishna. Some of them even then assured us that Swamiji would be pleased to initiate us to Sannyasa when he returned to the Math.

Strangely enough several years before that time (most probably in 1887) when I was a student in the Metropolitan School, Bowbazar Branch, I saw Swamiji, who was then Headmaster of that School for a few weeks. I belonged to a lower grade and did not have the privilege and pleasure of hearing him teach our class. But I used to watch him from our class-room window almost every day as he entered the School compound. I still vividly remember the scene. He was clothed in trousers and Alpaka Chapkan with a white scarf (Chadar) about six feet long around his shoulders. In one hand he carried an umbrella and in the other a book, most probably the text-book of the Entrance Class. With sparkling eyes and smiling face he looked so indrawn that some would be attracted to him for his charming personality and some would not dare approach him for his extreme gravity and solemnity. It was not however until I came to the Baranagore Math that I knew that the great Headmaster who impressed me so much was Swamiji himself.

He returned to India in December, 1893, from his mission in America and

Europe. He landed in Colombo and arrived in Calcutta in January, 1897. I was then a teacher in a High School in a village near my home about twenty miles west of Calcutta. The Anniversary of the Birth of Sri Ramakrishna then used to be celebrated in the compound of the Temple gardens at Dakshineswar. The Swamis then lived in the Math at Alambazar about two miles from the Dakshineswar Temple gardens. That year the Anniversary took place as usual either in the last week of February or in the first week of March. The day before I came to the Math. That was a Saturday as the public celebration was held then as it is now on Sunday following the actual Birthday (Tithipuja).

Swamiji was then temporarily living in a house on the bank of the Ganges about three miles from the Math. Early in the morning on Sunday I saw him there. It was about six o'clock—still dark—when I arrived at the house. Swamiji was an early riser. He first saw me from the window of his room and came downstairs to open the door. I saluted him and he received me very kindly as if he had known me long before. He talked to me in a familiar way and asked me to fetch him a glass of water. He was then washing his mouth. When he learned that I was preparing for an examination he was pleased and gave me his blessing. Mahapurushji was there too. He told Swamiji that I was one of the group of young men who had been coming to the Math for several years and that I was planning to join the Order. On hearing this Swamiji said he would initiate me to Sannyasa in the near

future. Those words made the hope of the realization of my dream brighter.

A few days before the public anniversary—most probably on the actual Birthday of Sri Ramakrishna—Swamiji initiated four Brahmacharins to Sannyasa and on that day gave Mantra-initiation (Diksha) to one or two devotees. At about 8 o'clock he arrived at the Math. I came with him, by his permission, in the same carriage. Shortly after arrival he took his bath and went into the Chapel for meditation. We followed him. It was a most inspiring occasion.

At about 11 o'clock he went to the Dakshineswar Temple gardens where the public festival was being held. There was a vast concourse of people at the gardens and Swamiji's presence was another reason for that great crowd. Many requested him to deliver a lecture near the Panchavati (the cluster of five sacred trees). But the crowd was so enthusiastic and noisy in their expression of joy at his sight that he found it impossible to make a speech. At about 1 o'clock he returned to the Math for a rest. I was with him all that day and had the privilege of rendering him a little personal service as an attendant. That was a most glorious day of my life. Its impression is indelible in my memory. As I think of it now I still seem to feel the thrill of the joy I felt then.

The next day I had to return to my School duties with great reluctance. The sense of gratitude and exaltation of this unique occasion remained in me several days afterwards. I longed to see Swamiji again and sit at his feet for his further grace and guidance.

THE POET SAINT TULSIDAS

BY UPENDRA CHANDRA DUTTA, M.A., L.T.

From time immemorial two currents of different types of culture have been running in the land of Bharata—sometimes parallel, sometimes crossing and sometimes fusing in one broad stream. One of them is Aryan, Vedic and Monistic, the other is non-Aryan, Tantric and Dualistic. Both of them have found their utterances in the Upanishads and attempts have been made from time to time to synthesize these elements by philosophers, prophets and saints. The Monistic torch was carried by the Rishis of Old, Buddha, Mahavira, Goudapada, Sankara and others, while the Dualistic current was pushed by the Pancharatras and Bhagavatas, Ramanuja, Ramanand, Kavir, Chaitanya, Mira, Tulsidas and other numerous devotees. As thought and feeling grow in an individual, organically in the same manner knowledge and devotion grow in the mind of every saint; but their difference is based on different philosophical standpoints and the emphasis laid on knowledge or devotion as the practical method. Everyone of them tried to reconcile in some form or other the opposing philosophical doctrines of the Upanishads in a manner peculiar to himself, till a grand reconciliation was reached in the lives and teachings of the double personality—Ramakrishna-Vivekananda.

There are saints and saints in India, but she is particularly lucky in having a number of poet saints, of whom the most well-known are Jaidev, Vidyapati, Chandidas, Ramprasad, Kavir, Surdas and Tulsidas. Tulsidas is decidedly the most popular among the Hindi-speaking people. His *Ram Charita Manas* is a

wonderful book; it is the book of books, reflecting the spirit of Indian culture and civilization. He was a man of great vision endowed with the rare faculty of epic imagination and lyric execution. Above all he was a true saint; so he could represent the soul of India. And this is why what is the Bible to Christians and the Koran to Muhammadans, the Ramayana of Tulsidas is to the Hindi-knowing Hindus. Of course, the Bhagavat Gita is more comprehensive, for it lays equal stress on Jnana, Bhakti and Karma, but as it is more deeply concerned with abstruse and abstract doctrines and written in Sanskrit, it is not meant for the masses. The popular demand has been met by the Ramayana of Tulsidas. It has given a section of Hindus law, religion and culture and has held a large number of people at a pretty high level of morality.

The life story of Sri Ramchandra has occupied a very large space in Indian life. Sri Ram has set forth in His life all the ideals that a man should try to realize. He is called *Maryada Purushottama*—an ideal incarnation. So, there are many Ramayanas: The Valmiki Ramayana, the Adhyatma Ramayana, the Yoga Vasishtha Ramayana, the Ramayanas of Kasidas, of Kesavdas and of Tulsidas. Even the Buddhists and Jains have their Ramayanas. But no Ramayana other than that of Tulsidas satisfies a scholar as much as a day-labourer. It is a book of reference and a balm of repose. It is cited by people in moments of joy as well as of sorrow. It is a sacrilege to question its authority. It has captured

the head and heart of Hindusthan. Go to any up-country village, you will find people sitting in groups in the evening after the day's hard toil, and devoutly listening to the Ramayana of Tulsidas. Dr. Grierson, a well-known Hindi scholar, expressed in *J.R.A. Society* in July, 1908, thus :

"Over the whole of the Gangetic valley his great work (the Ramayana) is better known than the Bible is in England."

Apart from *Ram Charita Manas* Tulsidas is supposed to have written 24 books, of which the most well-known is *Vinay Patrika*. These books contain poems mostly lyrical in form and devotional in spirit centering round the personalities of Ramchandra, Krishna, Janaki, Parvati, Hanuman and others. Some critics consider *Vinay Patrika* to be his masterpiece. It contains hymns and prayers to different deities asking for devotion to Ramji in a spirit of extreme humility (*Vinay*).

Tulsidas is one of the nine makers of Hindi literature. In chronological order he comes fourth, but from literary point of view his position is unquestionably first. Here it will be very interesting to note that three widely known saint poets --Kavirdas, Surdas and Tulsidas—appeared at about the same time. Mira Bai, a unique devotional figure of India, is another contemporary of Tulsidas. When the divine love of Chaitanya was flooding the land, these bards of paradise were harping their divine tune in Aryavarta and turning the hard earth to a veritable heaven. This Vaishnava movement is rightly called the mediæval revival of India. It is characterized by subtlety of thought and intensity of feeling, breaking of barriers and breadth of spirit. This goes to show that great men, like constellations, have a tendency to grow together. They grow and

help others to grow, they along with others live the life eternal.

Like other historical personages the time of Tulsidas was preceded by conflict of ideals and confusion of ideas. Monotheism of the Vedic India was greatly disturbed by the teachings of the Puranas and their effect on ordinary people. The three aspects of Brahman—Existence, Knowledge and Bliss became Brahman, Vishnu and Mahesa. These personalities were differentiated and different schools were founded. In course of time the fundamental principle of unity was forgotten and different sects began to fight with one another. The divine energy was personified as *Sakti* and a new cult was made. Numerous deities cropped up. Each attribute of the great God was personified and became a God or Goddess. This sort of mass polytheism received a rude shock when it came in contact with the strict monotheism of Islam. Many became shaken, doubting and questioning began and as a matter of reaction Nanak and Kavir had to make their appearance to guide these tendencies in the direction of a new synthesis. These masters rendered great service to the cause of religion by separating much of husk from grain. The sects of Nanak and Kavir remind one of two other modern sects known as Brahmo Samaj and Arya Samaj founded by Raja Rammohan and Swami Dayananda by way of reaction against Christianity and Islam.

Ramananda belonging to the sect of Ramanuja was the first to break away from the rigidly orthodox school of the South. He is the first Ramanujist who made non-Brahmins his disciples, of whom one is Kavir, a weaver, and the other is Ruidas, a pariah. Kavir rose to a great spiritual height. He preached against idolatry and maintained the doctrine of God with quality and with-

out quality, and emphasized the latter. His ideas were mostly based on Vedantism and Sufism. Though Kavir had a large following and his followers were both Hindus and Muslims, the masses could not rise to his height. His attempts to reconcile Hindus and Muslims failed just after his passing away. His contemporary, Surdas, known to some as Bilwamangal, preached love for Krishna in his masterly work *Sursagar* and other writings but his thoughts were too deep and language too stiff for the people. So he could not touch them in spite of his genuine qualities. Now comes Tulsidas, wiser with the lessons taken from the lives of his illustrious predecessors Kavir and Surdas. He did not try to reconcile Hindus and Muhammadans. He wanted to bring different sects within the Hindu fold in harmony with one another, and gave such a popular form to the abstract scriptural truths that they found a ready response.

The life-story of Tulsidas is still in obscurity. There is not a single fact or incident which is not questioned or contradicted. However, after much discussion the following facts are almost accepted at present.

Goswami Tulsidas was born on the bank of the Jumna at Rajpur, Tahsil Man, Dt. Banda in the year 1530. His father was Atma Ram Dube and Mother Hulsi, and his first name was Rambola. On renouncing the world he became known as Tulsidas. It is said that he was much devoted to his wife. He could not stand her separation at all. Once she left for her father's place without his knowledge. Tulsidas followed her track impatiently; and when they met, his wife said, "O if you had so much love for God, what would follow!" This remark became an eye-opener to him. The stream of his love was turned from man to God, the centre

of his attraction was changed and the man became a god.

Leaving his home behind at the age of 25, Tulsidas became the disciple of saint Narahari Das, belonging to the Ramananda sect. Then he travelled from one holy place to another making pilgrimage. He visited Muttra, Vrindavan, Kurukshetra, Prayag, Chitrakote, Puri, Soron, etc., but he spent much of his time at Ayodhya and Benares.

There are internal evidences that his parents left him in his childhood, and he had to go a begging from door to door. Probably his parents died, and he had nothing to fall back upon. He like the great poet Homer must have 'begged from seven nations.'

Mirabai, Queen of Mewar, was so much filled with the divine love for Krishna that she could not mind worldly things. Her husband and relatives tried all possible means to turn her mind, but to no purpose. Then devices were made to put an end to her life. As they too failed; persecution began. When things passed all limits of forbearance she wrote to Tulsidas thus: "O lord, I bow down to you. I wish to pass my days in the company of saints and in devotion to God, but my own people stand in the way. From childhood I have made friends with Giridhar Gopal (Sri Krishna). This relation does not cease, as the moment of our first union happened to be auspicious. Now please write to me what to do." Tulsidas wrote her back, "A great friend averse to Seeta Ram should be given up like a deadly enemy. A saint does not scruple to leave father, mother, brother, son and husband, who are the greatest benefactors on earth, like a straw, if they go against God. Prahlad had to leave his father, Vibhishan his brother, Bharat his mother, Bali his Guru and Gopis their husbands. The lovers of Ram are the only friends. Anjan (a

soothing balm to eye) is of no use to the sightless. In my opinion you should do whatever contributes to the friendship with Ramchandra, who is dearer than life." On reading this letter Mira left her home and moved from place to place making pilgrimage.

The goal of life is God. Those who help God-realization are friends, and those who oppose are enemies. All the relations in the world should be judged by this standard.

Some supernatural incidents are current about Tulsidas. His writings reveal nothing of the sort. It is said that while Tulsidas was doing *tapasya* at a suburb of Benares, his holy contact freed an evil spirit, which on its turn wanted to do him some good. Tulsidas longed to see Ramchandra and nothing else. The evil spirit said, "Hanuman, the devotee of Ram, is the only person who can help you in this. Go to such and such a place where the Ramayana is read, there Hanuman sits behind all in the guise of a leper. Go and seek shelter under him." Tulsidas met Hanuman and under his guidance went to Chitrakote to pass his days in thoughts of Ram. There he had the vision of Ram and Lakshman going a hunting on horseback. He was blessed with the vision of Ram. Then at the suggestion of Hanuman Tulsidas undertook to write the Ramayana. On his pilgrimage to Vrindavan, when he saw the image of Madanmohan, Krishna, it took the form of Ram. On reviving a Brahmin who died, his reputation as a Yogi spread far and wide. At this the Emperor of Delhi, probably Jahangir, asked him to show some miracle. Tulsidas said that he knew nothing but the name of Ram. At this he was put in prison where he recalled Hanuman and he was miraculously set free. It is said that certain thieves made several attempts to get into the Asrama of Tulsidas, but they

were prevented by a person with a bow and arrows. On hearing this the repentant saint gave away all he had to the poor, and the thieves became his disciples.

Even if the supernatural elements be not true, the greatness of Tulsidas does not suffer in the least. As a poet, as a preacher of religion and a man of realization, he will be looked upon as a towering personality commanding respect and admiration from people of every age and clime.

Goswami Tulsidas was a Smarta Vaishnava. Smartas never oppose any sect or doctrine; they have equal regard for every deity, though generally they profess to be Saivas. They lay more stress on devotion. Tulsidas has spoken very highly of Siva who is the Guru of the universe. In fact Siva, the knowledge aspect of God, does the work of a Guru by kindling spiritual light in aspirants. Knowledge leads to bliss, and in its highest form it is bliss that is represented by Ram (from the Sanskrit root *Ram* meaning to enjoy). Tulsidas has given proper place to knowledge and devotion, though he considers the latter to be superior. He holds the views of God with form and without form, with attributes and without attributes. But his *Ishta* or the Chosen Deity is Ramchandra. According to Tulsidas God must be realized through devotion mixed with knowledge. 'Devotional practices without knowledge (discrimination and reasoning) are futile like the attempt to kill a snake by striking the mound of earth in which it lives, or to kill a bird by cutting a tree in which it dwells.' Again, knowledge without devotion is risky. Unmixed knowledge is compared to 'a light that may be blown out by a sudden blast.' A man may be blessed with many worldly gifts, but 'without devotion he is useless like a

cloud without water.' Devotion or love is the essence of spiritual life.

Quite consistent with the qualified monism of Ramanuja, Tulsidas believes Brahman to be the ultimate Reality of which the individual soul and the world are mere parts or expressions. The appearance of the world is deceptive and illusory. 'As an oyster is taken for silver or the sun's rays in a desert look like water,' Reality appears as the world through the force of Maya. Maya can be controlled by one taking shelter in the Lord of Maya—God. *Iswara* and *Jiva* are different in nature, the latter is subject to ignorance, pleasure, pain and egotism, while the former is ever free and luminous by nature. An Incarnation is that special manifestation of God who like God is 'self-conscious' and free from ignorance throughout. He is a centre of mighty spiritual forces intended to restore equilibrium that is lost. These traditional Hindu ideas have been nicely and forcibly expressed by Tulsidas in his immortal poems. He was the spokesman of his age and in certain respects anticipated the great movements in future.

The problem of God with attributes (Saguna) and God without attributes (Nirguna) has given rise to long discus-

sions from the theologians of every country. Tulsidas says, "There is no difference between Saguna and Nirguna. That which has neither form nor quality becomes Saguna out of love for devotees." "How is it that Nirguna becomes Saguna?—Just as water becomes ice." Both of them are the same, but appear to be different. In fact God has the infinite power of assuming infinite forms and attributes and at the same time of having none. He is much more than what we can think of; otherwise He would have been one of us. It is purely a temperamental difference that distinguishes a *Jnani* from a *Bhakta*. Tulsidas himself was a *Saguna Upasaka* (worshipper of God with attributes) and has made the path of devotion supreme. The poet saint says, "Know the whole of creation to be filled with Ram and Secta and bow down to every one with folded hands." This reminds one of the teachings of Kapila to his mother Devahuti in the Bhagavata. This method can bring *Samadarsana* (equal sight). It is a means and it too is the end. Sri Ramakrishna says that a perfect man is he who after realizing unity in Brahman sees that Brahman has become everything. Blessed is the poet who has preached this truth and thrice blessed is the saint who has realized it.

JAPAN'S DEBT TO INDIA

BY A JAPANESE

The present-day Japan is the product of systematic culture for the last fifteen centuries. One who studies the laws and tendencies of the world is well acquainted with the Law of Causation. The progressive Japan, the dawn of the new era, the restoration and renovation have evolved not out of nothing but

through a natural, gradual process, the root of which is buried in the past.

To understand Japan properly, her religious history must be studied. Religion is the criterion to judge the civilization of a nation. In other words, religion is the manifestation of civilization, the study of which will make very clear

the habits and customs, the cult and culture of a nation. Now I lay stress upon it as there alone we can trace the makings of the present-day Japan.

It is interesting indeed to study the factors which have greatly helped the rise of the nation. The physical feature has no doubt played a prominent part in shaping and moulding the destinies of the people. The enchanted island of Japan, with its music and poetry in air and environment and its bewitching scenery, has greatly made the people imaginative. That is one of the reasons why the ceremonials of the Buddhist prayers, which were markedly absent in the Shinto form of worship, captured the imagination of the people and they with tolerance and zeal initiated themselves into the imported religion.

The credit primarily lies with the people who in all ages have shown great courage and courtesy to embrace the continental ways and habits and have shown enough power of assimilation and adaptation. Japan may have borrowed her culture from the other Asiatic neighbours in the past, but have nationalized everything just in keeping with the national spirit.

However, prior to the advent of the Buddhist missionaries the people were steeped in darkness and could not even read or write. They lived in clans, practised a form of ancestral worship and often fell out with one another as they had very little understanding. But their form of worship was most unostentatious and their chief deity was the Sun-god. The greatest boon that Buddhism has conferred upon the people is that they have been taught to read and write, their morals have been elevated and their minds have been trained in idealistic philosophy inculcated by Buddhism.

Probably in 538 A.D. a deputation of Buddhist monks was sent from Korea

to Japan to the court of Yamoto, and along with it the arts and culture of the Continent were introduced. The receptive mind of the natives of the soil and their accommodating nature favoured a cordial reception. A great landmark of the religious and political history of Japan is the accession of the Prince Regent Shotoku to the throne. He was the founder of the Japanese civilization, united the Japanese people and was the pioneer of the philosophical thinkers of Japan.

This prince made Buddhism the State religion and established monasteries for circulation of the teachings of Lord Buddha. His famous constitution is a revelation of his ardour in the faith of Buddhism. In short, he breathed into the administration the law of piety. He was a great devotee himself, and his enthusiasm and sagacity made his efforts a success. The universality in the doctrine of Buddhism inspired the people who so long fought with one another under the clan system. The Buddhistic teachings of love and compassion and the Law of Karma at once won the admiration of the people, and they with unflinching devotion now became ardent admirers of the new religion.

Thus Buddhism penetrated into the social, moral and political spheres. It thoroughly remodelled the people of the State and greatly determined the character of the future generation.

Side by side with the religious and moral elevation artistic tastes of the people were awakened and thus culture and civilization made a rapid headway. The union of religious ideas and national life thus proclaimed, expounded and carried out by the Prince, became once for all the aim of the greatest Buddhists and the aspiration of the statesmen in Japan.

The religion thus introduced towards the first half of the sixth century made

rapid progress up till the end of the eighth century. Buddhism fostered the idea of equality and thereby the spirit of nationality. As a result tribal factions were put an end to. Much to the credit of venerable Gyojo and Dosho, the Buddhist priests, the nation as a whole was inspired by the teachings of Buddhism and became transformed. The period of Nara saw the zenith of Buddhist culture. During this time there was a great religious upheaval, and a remarkable progress was made also in the domain of artistic taste and culture. The first half of the eighth century is known as the era of Tempyo, when the mission of Buddhism was consummated. The ruling King Shomu practised the virtue of renunciation and changed the royal garments for the monastic robes. A galaxy of Buddhist philosophers flourished in this period, most prominent among them being Bodhishena, a Brahmin of the Bhara-dwaja clan, Kanjin, a Chinese monk, and Giyen, a native of the soil. The central cathedral known as Todaiji was erected in Nara and dedicated to Buddha.

Buddhist art flourished and ritual with musical accompaniment was performed in temples decorated with mural paintings. In short, the charming influence of Buddhism caused Japan to emerge out from the primitive stage of its existence.

By the period of the next four centuries altogether six different types of Buddhism were introduced. And as each type had its own peculiarities, the exponents of one type ultimately clashed with the exponents of other types of Buddhism. Therefore the progress was hindered for a time and a temporary lull came over this brotherhood. Buddhism became stagnant for a time. But the State and the Church sought for co-ordination and tried to strengthen the authority of the king.

The next one and a half century is known as the Kamakura period when militaristic rule set in. This period favoured the unification of the three religions of the land, *viz.*, Shinto, Confucianism and Buddhism. Confucian morality taught the warriors fidelity to the chief of the clan, as Shinto, the national religion, also advocated this theory, while Buddhism taught the people self-control and fortitude. Buddhism was now divorced from ceremonies and mysticism and became a religion of piety. This new form of religion exhibited many democratic features. Three forms of Buddhism were practised in this age. They are Honen's Amita Buddhism, Dogen's Intuitionism and Nichiren's Hokke Buddhism. Even in the dark period of the social life of the fourteenth century and after, the Zen Buddhism refined the artistic taste and gave the people opportunity to develop individuality. As a result the idea of democracy was fostered.

Thus from the date of its introduction into the island of Japan, Buddhism has ruled various aspects of social and political life and has definitely shaped the destinies of the people. The glorious work done by Buddhism can never be effaced from memory. The present generation owes its ideas and inspirations particularly to Buddhism. It is their noble heritage, and they glorify in the name of Lord Buddha. India is especially fortunate because she gave birth to Buddha who by his truth and piety has left behind a vast spiritual empire throughout the East which is daily expanding in dimension. It is a good fortune for Japan also to hold the taper of light still now, and she thinks it to be her mission to diffuse the light of truth in all lands of darkness.

Buddhist India and Buddhist Japan do not differ fundamentally, the same spirit of faith pervades the Japanese and

the Indian people. Regarding their view of life, conception of soul, belief in existence beyond death, and all other moral and political thoughts, there are marked resemblances between the Indians and the Japanese.

In short, we Japanese owe to Buddhism, and thereby to India, our civilization and culture. The progressive Japan will ever remember the teachings of Lord Buddha in all her actions and activities of social and political life.

VAKYA-SUDHA

मनोऽहंकृत्युपादानं लिंगमेकं जडात्मकम् ।

अवस्थात्रयमन्वेति जायते म्रियते तथा ॥ १२ ॥

12. The subtle body¹ is composed of the mind and egoism,² is one, and is material in its nature. It inheres in all the three states ; it is born and dies.

¹ *Mind and egoism*—Only two out of the seventeen constituents of the subtle body are mentioned here.

² *Is born and dies*—It springs from ignorance and is dissolved at the dawning of knowledge.

शक्तिद्वयं हि मायाया विश्लेषावृतिरूपकम् ।

विश्लेषशक्तिर्लिङ्गादि ब्रह्मांडान्तं जगत् सृजेत् ॥ १३ ॥

13. Maya¹ has two Powers,² viz. the Projecting Power and the Veiling Power. The Projecting Power projects the entire creation beginning with the Subtle Body and ending in the gross visible world.

¹ *Maya*—It is said to be other than both existence and non-existence and therefore something inexpressible. It is neither material in the sense clay is material, nor spiritual in the sense Atman is spiritual. Collectively viewed, it has neither beginning nor end ; individually viewed, its beginning is inconceivable though it comes to an end when true knowledge dawns. We know its works and much of its workings—everything that we sense, think, feel or will being its effects. But what it is illudes comprehension.

² First a thing is veiled (the Veiling Power of Maya), next it is projected as something else (the Projecting Power of Maya). This is nothing but the statement of the psychological process involved in all acts of delusion. Nothing can appear as something else unless its real nature is veiled. But veiling alone would result in the disappearance of the thing and would not account for its appearing otherwise ; hence the necessity of admitting the second power of Maya, the Projecting Power, by virtue of which we see a thing as something else. It is for this reason that the entire creation has been attributed here to this power of Maya.

सृष्टिर्नाम ब्रह्मरूपे सच्चिदानंदवस्तुनि ।

अब्धौ फेनादिवत् सर्वनामरूपप्रसारणा ॥ १४ ॥

14. Creation is the manifestation of names and forms¹ on Brahman, which is Existence-Knowledge-Bliss (Absolute), like froth, bubbles, etc. on the ocean.

¹ *Names and forms*—The manifestation of names and forms is the work of the Projecting Power of Maya. There is only one reality, viz. Brahman, Existence-Knowledge-Bliss Absolute. But if that is infinite, where do we get other things,—Maya and these names and forms which play and interplay on Brahman? In fact, there are no names and forms ; but so long as the relative consciousness lasts we cannot help seeing them and admitting their relative existence. The sky has no colour, it is not blue ; but so long as there are eyes, they must continue to see it blue, and maybe admire its beauty, in spite of the testimony of sciences to the contrary.

अंतर्गृह्ययोर्भेदं बहिश्च ब्रह्मसर्गयोः ।

आवृणोत्यपरा शक्तिः सा संसारस्य कारणम् ॥ १५ ॥

15. The other Power veils the distinction between the subject (Atman) and the object (the internal organ) inside and between Brahman and the creation outside. It is the cause of the cycle of transmigration.¹

¹ *Cause of the cycle of transmigration*—Atman, the immutable Witness, being the same as Brahman, does not transmigrate—all changes being of the mind, the organs and the body. But the obliteration of the distinction between Atman and these, due to the Veiling Power of Maya, makes the immutable Atman appear to be undergoing transmigration.

साक्षिणः पुरतो भान्तं लिंगं देहेन संयुतम् ।

चित्तिच्छायासमावेशाज्जीवः स्याद्वायवहारिकः ॥ १६ ॥

16. The subtle body¹ connected with the gross body exists in front of the Witness.² This, coming in contact with the 'reflection of consciousness,' becomes the 'empirical' self.³

¹ *The subtle body*—It comprises the ten organs of perception and action, the five vital powers, the mind and the intellect.

² *In front of the Witness*—i.e. ready to be illumined as its object and to be identified with It.

³ *Coming in . . . self*—So the individual soul is the totality of the 'reflection,' the subtle body and the gross body.

अस्य जीवत्वमारोपात् साक्षिण्यप्यवभासते ।

आवृतौ तु विनष्टायां भेदे भातेऽप्यति तत् ॥ १७ ॥

17. This individuality having been superimposed even on the Witness, it too appears to be individual. But when the Veiling Power is destroyed the distinction (re-) appears and it (i.e. the individuality) goes.

तथा सर्गब्रह्मणोश्च भेदमावृत्य तिष्ठति ।

या शक्तिस्तद्ब्रह्माद्ब्रह्म विवृतत्वेन भासते ॥ १८ ॥

18. Similarly it is due to that power which exists veiling the distinction between Brahman¹ and creation that Brahman appears to have been changed.

¹ *Brahman*—Truly speaking, Brahman is one without any division whatsoever either within or without.

अत्राप्यावृतिनाशेन विभाति ब्रह्मसर्गयोः ।

भेदस्तयोर्विकारः स्यात् सर्गे न ब्रह्मणि क्वचित् ॥ १६ ॥

19. Here too, at the destruction of the Veiling Power, the distinction between Brahman and creation is revealed. During creation there is change of both.¹ (In reality) Brahman never changes.

¹ *Change of both*—The forms of earth, viz. clay, earthen wares, etc. change. But those who identify earth with its forms or who hold that earth can never exist without being clothed in some form, say that there is change of earth. It is from this point of view that change has been attributed to Brahman. The truth however has been stated in the next sentence.

अस्ति भाति प्रियं रूपं नाम चेत्यंशपंचकम् ।

आद्यत्रयं ब्रह्मरूपं जगद्रूपं ततो द्वयम् ॥ २० ॥

20. Being, revealing, pleasing, name and form¹—these are the five parts; the first three pertain to Brahman, the last two to the world.

¹ *Being, revealing . . . form*—Intuitively and through reason and experience we have a knowledge of something abiding and something changing. The highest generalization of all that change is name-and form—all that have a name and a form change; and this is the nature of the world. And in, through and beyond all these changes there abides something which makes all these changes possible. Without existence and consciousness there will be nothing to persist through changes, to give rise to further changes and thereby keep the world going. Hence it is pleasing or blissful too. So the nature of Brahman, the abiding thing, is existence, consciousness and bliss. Being, revealing and pleasing stand for existence, consciousness and bliss respectively.

खवायुग्निजलोर्वेषु देवतिर्यङ्मनरादिषु ।

अभिन्नाः सच्चिदानंदा मियेते रूपानामनो ॥ २१ ॥

21. In (the five elements) ether, air, fire, water and earth as well as (in the sentient creation such as) gods, men and other lower animals inheres the same Existence-Knowledge-Bliss,¹ difference being (only) in name and form.

¹ *Inheres the . . . Bliss*—Existence, Knowledge and Bliss are not three factors of Being but are identical with It, appearing different because looked at from different angles of vision. And all created things (including the insentient) live, move and have their beings in this Being. According to the monists, be it noted, Being which is Existence-Knowledge-Bliss is both the efficient and the material cause of the universe.

NOTES AND COMMENTS

IN THIS NUMBER

The present instalment of *The Master Speaks* corresponds to the fifth chapter of *Sri Rāmakrishna Kathamrita, Part IV. . . .* The great defect of the atti-

vities of modern India is that there is hardly any co-ordinated action. In *Search of Leaders* is a suggestion as to how that drawback can be remedied *What an American Woman is*

doing in India has been found among the unpublished papers of Sister Nivedita. It was written for the American public. The article shows how deep was the affection of this 'American Woman' for her Indian sisters. The development of the educational activities mentioned in the article will be found in the report of the Sister Nivedita Girls' School published under the *News and Reports* section. . . Bhikkhu Suvrata appears for the first time in *Prabuddha Bharata* *Art and Modern Education* is complementary to 'TRADITION IN INDIAN ART' published last month. Swami Bodhananda is a disciple of Swami Vivekananda. At present he is head of the Vedanta Society, New York Upendra Chandra Dutta belongs to the U. P. Educational Service. The author of *Japan's Debt to India* was, some time back, an important Japanese official in India.

HOW HISTORY IS WRITTEN

Even when a man makes an attempt to describe a thing truthfully, the description is greatly coloured by his personal bias. And when there is an underlying purpose to give a distorted version with a show of honesty on the exterior, the description becomes thoroughly unreliable. To judge from this standpoint how unreliable is history! Firstly it becomes very difficult for a historian to get correct and sufficient information, if the Government in any country make it a point to withhold that from the public. Even in the present age when every civilized Government has to face the criticism of the world, if it suppresses facts needed for historians, very few people can find out truths from falsehoods that are spread by interested parties. If the history of the present time is found to

be so unreliable, how much more so will be the past history of the world, as it has come recorded to us!

According to Mr. H. G. Wells, author of the *History of the World*, propaganda greatly vitiates historical information. He says: "Generally rulers and militant religions and political organizations have kept a tight hold upon the supply of historical information to the people under their sway. Propaganda seems inseparable from history, and it is only when all sides get a hearing that its influence can be neutralized. When they have not, then history for popular use has been *bunk*. . . . Most history is bunk, bunk with a purpose."

In this respect Indian history has suffered from greater disadvantages. Many books on Indian history have been written by persons who were not brought up in Indian culture and tradition or were not quite in sympathy with them. Naturally truth has greatly suffered. It is necessary that our scholars should devote their attention to collect materials from every available source to rewrite Indian history.

THE TRAGEDY OF CHRISTIAN MISSIONS IN THE ORIENT ✓

If Christianity is losing ground amongst the cultured sections in the East and if it is the subject of general criticism, it is due to the fact that those who came to preach Christianity did not very often adopt 'Christian' methods. The activities of the Christian missionaries have almost always been marked by the vilification of other faiths and a tendency to make easy converts by material inducements. But religion is the last thing which can thrive on falsehood, insincerity and hypocrisy; it is therefore that a reaction against Christianity—as preached by the Miss-

ionaries—has come all over the Eastern countries.

Mr. Manilal C. Parekh—himself a devout Christian—gives in the *Modern Review* the story of the 'scandal' that Christianity became in India. According to him, "Christianity in India has been made a wrong use of in a way like which it is doubtful if anything in the history of entire Christendom has been made known." He says that the great tragedy of Christian missions in the Orient lies in the fact that "we are face to face with Missionary Imperialism, which is a compound of five kinds of imperialism, viz. religious, racial, cultural, political and economic, and Jesus Christ has been made into what may be called the Kaiser of Christendom, a figure as different from the meek and crucified Jesus as could be."

India has nothing to fear from Christianity as a religious force; even if Hindus by adopting the Christian faith live better lives, none should quarrel. But the pity is that the Christianity as preached and practised in India has a baneful influence upon the national solidarity. This is pointed out by Mr. Parekh when he poignantly says: "The creation of the so-called National Church, which really is a community with a special non-Hindu legal and social status and with almost an anti-Hindu cultural and religious bias, is a powerful disintegrating factor in the life of India."

Recent developments show that the Christian missionaries are thinking of reforming their methods. Let us hope that the reform will be really for the better.

FOR A MERE SHADOW

There is a saying that a man without a head cannot complain of headache. But such a tragedy is daily enacted in

every human life. No man knows what he really is—very few even think about that—yet all are very sensitive about themselves. A man gets irritated and upset if he meets with harsh criticism or any rebuke; he gets elated when praised; he always thinks and speaks in terms of "I" and "mine"; but does he ever consider what constitutes that "I," for which he labours and fights his whole life? No, he does not. This question does not arise in him at all. This is Maya. In this respect man is said to have little difference from a lower animal. A dog wags its tail in joy at the sight of food and flies away when anybody runs at it with a cudgel in hand. A man also does the same—he finds pleasure in sense-enjoyment and gets terror-stricken when he is face to face with a formidable foe. Thus every man offers worship in a temple where there is no deity. For, if he analyses what he thinks to be "I," he will find that it is an airy something having no real existence. And the real existence behind what he considers as "I," is deathless, formless, immutable, beyond praise or blame. If one realizes that, one will cross the limit of earthly joys and sufferings, both of which are meaningless. And those also will find ineffable peace who try to regulate their life in the light of the above truth.

A BOLD STATEMENT

As time rolls on, the world becomes richer in wisdom and man discovers more means of meeting his wants and ensuring his happiness. But what is the reason that in spite of all the resources at its command, the present world is in a hopelessly miserable condition?

Mr. Henry A. Wallace, United States Secretary of Agriculture, analyses the situation very nicely in a thoughtful article in the *Forum*. According to him, for the last two centuries, we have

been considering ourselves as "economic men," or as isolated individuals whose main object in life should be relentlessly to follow a "dog-eat-dog" philosophy, and not as spiritual entities. Thus the "mainspring inside of us" is broken and any external repair cannot put the machinery in order. If man knew that he is a spiritual being, he would consider his fellow man as his brother and, therefore, hesitate to throw millions of people into the verge of starvation by a cunning manipulation of the monetary system or sleight-of-hand performances in the Stock Exchange. Nowadays the world is more closely knit because of the improved means of transport and communication; but at no time were different nations so widely separated as to-day, by reason of tariff walls, perverted spirit of nationalism, and the like. Therefore Mr. Wallace says that unless there is spiritual co-operation between man and man, nation and nation, state and state, there is no hope for the world.

He thinks that religion—meaning the force which governs the attitude of men in their inmost hearts toward God and toward their fellow men—will play a great part in determining the future destiny of the world. He clearly says, "Socialists, evolutionists, and *laissez*

faire capitalists may . . . for a time rob religion of its significance. I am convinced, however, that mankind, in spite of its momentary digressions into the dry hardness of a mechanical, financial world will, of necessity, inevitably return to a world where spiritual and artistic values dominate."

This is indeed a bold statement, when politicians, almost all the world over, consider religion as a burdensome superfluity and think that the sooner it is got rid of, the better it is for humanity. This also indicates that however dark the future may look, light may come from unexpected quarters.

THE SISTER NIVEDITA GIRLS' SCHOOL

Attention of the readers is invited to the report of the Sister Nivedita Girls' School published in this issue. The School is passing through a great financial crisis. The memory of Sister Nivedita undoubtedly commands great respect in the country. Her services in the cause of India are too well known. It will be a pity if the Institution started by her and associated with her name, suffers for want of sufficient funds. We hope that the appeal of the Secretary will find a ready response from the public.

REVIEWS AND NOTICES

ON LIFE AND ESSAYS ON RELIGION.

By Leo Tolstoy. Translated by Aylmer Maude (*The World's Classics*. First Edition, 1934). Oxford University Press, Post Box 31, Bombay. xvi+412 pp. Price 2s.

Though in his youth Tolstoy lived a dissipated life, in later years he was seized with a consuming eagerness to better his life. During that period he was as if 'striving unto death' for what he thought to be right. In that great struggle reason and conscience were his only guide and to obey them, no

sacrifice was too great for him. He had burning sincerity and that gave him clear light where others labouring under prejudices and inherited beliefs saw, as their actions indicated, nothing but confusion. Tolstoy trusted his inner voice and depended on his inward light more than anything else, and that has made his words a great source of inspiration to all excepting those who will not willingly free themselves from dogmatism and the snares of credal religions. Thus Tolstoy is looked upon as a saint by many,

though the orthodox Church of Russia considered him as a vile heretic, and he ran the risk of even physical violence.

Sincere to the very core as he was in his personal life, Tolstoy was up against all sham and hypocrisy in society. And so shockingly did he expose them in some of his books that their publication was prohibited by the Tsarist Government though they had no political significance. The books which he wrote during the last period of his life, he wrote not to have the reputation of being an author—for he had already established his name as a writer—but in them he was only thinking aloud and as such they are the expression of his inner life. These books relate to the problems of moral and religious life, and are of great help to those who want to better their life but cannot believe in any Church dogma.

The Oxford University Press has earned the gratitude of the reading public by bringing out the religious essays of Tolstoy in a handy volume at a very cheap price. Some of the essays inserted in this volume are found in *Essays and Letters* of the 'World's Classics Series,' but there are some which are entirely new. The first Essay—*On Life*, for instance, which was published in Russian in 1887 and prohibited by the Government, has been put for the first time in the present volume of the 'World's Classics' in the translation of Mr. Maude. About the quality of the translation we need not say much. Tolstoy himself was of opinion that better translations of his works than those done by Mr. and Mrs. Maude, could not be invented. The book may be placed along with religious classics.

RELIGIOUS

OUTLINES OF BUDDHISM. By Mrs. Rhys Davids, D.Litt., M.A. *Methuen & Co. Ltd.* 36 Essex Street W.C. London. 117pp. Price 5s. net.

The learned authoress has tried to give in this little book her mature opinion about Buddhism as taught by Gotama. This she has been doing through various publications for the last few years. To her, original Buddhism was the natural fulfilment of Hinduism or Brahmanism, which preached that the Man, i.e. the self of man is God, meaning thereby God-in-potency, but did not show, at least adequately, the way to become God-in-actuality. Buddhism in its pristine glory pointed out to one and all

how man by his own free choice, by his "effort, energy, endeavour, initiative," by his own "will" can become this God-in-actuality. She has shown that according to this Buddhism man by his 'wayfaring' not only in this world but in many other worlds becomes a more and yet a more ending at last in the most, that he, being and becoming God, never dies but survives eternally. She is dead against the monks, their ideals and interpretations of the scriptures. She holds the monks responsible for the elements of pessimism and Nihilism in Gotama's religion which was in reality a religion of hope and joy, of helping and "warding."

Mrs. Rhys Davids is bold, original and scholarly. But her assertions, many of them, are so revolutionizing that without further data of more convincing nature no judgment can possibly be passed on them. Her main thesis of "becoming," of the reality of Atman in early Buddhism and its survival, there is no difficulty in accepting—perhaps the data are sufficient. Her words about the origin of the Mahayana School throw a flood of light on the topic, which should be taken up as the clue to further investigations. There are some remarks on Buddhism as it has been handed down to us, as also on Hinduism which are difficult to accept. This is perhaps due to laying undue emphasis on the root-meanings of certain words which is not a very safe guide in philosophical matters.

THE MODERN ENCYCLOPEDIA. Edited by Sir J. A. Hammerton. *The Standard Literature Co. Ltd., 13/1, Old Court House Street, Calcutta.* 1024 pp. Price Rs. 10.

Like all other books imported or published by the Standard Literature Co. this beautifully got-up and neatly printed volume is, it must be admitted, a great success. It is a condensed version of the *Universal Encyclopedia* under the guidance of the same editor and brought up to date in matters of information. Such a variety of subjects dealt with in so small a compass, without omitting anything essential, and expressing them all in a language that requires no re-reading for understanding even in busiest moments—these are features which tell of a very strong common sense and a wonderful sense of proportion. It is likely to be very popular. A better companion for the desk is difficult to conceive. It has, moreover, some 1100 illustrations and maps and diagrams illustrative of natural history, botany,

architecture and other technical objects that can be better elucidated that way.

BENGALI

BRAHMASUTRAM.—By Khirode Chandra Chattopadhyaya. *Published by the author from 5, Wood Street, Calcutta. 412 pp. Price Rs. 2.*

The book is a handy Bengali edition of the Brahma Sutras. In explaining the Sutras the author has generally followed Sankara though he has deferred from him in many places. The Bengali commentary of the author is at any rate Advaitic. He has made a comparative study of the Sutras in the light of the ancient commentaries of note as well as of modern science and philosophy of the West; and as such the book has a value of its own, which justifies its publication. The introduction, though it flags at the end, is informative in the beginning. Many of the footnotes are very valuable. The interpolation theory, however, has not been properly developed,—both data and reasons are inadequate. Some of the suggestions of the author seem right, e.g. the one that Sutras 3.2.37-41 (or rather 3.2.38-41) should have gone with 2.3.41 & 42; but others are unjustified and positively wrong, e.g. the interpretation of Sutras 3.3.14, 3.3.42; while others again are funny, e.g. the one in 274-5 pp. that Brahman has been described as a bull because a bull is the speaker—which psychological fact (?) however does not apply to other speakers in the same connection. Another defect of the book, which is a source of much confusion, is the author's omission of the topical divisions (Adhikaranas), which, we hope, will be added in the next edition.

In spite of these defects the book is unique of its kind and the readers will have much to learn from and appreciate in it. We

would wish for a better get-up of a book like this.

PATRAMALA (UTTARAMSA). By Swami Saradananda. *Published by Swami Parmeswarananda, Matri-mandir, Jayrambati, Desra P.O., Bankura. 92 pp. Price eight annas.*

The book will be a great boon to the souls aspiring after God-realization, so many practical hints and suggestions to Sadhana does it contain. We must thank the compiler for his wisdom in leaving out portions of letters, and printing only those things which will be of value to the reading public. Compilers of epistles are more often than not guided by sentimentality, and this repels the sober sections of people. The compiler has not made that mistake.

NIETZSCHER BANI (The message of Nietzsche). By Nalinikanta Gupta. *Rameswar & Co., Chandarnagore. 47 pp. The price not mentioned.*

The book, as the name implies, contains some teachings of Nietzsche. The West is a believer in the theory of the survival of the fittest and Nietzsche's worship of strength. But the worship of strength when misdirected and perverted is sure to work havoc. Modern Europe is a glaring instance to the point. The brochure will give an easy opportunity to the Bengali-reading public to know some ideas of Nietzsche and 'by indirections' to find directions out.

NARA-NARAYAN. By Sivadas. M. C. Sarkar & Sons Ltd., 15, College Square, Calcutta. 52 pp. Price 6 as.

A little drama meant for being staged by little children, the book will give joy to them. The subject matter will, no doubt, appeal to the young hearts and will rouse aspiration in them for a noble life like that of the hero, who is a boy like them.

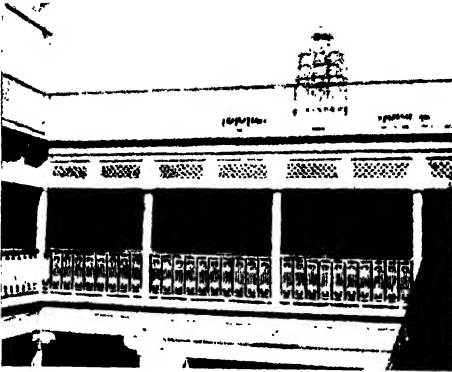
A correction

A correspondent writes: In page 466 of the September issue of *Prabuddha Bharata* Prof. Benoy Kumar Sarkar says that Raja Jagat Kishore Acharya Chowdhury of Muktagacha has established a Technical School at Mymensingh. The information of the said professor is not correct. Late Raja Jogendra Kishore Roy Chowdhury of Ramgopalpur established the Technical School at Mymensingh. The Institution is known to the public by the name of Kashi Kishore Technical School.

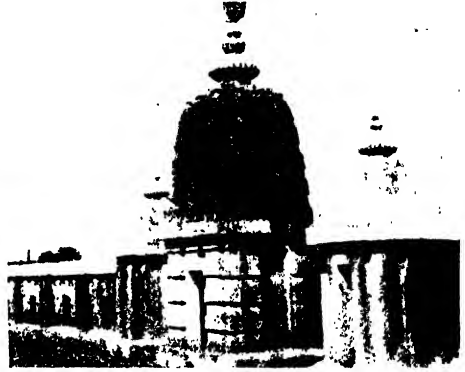
NEWS AND REPORTS

SISTER NIVEDITA GIRLS' SCHOOL, CALCUTTA

A SHORT REPORT FROM APRIL, 1933, TO MARCH, 1934



Top view of the School



Miniature temples on the terrace

History and Object

The Sister Nivedita Girls' School steps into the 36th year of its existence in 1934. The institution was started by the late Sister Nivedita in 1898 with the object of educating the women of our country in the essentials of modern learning upon a background of traditional life and culture, so that instead of cutting our womanhood away from the cultural moorings of the past and uprooting the virtues of tenderness, humility, simplicity and the spirit of selfless service associated with the women of this country, it will make them vital and vigorous units in society, able to solve problems of their own and their class. The late Sister Christine, another disciple of Swami Vivekananda, took up and organized the work of the School in 1903, which progressed steadily under her fostering care. In 1914 Miss Sudhira Bose took charge of the Institution and founded the Matri Mandir (now called the Sarada Mandir) for the purpose of providing residence for those who would dedicate their lives entirely to the cause of spreading education among the women of the Motherland. A portion of it was also meant to be used as a home by those girls who had their homes too far away from the School to attend it daily. The work of the School is at present being conducted by some co-workers and students of the late

Sudhira Devi, who have devoted their lives to the service of their Indian sisters.

The School has a number of classes of which the lowest class corresponds to the lowest class of a primary school and the highest to the 2nd class of a Matriculation School of the Calcutta University. Along with Bengali, Sanskrit, English, Mathematics, History and Geography are taught Drawing, Music, Needlework, Rules of Hygiene and Housekeeping. The section for teaching Oriental painting has to be stopped for want of funds. It is needless to point out that religious training occupies the chief place in the curriculum of the School.

Progress of work

In 1911, when Sister Nivedita died, the School had only 50 pupils on its rolls. The present strength is 484. It has a special tailoring class for Purdah women and widows with 13 students on its rolls. During the year under review the Teaching Staff counted 18 lady members, of whom 6 were Brahmacharinis who had dedicated their lives to the service of the Institution. The inmates of the Sarada Mandir numbered 39 persons, of whom 6 were honorary lady workers and 33 resident students. Of the resident students 7 received their board and lodging free and 3 half free.

Management

The Institution is a branch of the Ramkrishna Mission, the Governing Body of which exercises over it the power of control. It has entrusted the management of its work to a Board of which Swami Atmabodhananda, a member of the Governing Body of the Ramkrishna Mission, is its Secretary. The internal management is in the hands of Sreemati Mira Devi and her assistant Sreemati Bani.

Finance

The present sources of the income of the School are:

1. Interest from the Endowment Funds which amounts to about Rs. 5,000 annually.
2. Annual contribution of Rs. 1,200 from the Family Charity Trust Fund of Miss H. Rubel of U. S. A.

3. Monthly contribution of Rs. 10 from Mr. M. N. Venkatesa Iyenger.

4. Miscellaneous small contributions not exceeding Rs. 200 annually.

5. Annual grant, from the Corporation of Calcutta, of Rs. 3,000 (This grant has been suspended this year for reasons of technical difficulties).

As the School does not charge any tuition fee from its students, it has to depend entirely upon the above-mentioned income, which is insufficient to meet the present expenses. Moreover the suspension of the grant from the Corporation of Calcutta has made the financial position of the School still more helpless.

A short statement of its income and expenditure for the year 1933-34 is given below:—

Receipts

	Rs.	A.	P.
Opening Balance ...	4,063	1	6
From the Family Charity Trust Fund of Miss H. Rubel of U. S. A. ...	1,200	0	0
M. N. Venkatesa Iyenger and N. S. Iyenger ...	120	0	0
A. R. Kumaragurn ...	6	0	0
Harakehand Motichand ...	5	0	0
Interest on Endowment Fund ...	4,981	14	0
Prize Distribution Fund ...	69	8	0
Music Fund ...	4	0	0
Loan ...	616	5	6
Total Rs. ...	11,065	13	0

Expenditure

	Rs.	A.	P.
Salary of teachers and servants ...	5,368	1	9
Expenses of Honorary Workers and Free Boarders ...	1,076	11	6
Furniture and Equipment ...	267	12	3
Travelling and conveyance ...	37	4	0
Stationery, Printing, etc. ...	75	15	0
Books for poor girls ...	16	15	0
Purchase and maintenance of a Motor Bus ...	3,745	6	0
Grant to Bally Branch School ...	123	8	0
Repairs ...	283	12	0
Miscellaneous expenses ...	70	7	6
Total Rs. ...	11,065	13	0
Balance Nil.			

Appeal

The Statement of Accounts given above reveals the acute financial condition of the School. Unless funds be forthcoming, the activities of the School are in imminent danger of being curtailed to a considerable extent, which means that a good many poor girls who are receiving free education will be deprived of it for the rest of their lives. We fervently appeal to the generous and philanthropic public to come forward and help this useful Institution to tide over the present crisis. Any contributions, however small, will be thankfully received by the undersigned.

SWAMI ATMABODHANANDA,
 Secretary, R. K. Mission,
 Nivedita Girls' School,
 1, Mukherji Lane,
 Bughbazar, Calcutta.

29th Aug., 1934.

THE RAMKRISHNA MISSION, SINGAPORE

FIFTH ANNUAL REPORT (1933)

The activities of this centre of the Mission are limited to missionary and educational ones. A good number of lectures were delivered in the year under review by Swamis Adyananda, Bhaswarananda and Paramananda under the auspices of many important local organizations. Weekly religious classes on the Gita and Vedanta were conducted as usual.

The centre conducts two schools one of which is a night school with which has been incorporated the night school of the Indian Association. At the close of the year, there were 65 students on the rolls, of whom 52 were given free tuition. The day school (The Vivekananda School) contained at the end of the year 44 boys and 45 girls, of whom 19 were free. The work of the children improved greatly and evoked praise from the visiting inspector of schools. Moral and religious instructions formed an essential part of the school training and were imparted through daily prayers, telling of parables, devotional music, Pooja and religious festivals.

Through the kindness of the Municipality, an adjacent plot of land has been secured for the recreation of the children. The accommodation for the children, however, is far from being satisfactory and the enlargement of the school building by the addition of the next story has become a necessity. Donations towards this and for the school library will be thankfully accepted and acknowledged by the President of the institution.

RAMKRISHNA MISSION RELIEF WORK IN ASSAM AND BEHAR

The flood relief work in Assam is being conducted by us from six different centres in the districts of Sylhet and Nowgong. In Sylhet we had so long three centres at Jhingabari, Bilajur and Bangsikunda. A fourth centre has recently been opened there at Sultanpur to carry on the relief operations in eleven more villages. From 8th August to 11th September the Sylhet centres distributed 223 mds. 7 srs. 8 ch. of rice to 2,737 distressed people of 73 villages.

Besides, 418 pieces of new cloths and some old ones too were given to the destitute. Moreover, three Rajvanshi families were supplied with materials for weaving net by Bilajur centre, and Sultanpur centre distributed Rs. 103-8 for paddy seed in seven villages.

In the district of Nowgong, 775 mds. and 7 srs. of rice were doled out to 4,077 inhabitants of 76 villages from the Phulaguri and Dharamtul centres, which also distributed 1,590 pieces of new cloths to deserving people. The centre at Phulaguri has discontinued the distribution of rice, after having given the last weekly dole on the 7th August. Now it is occupied only with the hut-building work. Dharamtul centre will also shortly adopt the same course.

In Behar the earthquake relief work is still going on at Motihari and Monghyr. Over and above foodstuff worth about Rs. 2,000 has been distributed among 1,500 flood-stricken people of Monghyr, since the beginning of September. The Behar relief work is going to be closed soon.

In response to an appeal for help we sent some money for the flood relief work at Habiganj in the district of Sylhet. Two centres were opened there and 36 mds. of rice were distributed in 42 villages in course of two weeks. The recipients numbered 716. The Habiganj centre has applied for further help.

The relief work in Sylhet is to be continued till the middle of November.

As the funds we had secured for the purpose are very nearly exhausted, we appeal again to the generous public for kind contributions, which will be thankfully received and acknowledged at the following addresses:—

- (1) President, Ramkrishna Mission,
Belur Math, Howrah.
- (2) Manager, Advaita Ashrama,
4, Wellington Lane, Calcutta.
- (3) Manager, Udbodhan Office,
1, Mukherji Lane, Baghbazar, Calcutta.

SD. VIRAJANANDA,
Secretary, R. K. Mission.

22nd September, 1934.

Prabuddha Bharata

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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

“Arise ! Awake ! And stop not till the Goal is reached.”

AN INTERVIEW WITH SWAMI VIVEKANANDA

“WE ARE HYPNOTIZED INTO WEAKNESS BY OUR SURROUNDINGS.”

[The Hindu Philosopher who strikes at the root of some Occidental evils and tells how we must worship God simply and not with many vain prayers.]

“The Swami Vivekananda has created a high degree of interest here in himself and his work,” said C. C. Everett, D. D., LL. D., of Harvard University, in speaking of the Swami Vivekananda at the Parliament of Religions, held at the World’s Fair in Chicago. “There are, indeed, few departments of study more attractive than the Hindu thought.—We Occidentals busy ourselves with the manifold. We can, however, have no understanding of the manifold if we have no sense of the One in Whom the manifold exists. The reality of the One is the truth which the East may well teach us; and we owe a debt of gratitude to Vivekananda that he has taught this lesson so effectively.”

The Swami is among us now, and we, too, may hear this “truth” if we will. He must preach for his devotees the strange, old gospels of the East.

A strikingly picturesque figure, the Swami Vivekananda is certain to attract sympathetic and unusual attention. Deeply learned in Sanskrit lore, familiar with all the phases of contemporary life, thoroughly versed in world-history, his friends are found in all classes and countries.

The Swami is a charming person to interview.

Pacing about the little room where he was staying, he kept the small audience of interviewers and friends entertained for a couple of hours.

“Tell you about the English in India? But I do not wish to talk of politics,” he said. “From the higher standpoint it is true that but for the English rule I could not be here. We Indians know that it is through the intermixture of Indian and English cultures and ideas that the salvation of

India will come. Fifty years ago all the literature and religion of the race were locked up in the Sanskrit language; to-day the drama and the novel are written in the vernacular, and the literature of religion is being translated. That is the work of the English, and it is unnecessary, in America, to descant upon the value of the education of the masses."

"What do you think of the Boer war?" was asked.

"Oh! Have you seen the morning papers?" the monk inquired. "But I do not wish to discuss politics. The English and the Boers are both in the wrong. It is terrible—terrible—the bloodshed! England will conquer, but at what fearful cost! She seems the nation of Fate!"

And the Swami, with a smile, began chanting the Sanskrit for an unwillingness to discuss politics.

Then he talked long of ancient Russian history, and of the wandering tribes of Tartary, and of the Moorish rule in Spain, and displaying an astonishing memory and research. To this childlike interest in all things that touch him is doubtless due much of the curious and universal knowledge that he seems to possess.

THE MASTER SPEAKS

[FROM THE DIARY OF M.]

SRI RAMAKRISHNA IN THE HOUSES OF BALARAM, RAM AND ADHAR. 1883

Sri Ramakrishna comes from the temple of Dakshineswar to Calcutta. He will first go to Balaram's house, then to Adhar's, whence again to Ram's. The famous devotional singer Manohar Sain will sing of Sri Krishna at Adhar's house. At Ram's house there will be a recital of some acts of the Divine Incarnation (of Sri Krishna). To-day is Saturday, the 1st June, 1883.

While coming in a carriage, the Master talks to Rakhal, M., and other devotees: "Look here, when love for the Lord comes, sins etc. take to their heels, even as the waters of puddles get dried up in the heat of the summer sun."

THE WORLDLY ATTACHMENT OF MONKS AND HOUSEHOLDERS

So long as there is love for worldly things, attraction for sex and wealth,

spiritual realization is impossible. Having worldly attachment, (formal) renunciation is of little avail. This (worldly attachment after renunciation) is as loathsome as looking at what has been once spat out.

After a short pause the Master continues: "The Brahmos do not accept God with forms. Narendra says 'Idols.' (Smiles.) He says, 'He (i.e. the Master) still goes to the Kali temple'."

The Master has reached Balaram's house. At 4 p.m. Yajnanath has come from Nandanbagan to invite the Master there. In their house at Nandanbagan the Brahmos hold their annual celebration. Yajnanath says, "Please come early." The Master says, "I have no objection to come early if I keep well."

SRI RAMAKRISHNA AND THE VISION OF GOD IN MAN AND ECSTASY THEREFROM

Yajnanath gone, the Master suddenly enters into a trance. May it be, he is

seeing that the Lord has become this universe and finite souls, that He is walking on earth as man? He talks to the Mother of the universe : "Mother, what art thou showing me! Stop. What! Even more! What, through Rakhal and others! Ah! all forms and the like are vanished! Yes Mother, what is man but a cover? Yes, a mere cover; inside it is all Thyself—consciousness.

"Mother, the modern Brahmos cannot taste Thy sweetness. Their faces, their eyes, are dry. Without love, pure and unselfish, everything is vain.

"Mother, I begged of Thee to give me a fit companion. Is it for this that Thou hast given me Rakhal?"

SRI RAMAKRISHNA IN ECSTASY OF DEVOTIONAL SONGS AT ADHAR'S HOUSE

The Master has come to Adhar's house. Arrangements for Manohar Sain's songs are going on.

Many devotees and neighbours have come to see the Master. All want to hear something from the Master's lips.

Sri Ramakrishna: (To the devotees) Bondage and salvation—both are, because He wills. It is He who has kept us ignorant and in bondage. Again when He would will and call us, we would be free. The child has gone out to play. It is now time for the meal and the mother calls.

When He wills to free a soul, He makes him keep company of the holy; moreover He puts into his heart an earnest hankering for Himself.

A neighbour: What sort of longing is required, Sir?

Sri Ramakrishna: That sort of longing which the clerk has when he loses his job. He goes from office to office and asks, "Sir, is there any vacancy?" When true longing comes, the man gets restless. How to get the Lord—this one thought gets possession of him.

With a finely pointed pair of moustache, sitting on a sofa and with a lighted pipe in the mouth, no one can realize God.

The neighbour: Can holy association bring about this longing?

Sri Ramakrishna: Yes, it can. But there are individuals who are so abandoned that even this can do them no good. The mendicant's water-pot (made of the rind of a bitter gourd) goes with him to all the holy places but remains as bitter as ever.

Now the singing of devotional songs will begin. The Goswami sings of Radha's pangs of separation caused by her own pique :

"Radha says, 'Friend, bring me my Krishna, I can't live without him.'

A female Companion: 'Radha, Krishna would have made us the sharers of his blessedness, but your pique has made it impossible. You do not get joy at his happiness, otherwise why should you show your pique?'

Radha: 'My friend, the pique, you talk of, is not mine. It has gone with him against whom it was directed.'

Lalita, another female friend of Radha, speaks a few words in support of Radha.

Goswami goes on : "The friends began to search for Krishna about the Radhakundu. They found him at last on the bank of the Jumna in the company of Sridam, Sudam, Madhumangal. Vrinda acts as the go-between and talks to Sri Krishna."

Then followed the songs depicting various acts of Sri Krishna : Sri Krishna in the guise of a Yogi, the episode of Jatila, Radha giving alms to Sri Krishna, Yogi plays the palmist, foretells of her imminent danger and instructs her to worship Katyayani, the Mother of the universe.

THE HUMANITY OF AVATARAS OR DIVINE INCARNATIONS

Singing finished, the Master is talking to his devotees.

Sri Ramakrishna: The Gopis (Radha and her female companions) worshipped Katyayani. All are under the control of Mahamaya, the Primordial Energy. Even the Divine Incarnations have recourse to this Maya while playing their human parts on earth. Just see, how bitterly did Rama weep for Sita! "Even Brahman weeps being caught in the meshes of the five elements"—so goes the adage.

In His Incarnation as the Boar, the Lord, after killing (the demon) Hiranyaksha, passed his days happily with His litter. Forgetful of Himself He was nursing His brood. The gods consulted among themselves and sent Siva, who destroyed His body with his trident. Not before this the Lord went away to His eternal abode. Siva had asked Him, "Why art thou thus self-forgetful?" To that He replied, "I am all right, don't disturb me!"

Now the Master is going from Adhar's house to Ram's. There he heard the recital of Uddhava's conversation (with the people of Vrindavana). Kedar and other devotees were present there at Ram's house.

II

MASTER'S LIFE FROM HIS OWN LIPS

Sri Ramakrishna is talking, in his own room at Dakshineswar, to his devotees—now standing, now sitting. It is 10 a.m., Sunday, the 10th June, 1888. Rakhal, M., Latu, Kisori, Ramlal, Hazra and many others are present.

The Master is narrating his own life stories.

Sri Ramakrishna: (To the devotees) In my childhood, when I lived in my native village, all, men and women, loved me. They used to hear me sing.

I could imitate people well; they used to witness and hear all that. The ladies would keep delicious things for me. Everyone had a great trust in me. All thought of me as their own child.

But I was then a joy-loving lad. Families that were happy and artistic, I would frequent; but where there were miseries, I fled from.

Among the boys there were some good people. I would make friends with them. Some were made bosom friends ceremonially. But now they are out and out householders. Some of them come here and seeing me exclaim, "Ah! we find you the same old fellow of the primary school!"

In the primary school, reckoning or computation was a puzzle to me. But I could draw pictures well, and could make pretty images of gods.

FOND OF CHARITABLE HOUSES, AND OF THE RAMAYANA AND THE MAHABHARATA

Wherever there were charitable guest-houses, free alms-giving, etc., I would often go and carefully observe their workings. Was there a reading from the Ramayana or the Bhagavata? I was sure to hear it most attentively. But if in the reader could be found some vanity, I would expose it to others by mimicry.

The coquetry of women I could well understand. I would mimic their words and accents. I could understand their mental characteristics from their appearances and dresses.

But no more talks about the worldly people.

The Master now asks Ramlal to sing. Ramlal sang a few songs.

SRI RAMAKRISHNA BESIDE HIMSELF WITH EMOTION AT RAMANAMA—THE DIVINE LOVE OF THE GOPIS

While hearing a song about Rama, the Master sheds tears and says, "Once

when I was in the Jhau (a kind of tamarisk tree) grove, I heard a boatman sing this song about Rama. As long as I was in the grove, I shed tears. I had to be carried to my room."

Now the song is about Sri Krishna. Akrur has seated Sri Krishna in his chariot and is taking him away to Mathura. Seeing this the Gopis have clasped the wheels of the chariot, some have laid themselves flat in front of the wheels. They are all holding Akrur responsible for it. They do not know that Sri Krishna is going there of his own accord.

Sri Ramakrishna: (To devotees) Ah! What a wonderful love the Gopis have! Radha drew a picture of Sri Krishna in her own hand, but did not draw his feet—as if thereby to prevent his going away to Mathura!

In my childhood I was very fond of singing these songs. I could sing out all the songs of such musical dramas, so much so, that some thought I had belonged to one or other of the dramatic parties.

A devotee has a new cotton wrap on. Rakhal's nature is like that of a child.

He has brought a pair of scissors and is going to clip the useless ends of the wrap. The Master says, "Why clip them? Let them remain. They look nice like the ends of a Shawl. (Turning to the devotee) Well, what's its price?" At that time British-made clothes were much cheaper. The devotee: "One rupee and six annas per pair." The Master: "Well, What do you say? A pair for one rupee and six annas only!"

After some time the Master says to the devotee, "Go to the Ganges and have your bath. Who's there? Give him some oil."

When the devotee had returned after bath, the Master gave him a mango from the ledge. He says, "Let me give him this mango. He has passed three university examinations. Well, how is your brother at present?"

The devotee: Yes, the proper medicine has been administered to him. Only, he is to work a little.

Sri Ramakrishna: Can you procure a job for him? That would be well. You will be his surety.

The devotee: Let him come round first, then everything will be all right.

THE REVOLT OF THE EAST

BY THE EDITOR

I

A rich man passes as wise simply because of his wealth, though he may not have a grain of intelligence except what is required for money-making. People fear to call him a fool, so he is known to be wise. Or because of his dazzling success in amassing money, it is taken for granted that he has wisdom with reference to every other thing under the sun, and his advice is even

sought for that. Thus he is permitted to meddle in things about which he has not the least experience; and the impudence of a rich man to talk about religion, education, social reform and what not is silently tolerated by the world.

The same thing is observed in international affairs. Because the West has flaming success as far as material things of the world are concerned, everything

it does or thinks is supposed to be good, or a model for imitation. Or, to be more precise, the West succeeded so much, on account of material power, in stupefying the mind of the East, that everything Western passed, for a time, as enviable and covetable, and many in the East wanted to transplant that into their country.

But falsehood cannot stand long. A counterfeit coin must be detected some day or other. So we find that a tendency has already come to look at the Western philosophy of life with a critical eye at least by some Oriental people. Nowadays, while there is a section of people in the East who are still enamoured of Western things, there are a growing number who are not ready to accept them without due consideration and proper evaluation. Fortunately, the latter class of people are on the increase everywhere in the East. They accept only those things from the West which are necessary for success in the competition for power and struggle for existence—i.e., to meet the West on its own ground—and nothing more. The hollowness of the inner life of the West has been severely exposed to these people; a happy disillusionment has come over them, and they are looking to their own strength and the treasures hidden in their own culture and civilization.

II

There are ups and downs in the life of nations as well as of individuals. And in the life of competition we learn as much from our failures as from our successes. Or rather our failures teach us better lessons than our successes; for the former unmistakably put before our eyes our defects and weak points and thus give us an opportunity for correction, while easy success in the struggle

of life makes us off our guard and stops all chance of improvement.

If we look back upon the events that took place in the world two or three centuries ago, we find that at that time while the Western countries were striving their best to solve the material problems of life, the Eastern countries, living in comparative ease and comfort, were too much given to dreaming and philosophizing. While the former were struggling to have more lands for colonization, greater opportunities for the expansion of trade and commerce, and better means of livelihood, the latter were living a life of contentment with what they possessed. In the past, many of the Eastern countries scored great success even in those fields where the West is still now struggling, but at the time we are speaking of, they seemed to be enjoying the fruits of their past achievement and ceased from all further struggles.

But in a race, even a swift-footed hare, if it sits idle, is defeated by a slow-moving tortoise; and in the battle of life whoever will fail to put his best foot foremost will be left behind by others who are always keen and alert. So when the Eastern nations were dreaming, the Western countries took them by surprise and got mastery over them in various fields. The nations of the West gave ample proof that they had greater military power and organization, more statesmanship and better worldly wisdom; and they began to drain away money from the East and exploit the Eastern people of their selfish purposes. The political history of Turkey and Persia, India and China, Burma and Siam tells the self-same story: the Western powers came seeking an opportunity to expand their commerce and gradually became the dominating factor in political life.

It is no use saying that the activities of the Western people in the Eastern countries have been marked by treachery, falsehood and craftiness. To speak in that strain is simply to make a parade of one's follies. In the struggle for political power, people are not actuated by saintly ideas, and those who have not sufficient shrewdness and capacity for organized action, at least in so far as these are necessary for self-protection, must suffer defeat and be left to bemoan their lot. If the Western nations nowadays rule the political destiny of Eastern countries, it is because the former got an advantage over the latter when they were sitting idle in too much self-complacency.

III

A great benefit of the impact of the Western culture on the civilization of the East has been that it has brought about an awakening amongst the Oriental nations. When the Western nations first came to the East they succeeded in impressing upon the minds of many that they were superior people; they struck so much terror into the hearts of many that simply by the influence of that they carried many things through. With regard to the affairs in China of some years back, Mr. Sant Nihal Singh, the well-known journalist, speaks from personal experience, "In China, one sees a single European police officer walking along, holding in his hands the queues of a score or so of Chinese prisoners who, vagabonds and malefactors though they be, make no attempt to wrench themselves free." He further says: "Almost all over the continent, the comparatively cultured Oriental is obsequious in his attitude toward even the mediocre Westerner. In fact, the material superiority of the Occidental has gone on unchallenged for so long that to-day, to most Asiatics,

white skin has come to be synonymous with superior talents; and the white man, no matter what his status may be amongst the members of his own race, represents to Easterners great strength of mind and body and invincible skill at arms, offensive and defensive." But nowadays perhaps the spirit is to a great extent gone. The Easterners at present are trying to shake off their inferiority complex in every walk and have succeeded in many cases. They are trying to develop such qualities and organize themselves in such a way that they will be the peers of the Westerners in every respect.

The first decade of the twentieth century marks a great epoch in the history of Asia. For it was in this period that in the battle-field of Manchuria, Japan broke for the first time the spell of the superiority of the white races. After that there has come a stir of life throughout many countries in Asia. China is no longer ready to pocket the insult of the white races silently. She has revolutionized her Government and is eager to establish her political rights before the nations of the world. India is passing through a great political unrest. Revolutionary changes have come over Turkey and Persia. The islanders of the Philippines are dreaming of political independence. A love for Western democracy is visible amongst the people of Siam. Japan has conclusively proved that she is equal to the Western nations even in matters of military skill and political diplomacy. And that fact has infused new hopes and aspirations amongst all other people in the East.

IV

Political subjugation is not so bad as cultural conquest. The greatest evil of political dominance is that it emasculates a nation even in the matter of

culture. A conquered race begins to think or it is impressed upon it that it is also culturally inferior. And when the morale of a nation is broken there remains little chance of its recovery. This simple fact does not occur to the mind of a politically subordinate race that a man may be physically very strong but that does not necessarily mean that he is also culturally, morally and spiritually superior to one whom he can defeat in wrestling; that physical strength is no index to one's moral superiority. And therefore it is led to believe that it has no culture and civilization worth the name simply because it has no political status.

This is what was the idea of many Asiatics till very recently. Fortunately that spirit is rapidly passing away. The Easterners have begun to search for the treasures that are hidden in their own culture and civilization, and they have been fully disillusionized from the notion that the white races are necessarily culturally superior. Modern means of communication have given facilities to the Easterners to see the life of the Westerners at home at close quarters, and they have seen how the society of the latter is in no way better than theirs, if not worse. Hundreds of students from the Oriental countries are flocking to the European and American Universities, and many of them have established their intellectual superiority over the Western scholars. Many Universities of the East have become sensitive about their self-respect—their students show indifference about getting foreign degrees though they establish their qualification for them. Many Eastern professors have made a name in Western countries—nay, they are much in demand and eagerly sought for. They have proved beyond doubt that political inferiority is no indication of intellectual inferiority. In fact, there is disillusionment

in all quarters. A Chinese writer says, "Already the Occident has shown that it dominates the Orient not so much because it has a better religion, loftier morals or higher intelligence, as because it knows how to fight and how to make money."

The sign of strength is that one is so confident about it that one does not make any effort to establish it. The cultural assertion of the Eastern countries indicates that the inferiority complex is still lingering in their minds. In fact, it is. But it is breaking, and it is only a question of time when it will be completely shaken off. The system of education, political disabilities, ignorance, want of intimate contact with Westerners—many such things have contributed to the creation of this diseased condition of the mind amongst many Easterners. But fortunately that phase is passing away, and there are sure signs of the approach of a new dawn.

In this connection it must be gratefully acknowledged that, in many cases, it was many Western savants who pointed to the Easterners the glories of their culture and civilization. The Eastern minds were so much stunned because of their political defeat that they became quite incapable of appreciating the value of their own treasures. There is an Indian story that in a company of travellers one was counting if any was missing. But while doing that, as the man did not count himself, he found the number always less by one and, therefore, was in great perplexity till somebody pointed out his mistake. The same has been the case with the Eastern nations. While praising the achievements of the West they ignored their own works. They needed the help of some Westerners to point them out their mistakes. And it is a great credit to the West and a sign of life among the

Western nations that some people could get rid of all racial prejudices to study and appreciate Eastern learning.

V

The revolt of the East is most clearly visible in the field of religion. Backed by their respective Governments, various Christian missions spread wildly, in the last century, in different countries in the East. Though in them there were some Christians who led praiseworthy lives, there were many who were Christians only in name. Naturally the root cause of the spread of Christianity was, not the beauty of its message—though it is not denied that the sublime teachings of Jesus can assuage spiritual hunger of sincere souls—but something else: namely, the prospect of worldly position and other material advantages, insidious method of propaganda, etc. Now almost everywhere Christian missionaries are meeting with obstacles in the matter of getting converts. Their conduct is critically observed, and as many of them do not live up to the ideal preached by Jesus they are looked upon with disfavour.

Formerly the Christian missionaries were noted for their vilifying other faiths. But now the Easterners have seen how foolish is the attempt of the missionaries to establish the superiority of Christianity over other faiths. Therefore the Christian missionaries have changed their front—their attitude is now one of co-operation with other faiths. The report of the Commission of the Laymen's Foreign Missions Inquiry distinctly says: "It is clearly not the duty of the Christian missionary to attack the non-Christian systems of religion. . . . The Christian will regard himself as a co-worker with the forces within each religious system which are making for righteousness."

But, we are afraid, the advice has come too late. Already the Christian missionaries have created a disgust in the minds of many by their acts of vilifying other faiths.

In the meantime Oriental religions and religious ideas are spreading in the West. Demands for them in the West are more and more keenly felt. For a long time Oriental religions were passive, but due to the general awakening they also have shaken off their sloth and become aggressive. Hinduism, Buddhism, Jainism, Islam—all are now more or less finding adherents in the West. The spread of Vedantic ideas in the West is styled by an American writer as "the amazing adventure of an Eastern faith in a Western land." In the introduction to *Hinduism invades America*, Harry Emerson Fordick says: "To thoughtful minds, it has long been obvious that there would soon come a time when the great Eastern religions, sure of the superiority of their spiritual life over the mechanized living of the Western world, would come to us with the deep conviction that they were the heralds of the world's true gospel."

There are some in the West who view with alarm this invasion of Oriental ideas into the West. Some say that Miss Mayo wrote her notorious book as a counter-attack against the East. She vilified India as, according to many, India typifies the East. If she could succeed in belittling Indian thoughts before the world, she could succeed in stopping the inroad of Oriental thoughts into Western countries.

It must be here said that Oriental thoughts have no chance of getting a permanent footing amongst the Western people, unless the bearers of these messages are of exemplary character. Taking advantage of the earnestness of many Westerners to receive Oriental thoughts, many persons of doubtful

character and ability are already reported to be making material gains. It need not be said that they are likely or sure to create a disgust for the East in the minds of even those Westerners who are in sympathy with Oriental religions. There should be a bureau to check the activities of these irresponsible people, who are betraying the cause of their countries and casting a slur on their fair names.

VI

It is idle to dispute over the question which religion is superior to which religion. Let us suppose that there is a religion which is best in the world. Even in that case, if the followers do not follow the ideal, what good will come out of that religion? Christianity is being disintegrated in the West and has become a subject of criticism in the East, because many of those who profess the faith do not regulate their life accordingly. Oriental religions also run the same risk, if their followers, flushed with their popularity in the West, put their whole energy only into propagating their faith and do not care so much for improving their personal lives.

But undoubtedly the West is greatly in need of Eastern ideas as the East was in need of a shock from the West to break her passivity. The West, especially after the Great War, is passing through a severe spiritual and moral crisis, from which she can recover with nothing but the acceptance of Eastern philosophy and religion. The West has got many objects of luxury, but it does not know how to live. The Westerners are nowadays throwing away all accepted beliefs, but have found none

which they can live by. So there is chaos and anarchy everywhere. Science has supplied the Western nations with infinite powers, but it has given them also seeds of self-destruction. There is dissatisfaction on all sides. Some say that all things portend the coming doom of the present mechanical civilization of the West. With all their boast of culture and civilization, the great mass of people in the West are, to quote one famous English writer, "emotionally at the level of savages and culturally at that of schoolboys." Hence the great danger when they have infinite power at their hands. Unless they learn how to regulate that through self-discipline and self-sacrifice, what doubt is there that they are heading towards self-destruction?

In this respect the West has got to learn much from the Eastern nations which have got the experience of thousands of years at their back. Indeed the East lacks strength and power to translate its ideas into practice, but coming into contact with the West it will be forced to develop dynamic spirit in life. Already it is trying to do that. Daily the East and the West are being more and more closely knit together through easier and easier means of communication. The future result of this will be that the East will rise from its torpor and forget its self-complacency, and the West will realize the vanity of its material power without having the knowledge of a proper philosophy of life. Now, in this welding of the East and the West, in the fusion of Eastern idealism and Western activism, lies the future of civilization and the safety of humanity.

RELIGION AND WORSHIP

BY SWAMI ATULANANDA

To the question : "What is religion?" perhaps a dozen different answers can be given and have been given. And each of these answers may be relatively true. The answer simply reveals the state of mind of him who answers the question.

To some minds the question never occurs. As long as man is steeped in materialism, as long as he is satisfied to eat, drink and be merry, as long as the animal life satisfies him and he cares not what becomes of him when his life is cut off, there is no room for the question : What is religion? Man goes on in his happy-go-lucky way; he is concerned only with the life he is enjoying or hopes to enjoy. Or, perhaps, seeing himself as a unit in the vast ocean of humanity he may stretch out a helping hand to as many as he can reach, hoping to bring happiness and comfort, not only to himself, but also to others. Or, man may have reached a high moral and ethical standard, he may live an exemplary life, and still not be religious in the higher sense of the word. Religion would be to him an equivalent for morality. "Treat others as you would like to be treated by them, do the greatest good to the greatest number," would probably be his definition of religion.

Others who believe in a life hereafter and in God as the creator and ruler of this universe, would add to the moral life a life of prayer; and they would regard religion as a means for attaining a happy state hereafter.

And then there are those with whom religion means a system of faith, worship and piety. Religion with them

stands for sanctity,—for that which makes holy.

Leaving aside the different views regarding religion held by the different religious sects and systems of thought, we will now take our stand on the platform of Vedanta and we will see what answer meets the question from that quarter. Religion, according to Vedanta, stands for the means employed by man to re-unite the soul with its source, which is God.

That re-union may mean, according to the different schools of Vedanta, in the first place that the soul dwells near God,—retaining its individual existence, apart from, but near, God. In the second place it may mean perfection or liberation of the soul from worldly bondage, God being regarded as the great Oversoul, the sum total of all souls, the ocean in which the perfected soul appears as a wave; or, in the third place it may mean that the individual merges in the great Absolute,—the soul, renouncing separate individuality, merges into the Great Individuality, the all-embracing Spirit. This is union and identification with Brahman, the Absolute, the God of the Advaita Vedantist.

Holding to this last view, religion then stands for *that* which leads to the realization of this union with the Absolute. Man always is God, but he has forgotten his divine nature. Religion reminds him that God and man are one, brings to him this self-realization, this knowledge that man is God. The dictum of religion then is : Man, know thyself, for knowing thyself thou wilt know God and knowing God thou shalt

enjoy the highest bliss. Religion then is the search for God in man, the realization that God is the soul of man, the consciousness, the divine part in man.

This requires a good deal of explanation, and the whole problem resolves itself into the question: What is man? Having solved this fundamental question, all other questions, such as "What is God?" and "What is the relationship between God and man?" will stand self-revealed.

What is man? Man as he appears here on earth is body, mind and Spirit. That man is body and mind is obvious enough. But the statement that man is Spirit, is not so obvious and is doubted by many. What do we mean by Spirit? Spirit is that part of man which is immortal, eternal, beyond birth and death.

To prove scientifically that man is Spirit, is of course impossible; for science cannot deal with that which is beyond the laws of nature. And nature is but one insignificant manifestation of that which lies beyond nature, of the great Spirit which we call God. But, we have other proofs, and they are the testimonies of those who have known the Spirit, the recorded experiences of the sages,—what we call the Scriptures. These sages through years of minute investigation and experimentation have discovered within themselves the immortal germ, their own divine, eternal being; and that they have found to be the Spirit, God in man. To them it is as evident that they are the eternal soul as it is to us that we are this mortal mind and body. And they declare that by a certain mode of living, by certain practices, every human being can have the same realization, the same direct experience that he is Spirit, part of God. And this direct experience is after all the highest, the most unmistakable proof that we can have on any subject.

Man can see and feel and experience that he is the Eternal Spirit. There is *then* no longer room for doubt. If the whole world stands up and says you are deluded, the sage answers: I know myself, I am realizing every moment of my life that I am the immortal Spirit, what further proof do I require? Do as I have done, search, and you will have the same experience.

To attain to that realization is the highest aim of religion, the highest aim of life. It remains of course for us to decide whether or not we shall follow the path that leads to that goal.

Every religious truth is based on experience. But so long as that experience has not come to us, we shall have to be satisfied with the testimony and advice of those who are more fortunate, who have had that experience. Their testimony must be our authority from which we must draw our inspiration and encouragement; it must be the working basis of our efforts. This is the part that the Scriptures play in the religious life,—they are the text-books.

Man is an individual, that is, he has feelings and emotions, he holds ideas and thoughts in relation to the external world. Each one has his own individuality. There are no two persons alike. But why is there so much difference in individuality? Why do men run so far apart in their physical and mental make-up? Birth, circumstances, surroundings, no doubt, have much to do with it. But how is it that children born of the same parents, raised under the same conditions, brought up under the same circumstances, in the very surroundings, grow up sometimes as different in character and personality as if they were entire strangers to each other.

Vedanta teaches that behind all creation there is an infinite tide, struggling to express itself. And this struggle is

evolution in manifestation. This tide is the Spirit, the consciousness that is present everywhere in the universe. It is the soul of nature. That soul, that Spirit, is perfect in itself. It cannot be acted upon by anything; only a veil is spread before it, hiding its perfection. This universal soul when involved or locked up in matter, appears as if split up into individual manifestations, as man, animal, plant or mineral. It forms the consciousness, the life, the substance of all that lives; it is the soul, the eternal, indestructible Reality behind this ever-changing, ever-perishing nature; it is the immortal behind the mortal, the spiritual man within the material being. And all the difference between man and man and between man and animal and plant and animal is nothing but the greater or lesser manifestation of that Spirit.

When the soul is released, is no longer under the sway of matter, then it is called God. As long as it is veiled by matter it appears as nature in all its manifestations. Everything is potentially God. God dwells in all things, He is the soul, the Spirit, the Immortal in every living being. That is what we meant when we said at the beginning that man is made up of body, mind and Spirit.

The soul in man being perfect at all times does not evolve. It is only the physical and mental man that is subject to evolution; the instrument evolves, but not the soul. The personality, the individuality evolves,—what we may call the ego of man evolves. That is, the ego eliminates more and more of the obstacles that prevent the soul from shining through. And this process of evolution is only possible through re-incarnation. Man is born again and again, always gathering new experiences thereby to grow, to evolve. These experiences gathered through hundreds of

births have given a certain shape to man's physical and mental make-up, have formed his character, have shaped his individuality.

At the dissolution of the physical body man is translated into a region of temporary happiness or misery, and that we call death. But that is not the end, for the Spirit cannot be satisfied until it can manifest its own perfection. So pushed on by the Spirit within, man takes birth again, gathers new experience, removes a few more of the bars and passes on. And this play is enacted until man becomes perfect and the soul can manifest its own divinity. This is the end of evolution, it is the goal towards which everything in the universe is proceeding.

The ego of man evolves. Rising to the height of human life and plumbing its depths, experiencing all that life has to teach, a memory of these experiences is retained in emotional and intellectual generalizations. Each infant has already its own past experiences which have taught it and formed its character and individuality. Therefore children born under exactly the same circumstances, treated in the same way, raised alike, respond so differently to their surroundings, and grow up so different from each other. Different seeds may be planted in the same soil, receive the same amount of care, but each seed grows up according to its own characteristic,—the apple seed into an apple tree, the grape seed into a grape vine.

Man, then, is Spirit temporarily incased in mind and matter. Through the process of evolution mind and matter will be mastered and the soul freeing itself from these bondages will become free. God will return to God.

Man is different from God only so long as he is not aware of his Godhood. Knowing that he is God, man becomes

God. But that knowledge must be more than an intellectual understanding. It must become an experience, a realization, a fact clearly perceived. And the path of religion leads man to that perception. Therefore Vedanta understands by religion any means that leads to that Self-realization. Knowing himself, man knows God, the Divine Spark within him.

The question that now remains to be answered is : What are some of the means to attain to that knowledge? All means that lead to God-consciousness, all our religious practices, no matter what form they may take, can be summarized under the heading, 'Worship.' Worship is the process by which man seeks union with the Divine. But worship is not possible unless there be a conscious relationship between the worshipper and that which he worships. Worship cannot be blind worship. We cannot worship unless we have a conception of what we worship. And the more defined, the more clear, that conception is, the truer, the more sincere and intense will be our worship. We must have formulated our conception of what God is, then will worship be at all possible.

Worship is really natural with everyone. It is a spontaneous act of the human mind. But the objects of our worship vary with every one of us, and also the manner in which we worship. Every being is directing his thought and energy towards some end in view. And whenever our mind and will is focussed in a certain direction, we worship.

We see, then, that worship need not necessarily be directed towards God. We may worship wealth or fame or a person. But, says the Hindu, even when worshipping worldly ends you worship God unconsciously; for God is the only attraction in the universe. Every

object, every person derives his attraction from God residing in that object or person. If God should withdraw Himself from the object, it would no longer have any attraction for us,—the life, the essence, the quality of the thing would be gone; living things would be dead, material things would lose their flavour, their attraction.

Knowing this, all worship becomes sacred, even the worship of material things. If we direct our efforts towards the attainment of wealth, we really worship that object of God which expresses itself as prosperity. So, the Hindu says, in that case we worship the goddess of abundance. When we crave for learning, when our whole desire goes out towards the attainment of intellectual knowledge, we worship the goddess of learning.

And so we find in the Vedic Pantheon the mention of innumerable gods and goddesses, each standing for a certain personified aspect of the Divine Being. "I am the learning of the wise, the wealth of the prosperous," says Sri Krishna. But all such worship for material and personal ends is regarded in India as the lowest form of worship. As long as we worship God for some return, for name or fame, or wealth, or health, or prosperity, our worship is of a low order. All such worship represents the childhood of religion. Says Sri Krishna : "Four kinds of devotees there are,—those who worship in times of distress, those who want learning, those who seek material prosperity, and the wise who want to attain Me. Of all these, the wise, ever steadfast and devoted to Me, the Supreme Being, excels. I am supremely dear to the wise man and he is most dear to Me."

True, divine worship begins when man worships the Supreme Being, when he desires God and Him alone. But to

worship that Supreme Being we must establish some relationship with Him, otherwise our worship will be meaningless and will bear no fruit. So first of all we have to think about God. What is God? How can we approach Him? How shall we worship Him? We have seen that God is the soul in man. *I*, denuded of my personality *am* God. But how to realize that? How to worship God, if *I am* God?

There are some highly spiritual persons who can say : '*I am God*,' and say it with conviction born of experience. For such there is no higher worship than always to remember that they are God, and to live up to it. In pleasure and pain, in success and failure, in health and disease, they remain unmoved, knowing that they are Spirit, beyond the sufferings of this world. But that is very difficult. Still, we must try. We must remind ourselves constantly that we are the Divine Spirit. It means, then, that the mental '*I*' worships the God '*I*.' Our worship then takes the form of meditation on our Divine Self. Trying to keep from our mind all ideas of the little self, we try to feel that we are one with that Ocean of Infinite Bliss which is God. It may not suit all minds, but those whom it suits will find it a very helpful practice. In whatever occurs in life we must try to remember that nothing can affect our real Self, that we are beyond pain and disease, that all suffering belongs to the body, but not to us. Even death cannot affect us, it can only affect the body. This is a very high form of worship, but difficult.

There are other forms which are easier and therefore better suited to the majority of us. Let us see what some of these forms are.

Hindus believe in Divine Incarnations, that is, they believe that God sometimes takes human birth to teach

and help humanity. Sri Krishna is regarded as such an Incarnation of God; and so are Buddha, Jesus and others. These manifestations of God are perfect even from their birth, but often they go through great struggles and severe religious practices to show us that by great efforts alone the goal can be reached. They are always conscious of their divine nature, they know that they are God in human form. And when their task on earth is done, the body drops off, and in their spiritual form they watch over and bless humanity. And they gather up within themselves those devotees who take shelter at their feet.

For most of us it may be easier to worship God in one of these manifestations, be it Jesus, or Krishna, or Buddha, whosoever appeals to us most.

We must remember that true worship means unification. The worshipper must gradually be transformed into Him whom he worships. We cannot be transformed into that which we worship in a physical sense, though to some extent that even seems possible. We have all heard of the stigmata of St. Francis of Assisi. But in the mental plane it is much more marked. And on the spiritual plane it becomes a perfect union. And it is really the Spirit that we worship.

What made Jesus, the Christ? Not his body, but his spiritual practices. It is the Christhood that we worship, more than the personality. It is the Buddha quality, the Buddhahood, that made Prince Siddhartha, the Buddha. We cannot become a Jesus or Siddhartha, but we can become Christ and Buddha. And our worship must finally result in the attainment of that Christ-state. The individual existence must be merged into the existence of him whom we worship. So if we worship Jesus, we must try to forget our-

selves in him,—our every act and thought must be directed and dedicated to him and our whole heart must go out towards him,—then we may hope to attain to Christhood. The little self must go, and the Christ-self take its place. "I live and yet not I, but Christ liveth in me," said St. Paul.

When we experience intense love, the whole world changes to us, everything becomes bright and joyous through that love. And now consider how great must be the transformation in him whose love for God has reached its full intensity. That is why we cannot always understand these lovers of God. Their love is so great that sometimes they forget parents, wife and children. All worldly bondages snap asunder. Then love has become universal, beyond distinction. The sight of everything in the world fills such a devotee with overflowing love. That is the divine vision. In all things he sees his Beloved. Saints and sinners are alike to him, for his worldly vision is blinded by the ever-flowing tears of divine love. Spiritual understanding has erased all feeling of distinction. In every being the Beloved dwells. This world has become the blessed playground of his Lord. And he dances and laughs and weeps for joy, for always he is with his Beloved.

In man, in beast, in plant, in rock and mineral, he sees the Lord trying to hide Himself. But the lover cannot be deceived. The piercing eye of love discovers the Lord behind the disguise. Is not that a blessed state worth trying for? Can we ridicule any attempt of the devotee to reach that state, be the attempt even so rude to our worldly eyes? Are not all means sanctified when this vision is the goal?

We may begin our practice of devotion in the simplest form, just a prayer that our hearts may be drawn

towards Him. If our prayer is fervent enough, then there is nothing that we cannot gain by prayer. God even endows us with the faith and perseverance and intensity that are necessary to attain the end. Whatever we ask of Him in all sincerity, He gives us. Let us therefore ask for the best and the highest, for that which will bring us everlasting happiness.

God Himself is the greatest treasure that man can possess. Having Him, no worldly possessions can tempt us. Fame and riches and success, these are all insignificant bubbles on that Ocean of Bliss which is God Himself. To ask for anything besides Him reveals our ignorance and impoverished state of mind and heart. Possessing Him, the heart becomes satisfied and all burning desires are put to sleep. For "God is our father, our mother, our friend, our beloved," says the Vedic text. Whatever a father, or a mother, or a friend can mean to us, God means to us. In Him we find the protection and guidance of a father's heart, the deep love of the mother for her child, the comfort and joy of true companionship.

These are the different relationships that the devotee feels towards God. To some He is a father, to some a friend, to others a mother or a master, to some a lover and to some like a beloved child. These relationships are natural; they spring from the heart. And in India the devotees make it a point to intensify these relationships.

When God is worshipped as the Master, every act is offered to Him. Life becomes a service of the beloved Master. The Master's will must be done, not my own will. Thy will be done, I am Thy faithful servant. If God is worshipped as the Father, then I must be His beloved son, always looking up to Him for advice and guidance.

If God is worshipped as Mother, then I may go to Her for consolation, for rest and for the tender touch of the mother's heart. If God is the Lover, then all barriers break and the devotee and his Beloved meet in the sweet embrace of Love.

It may seem strange to us. But let us try, and we shall see how sweet is the response. Religion is so simple when once we begin to practise it. The secret lies in whole-hearted, unquestioning devotion. A child-like prayer, a little love-offering, a service done in His name, is all that is required of us. Let us begin with that. And gradually we shall grow, and our love will increase.

And then we shall be able to follow Sri Krishna's advice : "Fill thy heart with God alone, work for Him, be devoted to Him. Worship and adore Him. Thus uniting thy heart with Him and regarding Him as the highest soul, thou shalt come into eternal peace."

May that become the rule of our lives. And then, perchance, in the still hours of meditation we may hear the Divine Voice, whispering in our ears : "My child, make your heart a throne for Me, be pure, and love Me, and whenever you call on Me, I shall surely be with you." This is the divine promise made by God through all His Incarnations.

SCIENCE AND NATIONALISM

BY DR. A. V. HILL, F.R.S.

In 1796, Britain being then at war with France, a French scientific sailor, Chevalier de Rossel, a prisoner of war in England evidently on parole, dined with the Royal Society Club in London on the invitation of Alexander Dalrymple, the hydrographer to the Admiralty. The Navy, as well as the Royal Society, clearly regarded scientific standing as entitling its holder to civilized and friendly treatment, regardless of the misfortune of a state of war between the two countries.

Among the instructions issued by the Admiralty to the captain of *H. M. S. Rattlesnake*, in which Huxley sailed in 1846 as "a surgeon who knew something about science," was the following :

You are to refrain from any act of aggression towards a vessel or settlement of any nation with which we may be at war, as expeditions employed on behalf of discovery and science has always been considered by all civilized communities as acting under a general safeguard.

These short extracts from relatively modern history provide a text for this lecture. Science and learning have for several centuries been regarded by all civilized communities as entitling those who follow them to a certain immunity from interference or persecution—provided that they keep to the rules. You will notice that in both instances the Admiralty appears; they were chosen particularly for that reason. Sailors are apt to be friendly and chivalrous people, but also they realize—as the Admiralty has realized in its long association with the Royal Society of London—that such practical matters as lives and ships depend in some degree upon science, discovery and invention. In the second place, I would emphasize that this view of the position of science in the world at large does not involve any lack of pride in, or affection for, one's own country, that there is in fact as much to say for it from the point of view of old-fashioned

chivalry as from that of modern internationalism. Science is a common interest of mankind : whatever the barriers or the difficulties or the struggles between them, civilized societies have accorded a certain immunity and tolerance to people concerned with scientific discovery and learning.

Why should science be singled out in this way? Merely by an ancient privilege based on an aristocratic and capitalistic tradition? Certain Russian colleagues, attending an international congress in London in 1931 on the history of science, made a vehement and mass protest against the claim that the progress of scientific ideas as such deserves a better place in general historical study. According to them science must be regarded not for its own sake but simply as the handmaiden of social and economic policy; probably they would protest even more vehemently against my present claim that in a certain sense science and learning are superior to and above the state. I would not, as a matter of fact, be ashamed to base an argument in part upon an aristocratic idea, for in science all men are not equal, any more than they are in strength, in courage or in goodness; but although historically privilege may have had something to do with the tolerance shown to science, there is a much better reason for the safeguards given it by decent nations. The reason is that its methods of thought, its direct appeal by experiment to a universal nature, the new powers given to mankind in general by its application, so obviously do not depend upon the opinions, or emotions, or interests of any limited group that any civilized people will admit that it transcends the ordinary bounds of nationality. Religion, literature, art depend in part upon customs, emotions, race, climate, age and sex. The religious instinct, the artistic sense, may be universal enough, but

their expressions can be so different that they may lead sometimes to strife rather than co-operation. In science, however, although mistakes are common and much that is published had better have been burned, although controversies are frequent and deplorable, although vanity and self-interest may hinder scientific progress as they may any other form of human endeavour, one fact remains certain. As all who are acquainted with the history of science and its present world position know, its discoveries do gradually build up a structure which is approved by all sane men; in the last three hundred years the experimental method, which is universal, has produced results beyond all previous human achievements. It is this universality of its method and results which gives science a unique place among the interests of mankind.

Science may be grossly misapplied, whether in making poison gases for war or in poisoning the decent sense of mankind. If scientific people are to be accorded the privilege of immunity and tolerance by civilized societies they must observe the rules. These rules could not be better summarized than they were 270 years ago by Robert Hooke. Among Hooke's papers in the British Museum, Weld records a statement, dated 1663, which was probably drawn up after the passing of the Second Charter of the Royal Society. It begins as follows :

The business and design of the Royal Society is—To improve the knowledge of naturall things, and all useful Arts, Manufactures, Mechanick practises, Engynes and Inventions by Experiments—not meddling with Divinity, Metaphysics, Moralls, Politics, Grammar, Rhetorick or Logick.

and continues :

All to advance the glory of God, the honour of the King . . . , the benefit of his Kingdom, and the generall good of mankind.

Not meddling with divinity, grammar or rhetoric ! To avoid such meddling is one price the scientific man must pay for his immunity : not a very heavy one, perhaps, though times come, as at present, when it is difficult not to meddle with morals or politics.

Scholars and scientists possess varying degrees of capacity in practical affairs. One disadvantage of prominence in any calling is the fact that the world, at least its newspaper reporters, is apt to believe that the views of the prominent person are of importance in matters altogether unrelated to his special capacity. The views of Bernard Shaw, the Jester, are quoted on politics or science : Soddy, the Chemist, writes fantastically about economics : famous astronomers get entangled with divinity or metaphysics. No doubt it is to be desired that Shaw should take an interest in science and Soddy in economics : preferably a reasonable and not an emotional interest : my contention simply is that their views need not be taken more seriously than those of more ordinary people. The most distinguished of mathematical physicists of to-day, Einstein, recently proposed at the Albert Hall that a place where young mathematicians could work undisturbed might be found in light-houses : one pities the poor sailors who would depend upon their lights !

Newton, shortly before his death, is reported to have said—it were well if others had the same modesty :

I know not what I may appear to the world, but to myself I seem to have been only like a boy playing on the seashore and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me.

It is true that many distinguished scientists have been men of great general capacity ; a man of such capacity is likely to be distinguished at any task

he undertakes. The converse, however, is certainly not true ; many of the most important contributors to science have been extreme specialists—rather dull dogs : others have been dreamers, poets, artists, rather than men of broad understanding. Their views on general topics may be entertaining, but they demand no special attention.

Not meddling with morals or politics : such, I would urge, is the normal condition of tolerance and immunity for scientific pursuits in a civilized state. I speak not with contempt of these—indeed the scorn with which some superior people talk of such necessities of social existence as morals and politics seems to me intolerably childish and stupid. The best intellects and characters, not the worst, are wanted for the moral teachers and political governors of mankind ; but science should remain aloof and detached, not from any sense of superiority, not from any indifference to the common welfare, but as a condition of complete intellectual honesty. Emotion, entirely necessary in ordinary life, is utterly out of place in making scientific decisions. If science loses its intellectual honesty and its political independence, if—under Communism or Fascism—it becomes tied to emotion, to propaganda, to advertisement, to particular social or economic theories, it will cease altogether to have its general appeal, and its political immunity will be lost. If science is to continue to make progress, if it is to lead to the advancement and not to the destruction of human institutions, it must insist on keeping its traditional position of independence, it must refuse to meddle with, or to be dominated by, divinity, morals, politics or rhetoric.

It is not always possible to avoid such meddling—as the life of Huxley showed. Much of Huxley's time was spent in battling with prejudice, in countering

the attacks which were made upon the freedom of science to come to its decisions solely on scientific evidence. The traditional views of divinity, metaphysics and morals, aided by the resources of rhetoric, appeared in array against the Darwinian hypothesis and against evolution in general. Huxley realized the necessity of insisting on the independence of science, on the need of eliminating all other considerations in coming to scientific conclusions; and he knew—what all good fighters know—that offence is the best form of defence. He carried the war into the enemy's country so effectively that—apart from the vested interest of anti-vivisection—there has been in Great Britain no attempt to persecute scientific research and opinion for half a century. The world, and his country in particular, owe to Huxley a great debt for the freedom he won for science and scientific thought.

Such freedom, however, though fairly and hardly won, is not a permanent and inevitable attribute of science. At intervals it has to be maintained by further struggle. Like all great achievements of mankind, unless there are some to watch and guard, it may be destroyed in a night. The attachment of certain branches of science to competitive industry, desirable enough within limits, if it went too far might lead to the control of such science by industrial interests. The necessity of science in modern warfare might in some future Thirty Years' War give it a purely national instead of an international basis. Its use for propaganda might prostitute it before the world. The coercion of scientific people to certain specified political opinions, as in Russia, Germany or Italy, may lower the standard of scientific honesty and bring science itself into contempt. Economic necessity may—it already does—so force

young men, for reasons of advertisement, to unnecessary and premature publication, that the international burden of scientific literature may become top-heavy and unstable with disastrous consequences. These possibilities must be watched, and from time to time some champion of scientific independence must stand out, like Huxley, to do battle for freedom.

We are witnessing to-day, all over the world but particularly in Europe, an extraordinary phenomenon, the growth of a peculiar kind of "nationalism." The word "nation" is old enough, but the thought—or rather the emotion—which it arouses now is new. Since the dawn of history Europe has had its tribes, its village communities, its cities, its confederations, its kingdoms, its republics, its empires. It is in the process of developing—in many cases rather of inventing—its nations. Unfortunately, neither blood nor language or religion, nor continuity of territory affords any basis for the definition of a nation, and many of the difficulties of Europe to-day are due to the impossibility of deciding which nation is which. Now nationalism, like love of family, is a good thing when tempered with reason. Nobody seriously grudges the Scot his little jokes about Scotsmen, or the Devonian his boasts about Devon; the Californian, the Virginian and the New Englander all have their local conceits and prejudices, but these do not prevent them from working together as reasonable beings. To make your town or community happier, wiser or more prosperous, is a decent and worthy ideal; as I hold, it is worthy to try to maintain the traditional hospitality of England to those in other countries who are persecuted for causes other than crime. When, however, nationalism leads to excesses of the kind we have seen in the last years,

not alone in Europe, but all over the world, when violence and hatred are preached as its necessities by otherwise decent people, then indeed one begins to think of nationalism not as a pleasant virtue but as a hideous disease.

As a natural reaction, of course, to nationalism, we see internationalism developing. Internationalism needs no more to be flabby and without character than the puritanism of the seventeenth century or the movement of the nineteenth to abolish slavery. One needs not to have a low opinion of one's own country to appreciate the virtues of others. Those who dislike war most—as the students who went from our universities in 1914 showed—are often the best fighters. The tendency to internationalism is displayed in the growth of international law. International finance, if its operations were large enough, might tend to promote agreement rather than strife. Travel results, in general, in less ignorance and bigotry, though it must be admitted that there is a type of ignorance and bigotry which returns home even more ignorant and bigoted than before. In literature and art internationalism first made itself felt. To write the history of any literature would be impossible without account of its foreign indebtedness. If the phrase “the republic of letters” is appropriate, “the republic of science” merely expresses a commonplace. International congresses, international measures of natural constants, geographical and navigational data and to-day radio (though that, alas, can be used also for fostering nationalism) are signs of the common interests of reasonable people in different countries. It can only be a matter of time before engineering standards, currency, and even some social customs, are much more uniform than to-day.

Another tendency, fostered by the

same conditions, is to religious and political toleration. Earlier in the lifetimes of some of us still comparatively young, progress in this direction seemed inevitable; persecutions had fallen out of fashion. Even the Jews, whose history for centuries had been full of blood and tears, whose name had been a byword and reproach, had been admitted to all the rights of citizenship in all civilized countries. Violence, like drunkenness, was becoming disreputable. The last few years, unfortunately, have seen a reversal of “progress” in this respect at least, and gentleness has ceased to be admired: communism, and its natural—its inevitable—anti-body, fascism, have taken charge of the minds of a large section of human society, and religious and political toleration is on the wane.

It needs no historian to recall how learning, scholarship and art, on the one hand, and natural philosophy and technology, on the other, have from early days been largely international in their scope. In the western world, torn often with cruel and useless struggles, these were the only common interests of mankind. It is pleasant to remember how philosophers and scholars could, usually without hindrance, even in time of war, continue uninterrupted their intercourse with other countries. A document now more than 700 years old records the presence at Padua of French, English, Norman, Provençal, Spanish and Catalan students. Later at Padua 22 “nations” were represented, 12 from Italy itself, 10 from beyond the Alps. In the fifteenth century there were about 100 French students there, nearly as many English and Scottish, over 800 German. In spite of all difficulties of transport and communication there was a very real international sense in the humane pursuit of learning. Had learning and science had no other gifts at all to offer

to mankind, their habit of transcending language, nationality and prejudice would have made them, more perhaps than anything else, worth while.

Religion should have played, and sometimes actually did play, this part; too often, however, it was associated with the bitterest struggles of all. The persecutions of the Huguenots in France continued for nearly three hundred years; the last serious persecution was as late as 1815. The Edict of Nantes, which has been described as "one of the most flagrant political blunders in the history of France," caused, it is estimated, in a few years, the loss of nearly half a million citizens—citizens who, when assured of liberty of conscience, always showed themselves loyal and desirable subjects. Many of these emigrated to England and Prussia, where they contributed greatly to the commerce and culture of their adopted countries.

The growing interest in science led in the seventeenth century to the foundation of societies and academies; those of London, Florence, Vienna and Paris were started about the middle of that century, that of Berlin in 1700. These academies, by their friendly relations with foreign scientists—the Royal Society published a large part of the writings of Leeuwenhoek and also of Malpighi—did much to uphold the superiority of science to national frontiers. One effect of this, however, was an increased use of the native tongue in scientific communications, instead of Latin, and this proved an obstacle to scientific intercourse. At the present time, in some countries, national pride rather than ignorance of a foreign tongue insists on publication in languages unknown to the majority of scientific workers. The spread of nationalism acted in the same direction. France, for example, in recent

years has been singularly unwilling, perhaps unable to realize the need, to send her young men to study in foreign countries—with the result that in most subjects her science has lagged behind that of England, Germany and America, and even of some of the smaller countries of Northern Europe.

Increasing ease of transport to some degree compensated the abandonment of Latin as a common language. As communication, however, became easier and education more wide-spread, one might have expected that the common interests of mankind would have been more evident than they were. It almost seems to be true that the gods, when they offer one gift, send with it some counter gift to plague mankind. Nationalism in its present embittered form, spreading like a cancer over the earth, is one consequence of the very forces which one might have hoped would have made people realize their common humanity. A tinge of education, instead of making people more reasonable, seems to render them an easier prey of unscrupulous propaganda, more subject to the hysteria of mass suggestion. If one's only form of literature is the cheaper press, with its appeal to emotion rather than intelligence, it is little wonder that one should be led, contrary to reason, into emotional absurdities. It would not be difficult for a cynical observer, experienced in neurology, to find exact clinical parallels to those hysterical outbursts of nationalism which make all attempts at a reasonable solution of world problems so difficult. These disorders of mind and emotion have spread themselves by the imperfections of the very factors which one hoped—would render them less likely. Never before were wars on so national a scale: never national hatred so wide-spread, national illusions so obstinate.

If there be one single idea which, by common consent and with common applause, represents the contribution of England to the common welfare that idea is freedom—freedom of action, freedom of belief, freedom of thought and speech. The American Commonwealth was founded by English people on the same idea. Often, it is true, Englishmen have sinned, sometimes grievously, in this respect, but a jealous tradition, on the one hand, and bitter experience, on the other, have kept their country on the whole the freest in the world.

Now freedom, like health, may be a citizen's birthright, but it needs safeguarding. It is easy to allow bad habits to creep in unobserved, to tolerate a weakness or disease in its earlier stages until it gains too firm a hold. Freedom, like physical fitness, requires a constant effort. Those who will not fight for freedom do not deserve to be free. We cannot trust to the victories of our forefathers : we must be ready—as Huxley was ready—to take part in the conflict ourselves.

THOUGHTS ON DEATH AND IMMORTALITY

BY NAGENDRANATH GUPTA

On the physical plane the problem of life and death is very simple : there was no life before birth, life endures only so long as one has being and there will be no life after death. It may be put more tersely : man was not, man is, man will not be. There seems to be no mystery at all.

*

The fear of death is both incomprehensible and unreasonable. After death man will be in no worse position than he was before birth. If there was no existence before birth there may be none after death ; if existence apart from the present life was possible before birth it may be also possible after death. Either way, the relation of life to death remains unaffected.

*

The fear of death is, in the main, a physical fear. It is an apprehension of a violent wrench wresting the vital principle from a living organism. A man winces and his skin shrinks at the anticipatory dread of a lash whistling

through the air and about to fall on his bare back. Here, however, the fear is combined with knowledge ; the man knows that the lash hurts cruelly and he realizes in imagination the pain about to be inflicted upon him.

The terror of death is the dread of the unknown. Very few people really and wholly believe that there is a heaven or a hell, believe, that is, in the sense that the faith is retained to the very end and is a shield against the fear of death. The picture of a heaven and a hell is conjured up to fill up the obvious and oppressive blank after death. Heaven and hell are made up of large chinks cut out of the earth. All the horrors of hell are made up of materials that can be found upon the earth ; and heaven is merely a concentrated essence of the joys of the world. Very few people can reconcile themselves to approaching death in the certain prospect of a future heaven or hell.

It is not difficult to understand or define the precise nature of the fear inspired by death. It is just like that of a man who is being shoved off the edge of a precipice, with this difference that the man knows there is death at the bottom, but no one can tell what awaits him when he is hustled out of life. Man is familiar with life; he takes the rough with the smooth, and muddles along as well as he can. When, however, he is made to step off the face of the earth and plunge into space he is afraid. Afraid he must be with the nameless terror of the unknown. The fear of death is that of the plunger into infinite space, or a bottomless pit.

*

Very few people, however, are haunted by the fear of death in life. If death were an ever-present dread, life would become intolerable and people would be driven crazy. In actual fact, the fear is more speculative than real. There is a merciful dispensation by which, although in the midst of life we are in death, we are always wrapped up in forgetfulness of death.

*

When long ago the god Dharma, or Truth, in the shape of a bird, asked the exiled King Yudhisthira in the forest, "What is strange?" the wise King replied that nothing could be stranger than that although countless persons were dying every day the living fully believe that for them there will be no death. The ancients were wise, and what was strange in the age of the Mahabharata is equally strange to-day.

*

Death awaits life in a hundred shapes apart from old age. There is no law, no time, no order regulating death. Life alone is uncertain, death is certain at all times, though it chooses its own time. Yet life, short or long, is care-free, and the terror of death does not

embitter its sweetness. There may be an occasional trepidation and fluttering of the heart as when the shadow of a passing falcon falls upon a trembling dove. Life itself holds no menace of death just as the sunlight gives no indication of the darkness of night.

*

The physical aspect of death presents no difficulties. The body is built up of perishable matter and is subject to natural decay. The longest life is in truth a very brief span. Man has devised means for measuring time but in point of fact time is immeasurable just as space is illimitable.

*

Life as we see it is in reality a cluster of deaths: the life of yesterday is as surely dead as the life of ten thousand years ago. Life is merely the thread of memory on which are threaded the dead days like flowers that are fresh to-day but fade to-morrow, and this process continues until the thread snaps or is filled.

*

Yet we know that this conception of life is deceptive, that the anatomical and physiological structure of the body does not exhaust the whole of our being, and there is something which is not enclosed in the grey substance of the brain. If it had been so there would have been no speculation about the soul, or the possibility of life after death.

*

The ordinary functions of life are dependent upon the working of the delicate mechanism of the body. When that mechanism ceases to work physical life comes to an end, but it does not necessarily imply the cessation of all power possessed by man. It cannot be denied that even after death the spirits of some men continue to be a living force and to influence living men.

It is not possible for what is perishable to produce anything imperishable just as the lesser of two things cannot contain the greater. There is an immortal spark in mortal man; in most instances it remains latent, in a few it bursts out into a flame and glows as a beacon light to guide the feet of others.

*

The tangible and the palpable must inevitably perish. The hard flesh, the hard possessions coveted by the grosser ambition of man cannot endure because all material is subject to dissolution. Empires with all their magnificence, their turrets and towers and imperial palaces standing proudly against the sky-line all crumble into dust and with the passing of time not a vestige of empire is left, and the earth finds its own level just as water seeks its own.

*

For time flows in a single direction only. There is no ebb and flow, no tidal phenomenon in the current of time. We need not wait for the returning tide of time that will wash ancient Greece and Rome ashore. The angler can pay out the line from his wheel and wind it in again, but the line of time is ever running out and not an inch can ever be pulled back.

*

It is the intangible and the impalpable that last and therefore Thought endures while the Thing passes. The Aryan kingdoms in India are dead but Aryan thought lives; the Greek and Roman empires have vanished but Greek and Roman thoughts are still dominating Europe.

*

Both in outside nature and that other world which is behind nature, the realm of spirit, the strongest forces are in visible and subtle. What is more powerful than the wind, what is more tremendous and terrible than the light-

ning? Yet both are impalpable, elusive. So is what we call the soul, subtler, finer, more pervasive than any of the elements, or the mighty but unseen powers of nature.

*

Gross matter may disintegrate and resolve into its original constituent electrons, water may evaporate into its component gases, but air and the electric fluid, which are subtle, always retain the vital principle. There can be no precise analogy between the physical and a higher plane, but as a basis for comparison it is suggestive.

*

In the undeniable fact that the thought of man may survive for thousands of years we have the first glimpse of immortality. The brain of man is capable of fashioning objects that may exist long after the body has perished. Above the intellect, however, is the spirit that seeks the way to eternal life and therefore the teacher is greater than the creator of things of beauty. The soul shines more brilliantly than the intellect. The Buddha is greater than Valmiki and the Christ is greater than Shakespeare.

*

The conception of immortality is always relative and the common use of the word is more rhetorical than precise. Immortality comprehends all time and that is beyond the reach of all imagination and speculation. There is nothing like a beginning or an end of time and immortality is an abstraction that cannot be realized.

*

When we speak of a man as immortal we merely imply that he has accomplished something which will live or has lived for a considerable length of time. When we call the poet Kalidas immortal we have in mind only his works and not his soul. The word is

almost invariably used in a figurative sense.

*

Immortality is not the resurrection of the dead, nor the breathing of the breath of life into the dry bones lying in the valley of death. For the immortal there is neither birth nor death, nor life hereafter, but an immanent consciousness of being, co-existent and co-eternal with time itself.

*

If we are accustomed to speak loosely of immortality we know still less of the identity of the individual for whom immortality is claimed. Every one of us is an egoist, for humility is only an effort to combat egoism, and yet we know nothing of our own ego, nor do we know anything of the real Self of the people we meet.

*

Is the likeness in the mirror a reflection of our true self? We know it is not; still we admire our faces and features in the glass, and there are many Narcissuses who fall in love with their own beauty, though there is no handy pool over which they may overbalance themselves and in which they may be drowned.

*

The eye cannot penetrate the husk of flesh, the mind cannot reach beyond our thoughts, but neither the body nor the mind holds that by which the Self may be identified. We are content with the semblance that is mistaken for Self.

*

The belief in the transmigration of the soul takes for granted the existence of the soul apart from the body. That is the real Self. It passes from one body into another in the same manner that we lay aside an old garment for a new one.

The recollection of previous births is a belief that exists in the East and startling instances occasionally occur even in the West. In certain countries in Asia very young children are encouraged and helped to remember their former births. The Grand Lama of Tibet is always discovered as a young child re-born from his previous incarnation.

*

This may be a superstition, but the Buddha, one of the acutest reasoners that the world has ever known, a teacher who emphatically rejected all miracles and who in all things took his firm stand upon reason, spoke of hundreds of previous births as calmly and casually as we speak of incidents of yesterday. So prevalent was the belief in previous births among the wise Aryans of ancient India that there is a particular Sanskrit word signifying the peculiar gift of remembrance of past lives.

*

This is a longer thread than the one on which we string the happenings of a single lifetime. The ego spreads out itself over different births at different times. The line of memory runs out and reels in and lands the stories of other lives lost in the waters of oblivion.

*

The ancient Egyptians surrounded the dead with the trappings of life and their kings and great ones were buried with all the paraphernalia with which they had been familiar while living. Perhaps the Egyptians believed that the mummies would rise and eat and drink like living men. The careful preservation of the bodies of the dead must have been due to some such belief.

*

Of a somewhat similar nature is the belief that the dead will arise on the Day of Judgment on hearing the trumpet. The flesh may be devoured by

worms and the bones may crumble into dust, but the spirit abides in the grave awaiting the call to final judgment.

*

These beliefs identify the Self or the soul with the body, and they conflict with the other belief that the dead body cannot hold the living soul. The impermanent flesh cannot be the permanent abode of the immortal soul. Apart, however, from the physical semblance of the body we can form no conception of the indwelling Self.

*

Yet the belief is shared by different peoples of the return to the earth and to a new life of prophets and superior beings who existed before. Particular men have been called divine incarnations, and they are said to come again and again. The manifestation of divinity in the flesh is the revelation of certain attributes.

*

The identification of the Self remains as baffling as ever, for the ordinary faculties of man are inadequate for the recognition of what can neither be seen nor felt, nor comprehended by the ordinary intelligence of the mind. If the Buddha or the Christ were to re-appear on the earth how would they be recognized?

*

As we name the Buddha we think at once of the innumerable imaginary pictures of the Blessed One and the statues that are to be found by the thousand. Before the mind's eye rises the image of a stately, august and noble figure—the noblest that human eyes have ever beheld—with the shaven head and the yellow robes of a monk, bare-footed, with the beggar's bowl in the hand that had cast away a kingdom, or the Master sitting cross-legged discoursing to his disciples, his face calm

and profound as the Law that he preached.

*

The imaginations of many artists have represented the Christ as a slender figure with a face of the purest and highest Semitic type, bearded and with long hair, large expressive eyes with unfathomable depths of love and compassion. We behold the Son of Man with his single robe reaching from the neck down to the feet, preaching in a clear, musically modulated voice the Sermon on the Mount. And when they put upon him the purple robe in cruel mockery and the crown of thorns—a crown more glorious than any that has ever glittered upon the brow of king or emperor—Pilate stretched forth his hand and exclaimed, *Eccce Homo*, Behold the Man! And we see him again with his tortured limbs and bleeding brows bending under the weight of the cross on the way to Calvary!

*

In the history of humanity there have been no two other personalities that have been a higher inspiration or a nobler incentive to art. The imagination of the artist who conceived the image of the Buddha or the Christ had the exaltation of religious fervour, and the hand that painted or carved the likeness ceased to be profane. When we see a face resembling a picture of the Christ we exclaim, How Christ-like! Another face of the ancient Aryan type with the wonderful calm of the Buddha stamped upon it reminds us of him.

*

That would be no recognition but merely a trick of the fancy. No true likeness of either of these teachers of humanity is in existence, none was taken in their lifetime. All that we see to-day is the work of subjective art, idealized portraits projected by the imagination of gifted artists and caught by

their brush or chisel. Thus, if the Buddha or the Christ were to appear again among men in the shape in which they moved while on earth they would not be recognized.

*

Again and again the only identity we can think of is the physical shape of a man, but that is not his Self, the essence of his being. The Buddha and the Christ did what they were destined to do and for them there will be no more travail of birth or pang of death.

*

What we really see when we behold a man is the veil behind which the ego is hidden and we constantly speak of ourselves without knowing what we are. The eye deludes us even when we look outside ourselves. The truth dawns upon us only when we look into the inside of things and we learn the truth about our own selves when we gaze deep down into our being.

*

The belief that the spirits of men and women haunt the earth after death merely touches the fringe of the larger and deeper truth about the immortality of the soul. The identity here is in reference to the individual as known in life. The medium gets *en rapport* with the spirits of the dead, who materialize before the eyes of the beholders as shadowy images floating in the air, a kind of disembodied aura retaining a semblance of the living.

*

The believer cannot get away from the conditions of this life. The dead appear as misty images of the living, they speak with the voices of the living. The dead speak of this world in the same manner as the living, relationships are remembered as in life. A son beholds his dead mother, a bereaved wife sees her departed husband. It is a protraction of the illusion of Maya,

the projection of the trivialities of life beyond this life. The mind moves in the uncertain and long twilight of the gods.

*

The kinship of blood is unconcerned with the soul, the untrammelled ego to which all time is as a present moment. The experience of life is that blood is both thicker than water and thinner than air. A son may be devoted as well as ungrateful, a father may not bear the sight of a son. According to one scripture the first blood-guiltiness of man was fratricide. There is no relationship that can stand between the murderer and his victim.

*

The faith in the appearance of the dead before living eyes rests on the belief that this life is the beginning of all things. No thought is taken of what may be behind the living, it is not realized that this life is merely a link in a chain of which the length is lost in the past. Is it not obvious that the past exercises a potent influence upon the present and, to a certain extent, moulds the future?

*

It is fascinating, this vision of the spirit-world, the borderland across which the released spirits pass into purgatory or paradise. For a time they linger in the world, though not of the world, reluctant to cut themselves entirely adrift from the moorings that held them bound to the flesh and the kinships of the flesh. It is thrilling to think that they move about in the air and the ether unperceived, like silent phantom ships passing in the night.

*

The miracle of the dead coming to life is a paradox. A man may be seized by a cataleptic fit or fall into a trance, and he looks like one dead. All animation may be suspended, the eyes may be

glazed, the heart and the pulse may cease beating. To all outward appearance the man is dead.

*

Specially must this have been the case when the science of medicine and the art of healing were in their infancy. A man lying in such a state was easily mistaken for dead and when he was recalled to life and living consciousness it was regarded as a miracle. A touch might do it or a voice reaching his sub-consciousness.

*

The paradox lies in the fact that for the soul there is no death and for the flesh that is dead there is no revival, no resurrection. A holy man possess-

ing psychic or mesmeric power may be able to heal disease and infirmity by his touch or his spoken word, but it is no miracle. It is the exercise of a highly developed gift denied to ordinary people.

*

The recurrence of births is not the repeated appearance of the individual as he was known and recognized in his generation. The true Self remains unknown in one birth as much as in another. The fleshly garb in which the Self is clothed and hidden is neither re-born nor duplicated. The marks of identity by which alone we distinguish one individual from another disappear with the flesh.

WHAT VEDANTA OFFERS THE WEST

BY A WESTERNER

It is our purpose to point out some of the benefits which would accrue to the West should she accept Vedanta. The present article is merely introductory in character. Each point presented may be expanded at will by the understanding reader.

First: The West needs a redefinition of what constitutes greatness in a man or woman. Vedanta affords that redefinition.

According to Western standards a man is 'worth' a thousand dollars or a million dollars if he has legal possession of that much money. But what a man legally possesses is of slight importance, and certainly does not constitute his worth.

According to Western standards, a man who has been instrumental in the slaying of multitudes of human beings is one of the heroes of humanity. But such a man has yet to learn one of the

more elementary lessons given to men as they approach The Path.

Second: The West needs a redefinition of what is essential and therefore true in Christianity or any other religion. Vedanta affords that redefinition.

The story of Jesus and his teachings as found in the New Testament are illuminated and transformed by the light that Vedanta casts upon them. We dare not even say more on this point at this time.

Third: The West needs a redefinition of what constitutes spirituality in a man or woman. Vedanta affords that redefinition.

A soul-shaking experience awaits the man who is ready to read sympathetically and understandingly the biography of Ramakrishna. Call his visible appearance and conduct as unimpressive as an oyster in its shell, if you will (though many of us think far other-

wise), yet if you know you must recognize within the shell The Pearl of Great Price!

Have you read the sayings of Ramakrishna? Fitted as they are to Oriental hearers, they may fall strangely on your ears at first. But keep company with them until they are no longer strange. Then there will come to you a Voice out of the Silence—a message too transcendent for words—a message you need—a message to thrill you and transform you.

Fourth: The West needs a redefinition as to what constitutes spirituality in the physical body. Vedanta affords that redefinition.

We have heard a great deal about the poverty of India and the lack of certain winsome factors of appearance. Poverty may be heart-rending anywhere you find it, and it may be found in any country of the world. The poverty of India is just the 'wrong side' of the robe—you can look on the other side of the robe if you will.

The West has gone to great lengths to bring spirituality down to earth and transform that spirituality, if possible, into material wealth, into dollars and cents. There are others who can say with penetration, "Vanity of vanities! All is vanity and vexation of spirit." They know that the way of progress is not to slow down spirituality in order to crystallize wealth, but to speed up the vibrations of the man so as to make him sensitive to values that make all material values seem by contrast as mere trash.

Fifth: The West needs a redefinition of what constitutes mental excellence. Vedanta affords that redefinition.

I think that it was Ruskin who said in effect: "There are thousands who read for one who thinks. There are thousands who think for one who SEES."

The push of the Western civilization, as is well known, is toward concreteness. This is evident in the thinking of the Westerner. He thinks about THINGS. He loves to read stories or go to motion picture shows.

The message of Vedanta is that the thinker can never become a seer while he confines himself to concrete thinking. Nor can he attain the perception of Unity which is essential to seership until he becomes adept in abstract thinking, and spiritual and powerful in his abstractness.

Sixth: The West needs a redefinition of what constitutes true bliss or happiness. Vedanta affords that redefinition.

The West has put forth extraordinary efforts to obtain that which was supposed to afford happiness. The desired objects were obtained, but the expected happiness failed to 'materialize'—partly because happiness or bliss is not material as we ordinarily use the term.

Strange as it may seem, bliss may be obtained as easily as a breath of air or a drink of water, and may be found in a pure, unmixed state. But the realm in which it is found is above that of the realm of concrete thinking, or perhaps it would be clearer to state that bliss and unity are both found at the same time and in the same way. To know that All is One, and to experience that Oneness—that is bliss.

Seventh and last: The West needs a redefinition of what constitutes the essence of the Universe. Vedanta affords that redefinition.

It is almost childish to point out that the wrapping paper does not constitute the value of a gift or a purchase, but the young West has looked upon the wrapping paper, the mere externals, of the Universe, and has called them the Universe.

A little more discerning is the verse :
 Back of the loaf the flour, and back
 of the flour the mill, and back of the
 mill the sheaf, and the sun, and the
 shower, and THE FATHER'S WILL.
 To get back to the Divine Will, the
 Divine Love, the Divine Power—that
 is the true mission of one who aspires
 to seership—the true mission of one
 who would achieve realization and
 assist his fellow men to do the same.

What we have just observed regarding the benefits of Vedanta, while inclusive, is necessarily sketchy in detail. Let us now be a bit more specific.

Vedanta offers to the Westerner an improvement of his physical life.

There is a story in the Old Testament, familiar to Jews and Christians, of the bush that Moses viewed, a bush that kept burning, and yet was not consumed. When Moses drew near he drew the sandals from off his feet, for the place surrounding that bush was holy ground. And as he looked and listened, he found that the flaming fire within the bush was 'the angel of the Lord.'

So it is that man himself becomes a burning bush if, with the tutelage and teaching of Vedanta, he becomes, to change the figure, 'a temple of The Most High God.'

It needs to be remembered that the physical body is but the foundation of the 'skyscraper' of bodies that a man has. (The figure is not to be taken literally, since the bodies intermingle). Yet, as a skyscraper has to have a lower and larger and stronger foundation for the higher lift in the sky, so the Divine Man needs to have a body specially prepared to be his physical foundation. The knowledge of how to make this preparation is found in Vedanta.

Vedanta offers to the Westerner an improvement in the finding and performance of his mission.

There is a Western teaching to the effect that the twofold mission of man is to preserve his life and perpetuate his kind. What do the lowest animals do other than preserve their lives and perpetuate their kind? "Know thyself" was the old Socratic teaching. If a man thinks of himself as an animal, he lives an animal life. If he recognizes the distinctive nature of his mind, and values it, he may live as a scientist and a philosopher. But Vedanta 'comes along' in the providential time and place, and shows man that he is more than man as usually interpreted. Man is a manifestation of the Divine.

There is even a higher teaching, which needs more elaboration than we can offer here, to the effect that there is only one Being, and that Being is God. So any man is God, if he recognizes the fact that God is all and God is One.

To some Western minds it is blasphemy for man to call himself God, but the facts are quite opposite to this. It is productive of great humility if we realize that we are in ourselves nothing at all; our thinking is God thinking; our loving is God loving; our working is God working. How unifying it is to know that the same Spirit which animates us animates every other human being, so that we are working at the same time where this body is, and thousands of miles away!

Just now the West desperately needs the teaching that man is Divine, and that it is high time for him to be about his Divine Mission.

Vedanta offers to the Westerner an improvement in his attitude toward and relations with material possessions.

Vedanta teaches that true possession is that possession which is the filling of a real need. 'I am a cell in the body of

God. As I provide for the nourishment of the cells in my physical body, so God will take care of me.'

An outstanding Western ambition seems to be the acquisition of what might be called 'gold.' This gold is able mainly to secure only conveniences for the physical body or titillations for the lower emotions. How fragmentary and unworthy such an ambition is!

Once a man becomes aware of the fact that all property really belongs to God, and that God Himself, and no other, is in his heart of hearts, he does not need longer to struggle for the possession of what is already His. His next problem is to find how little place he should give to the material side of life, to the end that he may give as much place as possible to the nobler and higher things of the complete life.

Of late there has been a great return to chaos of money conditions throughout the world. Let us hope that in the readjustment to follow the Westerner may find himself richer in his plainer living because he is now nobler as a mind and as a soul.

Vedanta offers to the Westerner an improvement in his attitude toward and his experience of pleasure.

One of the regrettable teachings given to the Westerner is that there is an eternal heaven somewhere, in which one may be very happy after he dies. But in order to obtain admission to this heaven he must deny himself many of the pleasures deemed desirable. As a result, we have the spectacle of the church people who are living in a world apart, and the non-church people who are frankly seeking pleasure here and now in this present world. Both of these classes are falling short of the high privilege that is theirs.

Vedanta teaches us that we are living in heaven now, and need but to raise

our consciousness to find that heaven, even while yet in the body. But even apart from the realization of such a high state of consciousness, there is a way of life taught by Vedanta which offers pleasure of a type scarcely dreamed of by the ordinary meat-eating, alcohol-drinking, tobacco-smoking, woman-chasing and sex-'movie' attending worldling.

Vedanta offers to the Westerner an improvement in his attitude toward and his experience of knowledge.

The Westerner faces first a division between secular and sacred truth, just as there is a distinction between Sunday and the other days of the week. This is bad enough, but when he comes to what is called truth the condition is far worse. He finds that there are scores and scores of sects, contradicting one another on what constitutes the truth in sacred matters.

Is it surprising that so many million Westerners have given up all religious matters in disgust as superstition and lies?

Vedanta, with its doctrine or teaching of Unity, reminds us that all truth is sacred. And truth itself is always one. There cannot be Presbyterian mathematics and Baptist mathematics. There is but one mathematics, and that is true and always true.

There is but one truth about the life of the soul (which is the life we are always living, whether we eat or drink, or whatsoever we do) and that truth is found in the essential teachings of each one of the great religions.

Having found this truth, and built upon it as upon a rock, the aspirant finds that it is not what he merely knows that counts, but what he loves and does as well as knows. "Salvation by faith alone" is not possible unless we redefine faith beyond its ordinarily accepted meaning.

Vedanta offers to the Westerner an improvement in his art and artistic activity.

It is unsatisfactory to think of art as simply certain restricted activities, such as sculpture, architecture, music. Is it art to make the figure of a man in stone, and any less an art to actually fashion real men more closely after the likeness of the Divine?

The Westerner commonly thinks of his art as something apart from and in addition to his real living. The illuminated Oriental knows better. He knows that art is life and life is art.

It is no small achievement to paint or carve a masterpiece. But in Vedanta we find a yet more inspiring opportunity, that of BEING a masterpiece.

Is it not significant that while the West has the money to BUY works of art, and especially the newest West, it is the older, so-called 'poverty-stricken' countries of the world that furnish and have furnished the most and best masterpieces? Where people ARE masterpieces it is possible for them also to effect masterpieces.

Vedanta offers to the Westerner an improvement in his family life.

It is not our purpose here to introduce the complex problem of whether the aspirant is to be a celibate or a householder. Least of all is this a legal question, since some who are legally married are celibates in fact, while some who are legally single are not living the single life.

The Westerner likes to think that womanhood is better treated in the West than in the East, and conveniently closes his eyes to the terrific percentage of divorces and the still higher percentage of unhappy homes.

Of course, to the man who forms his judgments on the sight of mortal eyes, the comfortably appointed home of the

West is the happier and the holier one. But what are the facts?

It is a trite statement, and a true one, that money does not make a home happy. Nor does the woman of the home have to be the intellectual or volitional superior of the man to make the home happy. She does need to be a loving, wise and helpful mother, sister and daughter, and this Vedanta helps her to accomplish.

Vedanta offers to the Westerner an improvement in his social life.

Vedanta shows us how highly important it is for us to be selective in our actual contacts and yet inclusive of the entire human race, and indeed all beings, in our love and blessings.

Let us put it this way : when we are in a receptive mood or attitude, we need to surround ourselves with vibrations so high that only the highest and best influences can come in. But when we are in a radiating attitude we are to be even as the rain which the Father sends down on both the just and the unjust; we are to be as the ripening fruit tree, which drops its fruit on the ground for any and all beings, supposedly unworthy as well as the others.

It is only through the teachings of Vedanta, or like teachings in the purer forms of the world religions, that we can find how to project the force that is creative in the forming of a better society.

Through Vedanta we see the way to form a theocracy in society, not one technically or historically so-called, but a genuine fashioning of Society by the Divine into the Divine Pattern.

Vedanta affords to the Westerner an improvement in his national life.

If one were to ask what is the greatest evil that has come upon the nations to blast them in the past, and what is the greatest danger in the immediate future or even the more distant future, the

most frequent answer might be—WAR. If so, one needs only to look at the present attitude and the past history of the cradle of Vedanta—India—to realize that the influence coming out of that cradle is pre-eminently an influence working for WORLD PEACE. And world peace means peace in your own country, whatever country that one may be.

What we have said on this sub-topic is really but the outer wrappings of a more fundamental discussion of what Vedanta will do for a country through the man who incarnates its teachings, for a really sublime opportunity unfolds before us of radiating benediction and bliss to millions and millions of people.

Vedanta affords to the Westerner an improvement in his spiritual life.

It may be said that this entire article has had to do with a man's spiritual life, since it has had to do with spiritualizing everything in his life. So we need now only to draw to a fitting conclusion.

If the patriotic citizen loves his own country most of all, and is willing either

to live or to die for her, the citizen of the City of God loves the people of all countries and of all times. If it is sublime to transcend the shackles of self and the family and live for one's country, it is yet more sublime to live for the whole world, and indeed, for all time, and for Eternity.

It is at this point that Vedanta offers a valuable, one might almost say an indispensable, service. For if it is a sublime idea to be able to shower bliss upon countless millions of beings throughout the universe, it remains only an idea so long as we think of ourselves as poor, grovelling worms, able only to continue a mean sinning existence, and a continual crying of 'pec-cavi'—(I have sinned) to a vague and distant God.

Vedanta relieves us of this unspeakably depressing situation. We find that God is not in some distant heaven, but is here with us, in fact is within us. We find that there is but One Being in the universe, and God is that Being, and we, conscious as we are of existing, are therefore aware that God and we are one.

A STUDY OF INDIAN SCULPTURE

BY PROF. E. E. SPEIGHT

In her *Indian Sculpture*,* the new volume in the Heritage of India Series, Dr. Stella Kramrisch, of the University of Calcutta, has produced one of the finest books ever published in India. Besides the text of 256 pages of excellent typography and with a full Index, there are fifty plates with 116 photographs of outstanding examples

of sculpture from Harappa to Vijayanagar.

A survey of such extent by Dr. Kramrisch is of the greatest importance, for, to judge by her published work in German and English, she has succeeded in getting beyond the Western point of view and into the atmosphere of the Indian tradition, which is by no means a matter of the full consciousness, but partakes of the depth and darkness and ghastly cavern-lights of

**Indian Sculpture* by Stella Kramrisch.
Calcutta: Association Press.
Elsewhere: Oxford University Press.

mind still under the sway of irresistible apprehension and religious obsession, in the older sense of the term.

Dr. Kramrisch tells us that 'Indian sculpture has at all times essentially carried out its own inherent trends, and only secondarily put them into the service of religion.' But a perusal of her book certainly leaves one with a sense of the all-pervading presence of what we associate with religion in India, where it is not sanctity nor a subdual of natural instincts that is meant by the term, but often a heightening of the vital impulses, and a conscious participation, with whatever inherited strains of character, in the largely life of nature around.

Sculpture that has been created under such conditions is bound to be much more difficult to interpret than the more strongly individual art of the West, where the ultimate intention is not the production of something to be worshipped, nor the maintenance of a tradition, but the expression of personal reaction to life.

The peculiar excellence of Dr. Kramrisch lies in her cool and impersonal treatment of an art which came into birth and passed through significant stages of development under subjective conditions very different from those which obtained in European sculpture. Her criticism is always based on the particular work of art before her, and we are enabled to follow this astute process of appraisal the better, thanks to the rich collection of illustrations provided. Her own difficulty is that she is interpreting to the modern world the emergence, from the palæolithic darkness into the full glory of classical achievement, of an art whose technique can only have been known to the initiated few at any stage.

The difficulty has been increased by the necessity of employing a termino-

logy which involves other implications than in the West. To Dr. Kramrisch 'classical' does not denote "a phase of art parallel to or dependent upon, any in Europe. It indicates Indian artistic utterance in its fullness. In this sense the Vedas could be called classical with regard to Indian religious and philosophical thought." The interpretation of Indian terms has also called for subtle differentiation such as few living writers could convey so ably as Dr. Kramrisch: "*Vahana* means a conveyance. Animals were such conveyances of the gods. Originally the figure of the divinity was not represented, but the animal conveyed its presence. In this sense a composition, too, may be called a *vahana* for it conveys an everlasting presence. This term differs from the *symbol*, which denotes a substitute and contains only an illusion. It is not shaped by the living reality. It is not form, but just a mere sign. A symbol may, however, as any other motif, become integrated into a form context."

Dr. Kramrisch for her interpretation seems to have created a medium of her own which in its assurance carries strong conviction and everywhere reflects a mind which resists all temptation to satisfy the casual enquirer. You will find here no purple patches, nothing romantic, no recognition of the ineffable; but everywhere a sane, masterly, and well-knit valuation, constantly vivified by original analogy, of technical achievement under the particular conditions which a highly trained modern mind, with a predilection for the impartial attitude of the scientist, conceives to have obtained during the creative periods of Indian sculpture.

It goes without saying that such an appreciation ignores popular demands, with one very important exception, the demand of the steadily increasing pro-

portion of minds to-day which are eager to break through the restrictions of all closed systems, even that of science itself, into a deeper and higher consciousness.

The work of Dr. Kramrisch partakes of the severity of the mathematician, the physicist and the psychologist, the aloofness from popular conception and the uncanny powers of expression of Henry James himself. Every page is heightened by the unexpected in phrase or epithet, by original diagnosis and strenuous sifting of words. Her language is difficult to follow and impossible to imitate, for she stands alone in her insight and presentation, though to judge from certain recent translations of Russian critics, notably one in the 1930 *Hibbert Journal* on Russian Communism as a New Religion, she may be one of the fore-runners of a school of criticism of wider range and intenser organization than yet attained. What she writes has so much observation and reflection behind it that it simply has to be read again and again. The mind may refuse to accept the discipline of the method, but we can only admire the devotion to what is, after all, the ideal of research. The aim of her book is "to arrive at an understanding of Indian sculpture, and to name some of its outstanding qualities that are not, and could not be, classified in the ancient manuals, but are vitally present in the works of art."

Dr. Kramrisch divides her survey into three sections, Ancient, Classical and Mediæval sculpture. Her detailed examination of the character of form she summarizes is as follows:—

1. Ancient Sculpture.—

- (a) Sculpture of the Indus Valley : Dynamic naturalism or innervation (the energy which brings about movement).

- (b) Mauryan Sculpture : Impersonal record of the seen and stagnant compactness in rendering it.

2. Classical Sculpture.—

- (a) (Madhyadesa, Vengi and Dekkhan).

(i) Fluid and plastic.

(ii) Dynamic and compact.

- (b) (Mathura, Vengi and other provinces). Fullest plastic and naturalistic modelling.

- (c) (Aryavarta, Dekkhan and elsewhere). Transubstantiation of the human body. Rarefied plastic and naturalistic modelling.

- (d) (South Indian and Dekkhan). Plastic conception comprising volume and space, light and darkness as one 'body-space' on the basis of transubstantiated form.

3. Mediæval Sculpture.—

(Various regions). The plastic conception discharges its various trends, such as naturalism or linear rhythm, in various provinces and phases.

Similarly Dr. Kramrisch traces the development of Inner Meaning from the matter-of-fact representation of the supernatural by the side of, or within, the seen, in aboriginal sculpture, to sated and civilized approval of an earth-bound sense of being alive, of Mauryan. Then on through the abandon to the unending and vegetative rhythm or to the intensity of the moment of Sanchi, Bharhut, Bodhgaya and South India; the hedonism of Mathura and transcendentalism of Vengi, as alternatives of an experience of life which turns back upon itself; the establishment by plastic forms of the balance between the urge of the unformed and the experience of the limitless; the identity of inner life and

cosmic substance; and the reflective approach, of whatever kind, towards the experience of the formless.

Space does not allow of more than a reference to the hundreds of brilliant passages in this masterpiece of criticism, which definitely places Dr. Kramrisch, by achievement as well as promise,

among the very foremost of living critics of art. It will bring her recognition wherever it goes, and it is to be hoped that this recognition will be definitely marked and worthy in India, where she is, with ceaseless activity, devoting her rare powers to the elucidation of the genius of past ages.

SUFISM

BY AGA SYED IBRAHIM DARA

A large number of Sufi sages had already become famous and preached their doctrines even before the word Sufism came into existence or Sufism began to be regarded as a separate creed. The word "Sufism" originated, as it is generally believed, not from the word "Saf" (pure) but from the Arabic word "Suf" meaning wool—referring to the woollen caps which the Sufis put on. In the beginning the Sufi teachers and Dervishes were hard to distinguish from the body of the main religion. The first man who came forward as a purely and distinct Sufi preacher and preached Sufism in the form of a separate religion and as a system of spiritual practices was Abu Hasim of Kufa, who also founded a monastery for Sufi training at Ramleh in Palestine before 800 A.D. It was from his time that Sufism began to take the form of a separate doctrine. He based his teachings on the sayings of the Prophet and the mystic sentences of the Quoran. There are many such sentences in the Quoran as—"Wherever you turn there is the Face of Allah: Allah is nearer to you than your very neck vein: All shall one day return to the presence of the Lord: Allah shall make the dead rise from their graves even when they have turned to bones and ashes as He

reviveth a dried up plant by a shower of rain: Surely those who are capable of striving hard will one day meet the Lord: Verily there are signs in this book and guidance for the knowers which others can see not, nor comprehend:" etc. etc., which can form a basis of mystic teachings.

Abu Hashim gave symbolic explanations of the Quoran and Hadis and showed many Sufi practical methods and practices of spiritual attainment.

After him we come across the names of many Sufi sages giving their explanations. Jenned of Bagdad who was a Sufi sage of great fame writes in his explanation of Sufism, "It begins from taking leave of the world and renouncing the objects of senses and what men deem to be good, and taking to prayers and fasts." Maruf of Bagdad defined Sufism as a theosophy the aim of which was to apprehend Divine Realities. Quietism soon passed into mysticism, and mysticism entered the higher realms of spiritual truths. "Every aspiration was centred in the inward life of denying the self and living in God." Soon the aspiration and effort began to bear the fruits of Realization. The famous king of Bulkh who like Buddha renounced his kingdom, expresses himself thus: "O

God, Thou knowest that the eight paradises are little to the great honour Thou hast done to me."

A great push was given to Sufism by the work of Rabia and her sayings, which by the beginning of the third century had become famous and spread all over Egypt. They made its ideas lucid and clear and brought great purity into Sufi teachings. After Rabia a long line of Sufi women sages came into existence, who played a very important part in its growth. Sufism tended to become more a doctrine of devotion and love than of knowledge and ascetism.

Dhul Nun the ferryman collected the sayings of Rabia in Egypt (859 A.D.) and developed the doctrine of Marifat—Gnosis—Utter Union with God. The Sufi beliefs at this stage were that God is the source of all reality and can be seen and attained and a complete union with and gnosis of Him is possible. The universe emanated from His Being for His self-expression—"Hama-az-oost," i.e. "All is from Him." The other theory was that all that exists and everything in the world is God, and all creation is He Himself in disguise. It is called the doctrine of "Hama oosr"—"All is He." The Sufis believed in the possibility of getting direct contact with and vision of God, who, according to them, can be realized in the heart of all but is also reached by rising above the mind and seen as the Transcendent. Their effort was to attain Union with God by means of inner consciousness, for which there were many ways.

There were no fixed rules or rites or practical methods of discipline common to all. Different sages, or schools and fraternities advocated their own rules to their disciples, and followed mostly those which seemed suited to their nature. They all started with the complete renunciation of the world, took to

long prayers and fasting, etc., and discovered their own methods. Almost all the sages passed through a period of severe penance of some kind or other. "Zikir," the praise of God, including the reading of the Quoran and the chanting of the names of God, was considered more important than even the daily five prayers incumbent on all Muslims. 'Tawakul'—utter reliance on God and leaving oneself in the hands of God—was so strictly observed that keeping for oneself some little thing for daily maintenance or even the taking of the medicine was considered a "breach of trust." Tawakul is defined as the renunciation of all personal motive, initiation and volition, and leaving oneself entirely in God's hands. This was most important and was considered absolutely necessary.

It is interesting to note at this stage the outer influences upon this new spiritual system. As Muslims were close neighbours and directly in conflict with Christians, they could hardly escape the influence of the Christian monks and saints, and some of their ideas and practices have come into Sufism. This influence had its effect mostly on the Sufis of Syria. They had frequent debates and discussions and quarrels with one another. Conversations with Christians are given also in the biographies of some sages. The next great influence was that of Buddhism which prevailed in the provinces of Balk, Trans-Oxiana, and Turkistan before the Mahomedan conquest. Later on, the Buddhist monks carried their religion and philosophy among the Muslims of these countries, and no doubt the Sufi section was influenced by them. The story of of Ibrahim Adam, the king of Balk, who renounced his kingdom, might have originated from the Buddhist influence, from the stories and examples of Buddha preached by the Buddhist monks. This

is evident that many Buddhist practices have come into Sufism. The excessive use of the rosary might be of the Buddhist origin; the system of forming stations "Mukhamat" on the long forest roads might be a copy of the Buddhist examples.

The theosophy of Sufism is said to be influenced by the Neo-Platonic philosophy of the Greeks between 800 and 860 A.D., when the tide of the Greek learning was at its height. "It streamed into Islam," writes a critic, "from the Christian monasteries of Syria, Persian Academy of Jamdeshpur in Khurjistan and from the Sabians of Harran in Mesopotamia." "The so-called theology of Aristotle," argues the writer, "which was translated into Arabic in 840 A.D. is full of writings of Pseudo-Dionysius which were widely known throughout western Asia. It is not a mere coincidence that the doctrine of Gnosis was first worked out in detail by the Egyptian Sufi Dhul Nun (d 859) who is described as an alchemist theurgist."

In the third century the tendency of Sufism was to separate itself from the religious theology and become an independent religion. It was rapidly evolving its own literature and forming its own traditions. During this century it made a great progress, and spread almost everywhere. Many sages got great spiritual realization by their hard penances and severe austerities. New ideas began to get into Sufism. This was the time when the conflict between Sufism and the orthodox religion became inevitable. The Sufi teachers were mercilessly persecuted; for, their ideas had become quite incomprehensible to the believers of religion. A sage, Hosain Mansoor, who attained Godhead, travelled all over Islamic countries spreading his doctrines of "Anal Haq"—"I am God." He wrote forty-four books on

the subject. He was subjected to all manner of tortures and cruelties. Ultimately he was put on a cross, mercilessly tortured and put to a cruel death. Mansoor was a brave and heroic soul; to the end he remained firm, quiet and unmoved and preached the truth of his doctrine that it is possible for man to rise to Godhead and that he himself had become God. He gave to Sufism much that is of permanent value in it. After his death his own son Hasim Bin Mansoor started an Order of Dervishes who went from country to country preaching the doctrine of "Anal Haq" and the advanced ideas of Mansoor. The next great sage was a profound teacher and a revered master, the great Bayazid Bastami. He brought a flood of new ideas into Sufism which put even the work of Mansoor into the background. His life is wonderful and inspiring from the beginning to the end. He had many spiritual experiences, and realized Union with God. He introduced into Sufism the idea of Fana Filla—the idea of merging individual will into that of God.

Bayazid's sayings on the subject are :—

"I went from God to God till they all cried to me in me."

"O Thou I"

"In my vesture there is nought but God."

Sufism after these sages became a strong religion which could not only defend itself against all attacks but also challenge the wisdom of religious preachers. A famous school of saints was found in Egypt, where great Sufi masters formally imparted instructions to disciples.

In Persia Sufism took a valuable turn by evolving a new spiritual poetry which is a marvel in literature. Persian poets developed a new imagery of their own, and described

the relations of human soul and God in "glowing allegories of earthly love, beauty and intoxication." The mystical quatrains of Abu Said of Khurasan (1049 A.D.) are specially worthy of praise. They are so beautiful that they are everywhere read with delight up to this day. There are other great and famous examples like Omer Khyyam, Hafiz and Rumi. All the Persian Sufi poets used symbolic language and mystic similes.

Jallaludin Rumi expounded the entire doctrine of Sufism in his great Masnavi—a beautiful work of rare poetic excellence which took him forty years to complete. In it he gave a synthesis of the entire system of Sufism and its various doctrines. It is the best work of its kind in existence. The philosophy of Rumi is what is mainly the belief of the devotional Sufi. God is the central Reality of all existence. He is All-Love, All-Beautiful. God manifests His beauty through His creation. The Divine attributes of man are covered by a Veil. But the Spark of Divinity is within all. Darkness is displaced by the Light, and God can be realized in conditions of Ecstasy. Hell or Ignorance has no real existence and melts before the Sun of Truth like snow. Only God remains in the End. He is All. It is said that while Rumi would be writing it, all his companions would get into Divine ecstasy and rapture. Rumi added music and dancing to the Sufi practices.

Before we come to the study of Omer Khyyam, Hafiz and Sadi a word is necessary about the great work done by the Dervishes* and the Fakirs in spreading Sufism. Many great Sufis founded their own Order of Dervishes or Fakirs who went from country to country preaching their doctrine.

*The word literally means—knocking at doors.

Some of the Sufi sages were great writers, and there are many books in Persian and Arabic on Sufism. Sufism has evolved a great literature and various systems of philosophy. Though these books tend to give a synthesis of Sufism, they all seem to say the same thing in different ways. It is believed that the traveller journeying towards God passes through series of stations "Mukamat." They are (1) Repentance, (2) Abstinence, (3) Renunciation, (4) Poverty, (5) Patience, (6) Trust in God, (7) Surrender to the Will of God. It is interesting to note that the "condition of a disciple" such as fear, hope, love come next in turn. The "Stations" given above are considered as a primary stage leading to perfect "faith" and "meditation"—which end in Finding and Attaining.

We have already dealt with Abu Said and Rumi, and here we shall say a few words about Omer Khyyam, Sadi and Hafiz. Omer Khyyam though not out and out a Sufi was yet a philosopher who by means of his beautiful and thought-provoking Rubiyats drove in the mind of the race his daring philosophy and many spiritual ideas. Its one effect was to wake up the mind, to make it more creative and open to inspiration.

The message of Hafiz was milder and more spiritual. He appealed to the heart, sentiments and emotions; demanded utter surrender of mind and reason and insisted on giving up all rules, however great be their authority, and on obeying every word of the spiritual guide. The message of Hafiz was, to quote his own words, "Soak even your prayer carpet in wine if your spiritual guide tells you to do so. For he who knows the Truth knows also the stages and customs of the Path." He preaches renunciation, love and worship and utter disregard for the religious

preachers, whom he mercilessly denounces everywhere. His song found entrance to every home in Persia and his fame spread far beyond the limits of his country.

The songs of Hafiz and Sadi are far more popular in India than the Rubayats of Omer. They are sung where Omer's name is not even heard. The scientific Europe likes Omer better. Sadi, the Bulbul of Persia, was a Sufi poet and said many wise things. His life too was a very interesting example to his followers. He spent the first thirty years of his life in acquiring learning at the feet of the greatest scholars and masters of his time; the next forty years in travelling far and wide from Egypt to India, gaining experience and visiting sages and the last forty years of his life in solitude where he wrote his twenty-four books and poetry. He is of a more moral bent of mind than any of his contemporaries and teaches piety and forbearance. His stories are nice and simple. They have become very popular and famous wherever Persian is read. He relates an interesting incident from his travels and says, "Never in my life I prayed to God for any worldly thing nor doubted His munificence except on one occasion, when my feet were torn and complained to God, and the next man who met me was one who had lost both his feet. Seeing this I prayed and was grateful for His great bounty to me and gladly resigned once more to my fate."

These poets made Persia a land of Sufism where songs came forth as abundantly as wild flowers. The natural charms of Persia, its mountains, forests, rivers and gardens also helped to increase this tendency, and Sufism thrived far better here than it had done in any other country.

But all along the Sufis were subjected to much persecution. A free fight last-

ing for centuries issued between the Sufis and the upholders of orthodox religion. The best Sufi sages and poets were persecuted and put to death most mercilessly. Omer Khyyam too had the same fate. Even the peaceful and pious Sadi had to travel often in disguise to escape his persecutors. The last great fight of Persia which has almost freed it from the shackles of theology and brought clearer atmosphere, has taken place recently in the time of Bahaullah, who never spared a moment to denounce the outer forms of religion, which religious-minded people stick to at all costs. He wished that the world got rid of all these religions in the years to come so that the Spiritual Sun of Truth might shine forth brilliantly. He also emphasized the fact that Prophets and Messengers of God are coming constantly in every age and at no time the world will be without them. They form so many links, as it were, of one great chain, so many waves of one vast ocean. The chief thing is not the outer religious systems they preach but the inner Truth that reveals the source of all truths. Such in brief was the faith of Bahaullah.

Coming back to the growth and development of Sufism in Persia we find that the religion has suited the country most beautifully. Sufism has brought to Persia great spiritual possibilities for the future also. There is every possibility of Persia becoming a spiritual nation like India, and we find that Persia to-day is spiritually far more awakened and advanced than either Turkey or Arabia. There is a great possibility of a new spiritual awakening in Persia. One cannot help observing that being a neighbour to India Persia will surely strengthen its spiritual side greatly, and if a greater

contact, more friendly relations and understanding be established between the two countries, as was the case in the past, there is a hope that it will lead to great spiritual results, and the good of the world. Sufism too will reap a rich spiritual harvest and reach a height it never attained before.

VAKYA-SUDHA

उपेक्ष्य नामरूपे द्वे सच्चिदानन्दतत्परः ।

समाधिं सर्वदा कुर्यात् हृदये वाथवा बहिः ॥ २२ ॥

22. Being solely devoted to Existence-Knowledge-Bliss and disregarding name-and-form, man should always practise concentration of mind¹ either inside or outside the heart.

¹ *Practise concentration of mind*—The constant thinking of names and forms have perverted our view of the Reality. So to get the real view we are to reverse the process by constantly thinking of Brahman, which is possible only by withdrawing our minds from names and forms.

सविकल्पो निर्विकल्पः समाधिर्द्विविधो हृदि ।

दृश्यशब्दानुवेधेन सविकल्पः पुनर्द्विधा ॥ २३ ॥

23. Samadhi (or concentration of mind) is of two kinds: with distinction and without distinction; those with distinction again are of two kinds, viz. connected with objects and connected with mere words.

कामाद्याश्चित्तगा दृश्यास्तत्साक्षित्वेन चेतनम् ।

ध्यायेद् दृश्यानुविद्धोऽयं समाधिः सविकल्पकः ॥ २४ ॥

24. Desires etc. which are (modifications) of the mind are the objects. Contemplate on Consciousness as the witness of these. This is *Samadhi with distinction connected with objects*.

असंगः सच्चिदानन्दः स्वप्रभो द्वैतवर्जितः ।

अस्मीति शब्दविद्धोऽयं समाधिः सविकल्पकः ॥ २५ ॥

25. The kind of Samadhi in which one thinks, "I am Existence-Knowledge-Bliss, unattached, self-luminous and void of all duality," is known as *Samadhi with distinction connected with words*.

स्वानुभूतिरसावेशाद् दृश्यशब्दानुपेक्षितुः ।

निर्विकल्पः समाधिः स्यान्निवातस्थितदीपवत् ॥ २६ ॥

26. When owing to the intense enjoyment of the bliss of Self-realization all objects and words disappear (altogether one attains *Samadhi without distinction*, which is like the steady flame of a lamp in a place free from wind.

[All these kinds of Samadhi are to be practised within the heart. Next follow three which are to be practised outside it.]

हृदीव बाह्यदेशेऽपि यस्मिन्कस्मिंश्च वस्तुनि ।

समाधिराद्यः सन्मात्रान्नामरूपपृथक्कृति ॥ २७ ॥

27. The Samadhi is known as the 'Preliminary,' when, like the one within the heart, the concentration is directed to anything outside it and when it separates the name-and-form from Brahman, the Pure Existence.

अखंडैकरसं वस्तु सच्चिदानंदलक्षणम् ।

इत्पविच्छिन्नचिंत्यं समाधिर्मध्यमो भवेत् ॥ २८ ॥

28. "The Reality is one indivisible homogeneous whole, characterized as Existence-Knowledge-Bliss"—such an unbroken thought is known as the 'Intermediate' Samadhi.

स्तब्धीभावो रसास्वादात् तृतीयः पूर्ववन्मतः ।

एतैः समाधिभिः षड्भिर्नयेत् कालं निरंतरम् ॥ २९ ॥

29. The calmness born of the enjoyment of the bliss (of Brahman) as before¹ is the third (kind of) Samadhi. (A seeker after Truth) should pass his time in (practising) these six kinds of Samadhi.

¹ As before—i.e. as stated in verse 26. The difference between the two kinds of Samadhi is that one is got by fixing the mind on something outside the heart, while the other is got by fixing it within the heart.

देहाभिमाने गलिते विज्ञाते परमात्मनि ।

यत्र यत्र मनो याति तत्र तत्र समाधयः ॥ ३० ॥

30. When the (false) knowledge "I am the body" is gone and the true Self realized, the mind attains Samadhi wherever it goes.

मिथ्यते हृदयग्रंथिश्छिद्यन्ते सर्वसंशयाः ।

क्षीयन्ते चास्य कर्माणि तस्मिन्दृष्टे परावरे ॥ ३१ ॥

31. Seeing the Higher and the Lower¹ (Brahman) the knot of the heart² is unfastened, all doubts are dispelled, and fruits of action³ fall off.

¹ The Higher and the Lower Brahman—i.e. Brahman without or with attributes.

² The knot of the heart—Desire etc.

³ Fruits of action—There are three kinds of fruits of action, viz. those which have begun to bear fruits (Prarabdha), those that are waiting for favourable circumstances to do so and are stored up in the subconscious (Sanchita), and those that will be ours as a result of our doings in this life (Agami).

अवच्छिन्नश्चिदाभासस्तृतीयः स्वप्रकल्पितः ।

विज्ञेयस्त्रिविधो जीवस्तत्राद्यः पारमार्थिकः ॥ ३२ ॥

32. The 'individualized,'¹ the 'reflection of Consciousness,' and the one created in dreams being the third—these are the three kinds of Jiva or individual self; of these the first is true.²

¹ *The individualized*—i.e. from Brahman by Intellect etc. This Jiva is not really a different entity from Brahman nor is a part of It, but is *Brahman Itself*. That it looks separated and finite is due to the false limiting adjuncts, intellect etc.

² *Is true*—i.e. abides through all eternity without any change or evolution whatsoever.

अवच्छेदः कल्पितः स्यादवच्छेद्यं तु वास्तवम् ।

तस्मिञ्जीवत्वमारोपाद् ब्रह्मत्वं तु स्वभावतः ॥ ३३ ॥

33. The individualization is imaginary but wherefrom it appears to be individualized is real. Its Jivahood is due to superimposition; Brahmanhood on the contrary is its real nature.

अवच्छिन्नस्य जीवस्य पूर्णेन ब्रह्मणैकताम् ।

तत्त्वमस्यादिवाक्यानि जगुर्नेतरजीवयोः ॥ ३४ ॥

34. The (Vedic) words like "Thou art That" etc. have spoken of the unity of this 'individualized' Jiva with Brahman and not of the other two Jivas.

ब्रह्मण्यवस्थिता माया विश्वेपावृतिरूपिणी ।

आवृत्याखंडतां तस्मिञ्जगज्जीवौ प्रकल्पयेत् ॥ ३५ ॥

35. Maya with its Projecting and Veiling Powers resides in Brahman and conjures up this world and individual souls by veiling its unbreakable wholeness.¹

¹ *Its unbreakable wholeness*—Brahman is not something consisting of parts. It is not a compound. It is one indivisible whole.

NOTES AND COMMENTS

IN THIS NUMBER

An Interview with Swami Vivekananda is got from the old papers of an American disciple of the Swami The present instalment of *The Master Speaks* corresponds to the sixth chapter of *Sri Ramakrishna Kathamrita*. The chapter will be completed next month *Religion and Worship* is from a talk given by Swami Atulananda to an American audience Prof. A. V. Hill is an old contributor to *Prabuddha Bharata*. Many

may know that he got the Nobel Prize for the year 1922. The present article is from his last Huxley Memorial lecture. . . . Nagendranath Gupta needs no introduction to Indian readers. He is well known as a veteran journalist and writer. Last year he wrote an article, similar in nature to the present one, on 'THE PROBLEM OF PROBLEMS.' We hope to publish another article from his pen in the coming issue. . . . *What Vedanta offers the West* is written by an American professor. He is too un-

assuming to give out his name Prof. E. E. Speight is a new comer. He has been senior professor of English at the Osmania University of Hyderabad since 1928. Previous to that time he was in Japan for fifteen years, first in one of the leading provincial colleges, and from 1918 in the Imperial University of Tokio. In Japan he was in close touch with Buddhism in its various forms, and made a special study of arts, whose origin has such intimate connection with India. He has written much poetry and much critical work on Oriental subjects for the leading journals of India, Japan, England, and America Aga Syed Ibrahim Dara is a deep student of Sufism. Last year he presented to our readers the biography of some Sufi saints.

A GREAT CONTRADICTION

Modern man is very sensitive about his freedom of thought and action. He cannot brook that society, State, religion, or anybody should object to the views he holds, or interfere with the actions he likes to do. He wants complete freedom in these matters. If he submits to the canons of society or the laws of State, it is because he is forced to do so—he does that against his will, and not without considerable fretting and fuming. He is always eager to assert his freedom against the wishes of any authority—mundane or spiritual, if it is possible, and he always seeks an opportunity for that.

But, strangely enough, his philosophy of life is such as will turn him into an inert automaton. Though the latest development of physical science indicates that matter is an illusion or at best a mathematical thought, modern man believes more in matter than in spirit. And if man is all matter, he is subject to the inexorable laws of

matter, and, as such, cannot claim any freedom whatsoever. Modern psychology also tends more towards determinism. Behaviourism makes a man—at least his mind—a silent instrument in the hands of external bodily stimuli. A man, according to the behaviourist, does not think independently of external stimuli. The very thinking is a muscular movement like tennis play or golf. Psycho-analysis asks man to believe that he is a slave to the vagaries of the unconscious, he has no control over that. It is useless to regulate the conscious mind, because the unconscious holds the rein of life. Any attempt towards self-control or self-restraint is unhealthy because it means a revolt against nature. So the best thing a man should do is to obey his impulse, however debasing that may be. Modern writings—especially novels—try to show that man is helpless against his animal instincts; if he does not follow them he will suffer wrecks on the shoals of life. And modern man swallows these ideas like gospel truths. Now, if these are true, where is man's freedom of thought and action, about which he is so very keen? Wherein lies his difference from inert matter or an unreasoning animal?

On the contrary, those who think that life should be built up on the basis of self-control and self-restraint, believe that man has got power and freedom to regulate his life; he can make himself a god on earth or go down to the level of brutes if he so chooses; he himself is the maker of his destiny. It is true, it is not so easy to control the mind or subdue the flesh; but if through struggles for ages a man has, from the stage of amœba, come to the present state when he has got some amount of control over external nature, why should we not expect that there will come a time in the future when huma-

nity will have as much power over the internal nature as over the external? And even now do we not find persons who are perfect masters of themselves?

PRIDE GOETH BEFORE DESTRUCTION

Nineteenth century Europe was very confident of its superiority over the East in every field of activity. But the way in which modern Europe is managing its affairs betrays the inner hollowness of European civilization. It may be that in future the West will grow wiser by its bitter experiences of the present and seek to learn from the East how to live better.

Speaking about the pride of the West, a notable writer says in *The Virginia Quarterly Review* (as quoted by *Review of Reviews*): "It is not impossible that the tables may be turned upon the West. The technological pre-eminence of the Western nations may be lost in the next half century, as that of the British isles was lost in the last, through the mere dispersion of machinery throughout the world. The differences of culture will then stand out nakedly at the level of social psychology; they will be differences in what men are, not in what they have. If it should happen that passive resistance should succeed as a tactic in India, and Bismarckian method fail in Manchuria, the postulates of Occidental politics will stand discredited by Asiatic experience. If there should then come about a crumbling of Western self-confidence, a loss of morale in the presence of a culture exhibiting superiorities at the psychological level, the time will have arrived to balance the books of civilization by subjecting the West in its turn to revolutionary internal pressures arising out of contacts with the East."

In the meantime the East also will wake from its deep sleep, give up sloth and learn to put better energy to life.

THE REAL CAUSE

It is generally complained that our universities do not prepare the students for life; on the contrary, they make them unfit to face the problems which await them in the world. Such complaints are to be heard not only in India but in other countries too. With respect to American education a contributor to the *Forum* says: "Colleges are often condemned on the ground that they do not fit their students for life in the busy world of to-day. The tender young graduate emerges from a sheltered collegiate atmosphere into the realities of the humdrum routine of living with all its disillusionment and matter-of-factness; the college gets the blame."

But, according to him, the college is not to blame. The crisis arises out of the fact that the educational sanctuary and the world have got different standards by which to judge and evaluate life. To support his statement he makes some poignant comparisons of life in and out of college:

In a college the student mixes with persons whose aims in life are other than the acquisition of money and who have, through necessity or choice, given up all hope of making a fortune. But in the outside world the objective of all is expressed in terms of dollars. College lays emphasis on honesty and sportsmanship, but the world winks at dishonesty and illegal practice and, often, even encourages them. In a college teachers get their respective positions because of their attainments and characters, but in the world incompetence is rewarded with responsible positions. In the world the

student "sees the henchmen of bosses drawing salaries higher than the most expert of his academic preceptors" and that for little or almost no work. The authorities of a college must be honest, conscientious and reliable. But those who control public life are under no such restrictions.

Naturally, those who have lived in the college atmosphere during their formative period, find themselves at sea when they enter the world. The writer sarcastically suggests that new colleges and new universities should be started, whose sole aim will be "training for life," *i.e.* which will train students to cultivate those traits which are admired in the world.

Even making allowance for exaggeration, one might say that there is an amount of truth in what the writer says. It is a pity that moral virtues have got only a theoretical interest for the world. It is for this reason that many students find it difficult to adjust their life when they come out of their colleges. Their idealism, their noble dreams and aspirations are shattered to pieces by the first cold touch of the world. But idealism has got its value because it runs counter to the facts of the world and refuses to submit to the mode of average life. The hope of humanity lies in the fact that there are some persons whose standard of right and wrong does not change when they mix with the world and they are the same under all temptations and ordeals.

DR. PARANJPYE'S RATIONALITY

Speaking about the Cult of Guru before the University Philosophical conference, Dr. R. P. Paranjpye, the Vice-Chancellor of the Lucknow University, indulged in talks, if the press report is correct, too irrelevant to be expected from a man of his position,

Posing to be a rationalist he tried to show the weakness of the Guruvad and gave a catalogue of facts as to how the system is being abused. But as a man with capacity to reason and argue he ought to have shown his knowledge also of the brighter side of the cult of Guru. For rationality is no synonym for cynicism. Common sense tells us that if there is any necessity for a teacher in the field of education, there is a necessity for the same even in the field of religion. It is as much irrational to say that the system of following a teacher in religious life is bad because there have been charlatans who exploit the credulity of people, as to advise that all educational institutions should be demolished because there are professors who are false to their profession. Dr. Paranjpye warns the educated people against occultism, theosophy, Vedantism, etc. He does not say definitely what he means by occultism. If he means by the word the activities of miracle-mongers, we have no objection. But, how is it that he places occultism, Vedantism, etc. in the same class and betrays his confusion of thought about them?

The growing popularity of what Dr. Paranjpye very self-complacently calls Vivekanandism is, according to him, the result of reaction to the exaggerated worship of Mill, Spencer and other philosophers of the rationalistic school in the last century. If Dr. Paranjpye would care to study Vivekananda before seeking cheap notoriety by criticising a great man, he would find that the reason why the teachings of Swami Vivekananda are popular is that he appealed as much to the intellect as to the heart—nay, he appealed to the whole man. Swami Vivekananda strongly advocated the necessity of following reason till that was transcended by something higher.

Perhaps Dr. Paranjpye thought it more convenient to talk from ignorance.

Because in that case only one can talk most freely.

REVIEWS AND NOTICES

INDO-ARYAN LITERATURE AND CULTURE [ORIGINS]. By Prof. Nagendranath Ghose, M.A., B.L., Dean of the Faculty of Law, Dacca University. *The Book Company, Ltd., Calcutta.* xvi+287 pp. Price Rs. 8.

The author has blazed a new trail in the field of research of Ancient Indian History. The modern Indo-Aryan culture, he proposes to prove, is not the wholesale gift of the Vedic Aryans of Panchanad; the non-Vedic people, too, had a large share in its formation. In converting the Vratyas of the East and the "Middle Country" into the Vedic fold, the Vedic people of those parts were absorbed in the ocean of the non-Vedic races, and got from them many things such as imperialism, caste-system, the true institution of Asrama, many charms and incantations, some grand royal Yajnas, the Upanishadic Atma-vidya—many of which are of vital importance to Indo-Aryan culture. The Vedic people contributed most of the Yajnas, the ideas of a commonwealth, and above all their mores and the systematizing intellect of the Brahmans. Another important point, which he touches upon but has not yet fully elaborated, is that these non-Vedic people were not necessarily non-Aryans but that they were a previous wave of the same Aryan stock which had settled in the riverine plains of Northern India and established a very wonderful civilization with which the civilization of the newly arrived Aryans did not compare. This civilization, though died out in the Indus Valley, long before the advent of the Vedic Aryans, survived in the eastern valleys of the Ganges and the Jumna. The Indo-Aryan literature too is composed of materials supplied by the Vratyas, i.e. fallen Vedic Aryans and non-Aryans as well as by the full-blooded Vedic Aryans. The author's interpretation of what he considers to be the original, or at least the main theme of the Mahabharata, which he styles the Draupadi Saga, is also very interesting.

Whether the hypothesis advanced by the learned author will be accepted by the historians working in this particular field,

is very difficult to say. But this much is certain that he has struck a new note which is quite inviting. His hypothesis gives an honourable place in the make-up of the wonderful Indo-Aryan civilization to all the varied peoples that now come under the general term 'Vedic-Aryan'; and it is highly probable that the author is right, at least to a great extent. We feel no hesitation in commending the book to a careful study by all who are interested in Ancient History of India.

THE GHERANDA SAMHITA. Translated by Sris Ch. Vasu, B.A. *Theosophical Publishing House, Adyar, Madras.* xviii+132 pp. Price Rs. 2.

This publication has brought before the English reading public a famous primer of Hatha Yoga. From this, of course, no one would or should take to practising some of the exercises, which are always dangerous when not helped by an expert Guru. The book however gives some faithful information to the aspirant and the curious, thus urging them to know something more of this important art and science.

The translation is lucid and faithful and, being free from bias of any kind, helpful too. The well-written introduction will go a great way in convincing the readers of the utility and the dangers of the art and science of Hatha Yoga.

THE UTTARA GITA. Translated by B. K. Laheri. *Theosophical Publishing House, Adyar, Madras.* 57 pp. Price As. 8.

This little book gives the Sanskrit text in Devanagiri characters and a free English translation and a few notes (also in English) by Mr. Laheri. The translation is, on the whole, lucid, though too much freedom has been taken with some of the verses. The notes, except at some places, are also good. The text of the book under review does not agree with the one followed by the famous commentator Goudapadacharya in no less than a dozen places. Moreover this Uttara Gita is not found in many, if any, of the extant editions of the Maha-

bharata. So the translator would have done well to inform his readers of the source of his text and his reasons for differing from the renowned Acharya.

SPIRITUAL PROGRESS. Sayings and writings of Keshub Chunder Sen. 106 pp. Price not mentioned.

SELECTIONS FROM MAHATMA GANDHI. By Nirmal Kumar Bose. 231 pp. Price As. 8.

Published by Navavidhan Publication Committee, 89, Mechuabazar Street, Calcutta.

The first book contains choice passages from the speeches and writings of Keshub Chunder Sen, selected by his daughter. The booklet is likely to give peace, consolation and guidance to many.

The second book gives in a nutshell the opinions of Mahatma Gandhi on various subjects. It is a timely publication.

SRI GOURANGA—THE MAN. 229 pp. Price Rs. 2.

THE TEACHINGS OF SRI GOURANGA. 194 pp. Price Rs. 2.

By Swami Durga Chaitanya Bharati. *M. L. Dey & Co. Booksellers & Publishers, 66 & 67, College Street, Calcutta.*

These two little volumes fulfil a long-felt want. A life free from supernormalities and sectarianism which will eschew unnecessary details and bring into relief the true beauty of the character was a desideratum. These two volumes will evoke reverence for the God-man in the readers without narrowing their outlook. The ecstatic divine love of Sri Gouranga and his compassion for humanity have been well painted. His doctrine of divine love has been discussed in some details and that, we think, reverently and impartially. The author's analysis and exposition of this, his comparing it with Sankara's Advaitism and finding out their points of similarity, his refutation of the criticism of misunderstood Advaitism, his bringing out the superiority of the philosophy of love in our practical religious life—are all true and interesting.

So far as the philosophy of Sri Gouranga is concerned we entirely agree with the author of these two volumes; we do so also as to the *main* interpretation of his life and activities. But on one very vital point we cannot see eye to eye with the author. It is the author's mediumistic (though qualified) interpretation of the God-man's dual person-

ality. The fact of "possession" in the mediumistic phenomena is itself being questioned by many.

It is not a fact that Sri Chaitanya was unconscious of his Avatarhood. No Vaishnava would admit it. The Divine Incarnations are always careful not to disclose their identity to one and all. All the prophets and incarnations of God were surely conscious of their divinity and divine missions and declared them to their devotees of the inner circle in no uncertain terms. Sri Chaitanya was conscious of his divinity as well as his humanity.

Again the reason the author has adduced or rather hinted at of the expulsion of Hari-das does not seem to us to be correct.

Save these two points the volumes are really enjoyable.

THE SUPERNORMAL. By G. C. Barnard, M.Sc. *Rider & Co. Paternoster House, E.C., London.* 256 pages. Price 7/6 net.

The book is a very good "critical introduction to Psychic Science." The author so far as we can judge, has greatly succeeded in his attempt at interpreting the supernormal phenomena such as Telekinesis, Materialization, Cryptæsthesia, Telepathy, Precognition, Clairvoyance, etc., in the light of modern science and philosophy. He has steered clear of the Scylla of the ghost theory and of the Charybdis of the unbelief of the naturalists who explain them away as mere frauds. The author's attitude towards the subject is quite scientific—he is severely critical, accepting nothing without crucial tests but is sympathetically inclined to accept facts for investigation without any initial prejudice either for or against them. His knowledge of the modern sciences including depth-psychology and acquaintance with both the Eastern and Western systems of philosophy and mysticism have no less contributed to the success he has achieved.

CONFLICTING TENDENCIES IN INDIAN ECONOMIC THOUGHT. By Shib Chandra Dutt, M.A., B.L., F.R. Econ. S. (London). vii+225 pp. Price Rs. 5.

The book contains the following chapters: (1) The two Poles of Indian Economic Thought. (2) Gandhi's Economic Ideas. (3) Gandhi on the Economic Problems of India. (4) (Prof. Benoy Kumar) Sarkar on the Modern Economy. (5) Sarkar on the Economic Development of India. (6) Conclusion. All the chapters excepting Ch. II and





